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FRONTISPIECE
To D'HURD'S Religious Ceremonies, Customs of All Nations.



*Throughout this various Group, portray'd you'll find,
 RELIGION'S SYMBOLS, in each Mode Defind,
 With all the Different Paths which Men have trod;
 Searching for TRUTH, and WORSHIP due to GOD!*

A New UNIVERSAL HISTORY of THE RELIGIOUS RITES, CEREMONIES, and CUSTOMS OF THE WHOLE WORLD:

Or, A Complete and Impartial
VIEW OF ALL THE RELIGIONS
In the Various NATIONS of the UNIVERSE.

Both Antient and Modern, from the Creation down to the present Time.

Containing, besides many other CURIOUS, INSTRUCTIVE and ENTERTAINING PARTICULARS, a full and authentic Account of the Rise and Progress, including the antient and present State of RELIGION amongst the

Jews, Egyptians, Carthaginians, Druids, Bramins,	Assyrians, Babylonians, Medes, Persians, Chinefe,	Japanefe, Africans, and all the other Idolatrous and Pagan Nations, Mahometans,	Greeks, Christians, Romish Church, with the various Orders of her Communion, &c. &c.
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Together with a very particular History of the Protestant or Reformed Churches, and of all the Sects and Denominations in Great-Britain and Ireland, and the Colonies abroad, viz. the

Church of England, — Scotland, Lutherans, Moravians,	Dissenters, Presbyterians, Calvinists, Arminians,	Independents, Baptists, Arians, Socinians,	Quakers, Nonjurors, Sandimanians, Antinomians, &c.
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Comprehending also a genuine and circumstantial Description of all the most material lesser Sects, Parties, Heresies, and Religious Opinions, since the first Promulgation of Christianity; and likewise the Ecclesiastical Laws and History concerning every Religion. To which are added the most important Transactions of Church Councils, Assemblies, Synods, &c. &c.

I. An Account of those Persons by whom the various Modes of Worship were established, and the Means used in propagating them.

II. The most satisfactory Information concerning their Tenets, Creeds, Sentiments and Doctrines, with respect to religious, moral and civil Obligations.

III. The Causes which promoted their Prevalence in the World; the Methods taken for their Support; and the Reasons why many of them have sunk into Obscurity.

IV. Their general Consequences and Effects in operating on the Minds and Conduct of Men.

V. The Ceremonies and Discipline in their different

Temples, Cathedrals, Churches, Mosques, Sanctuaries, and other Places of Worship.

VI. Their Forms, Ceremonies and Customs in Marriage, Births, Funerals, &c.

VII. A Display of the several Sacrifices, and the Dresses of the Priests and Religious Orders; with an Account of the early Attachment of Mankind to Idolatry.

VIII. An exact Summary of the different Objects of Adoration, Deities and Idols; Times and Places of religious Observance, Fasts and Festivals; with a Survey of the Utensils employed at Altars, in Divine Offices, &c. and whatever else is worthy of Notice respecting the origin or present State of every sacred Institution.

The Whole being the Result of many Years study, and comprising not only all that is valuable on the Subject of Religion, but also a Variety of new and interesting Matter relative to the Manners and Customs of all Nations, not to be found in any other Work.

DESIGNED TO FORM
A COMPLETE FAMILY LIBRARY.

Including The Whole BODY of DIVINITY,

According to the different religious Usages in every Part of the known World.

Calculated for CHRISTIANS of all Denominations;

And illustrated by Quotations from the most celebrated AUTHORS.

By **WILLIAM HURD, D. D.**

Embellished with a SET OF NUMEROUS FOLIO COPPER-PLATES, more elegantly designed and engraved than any usually given with periodical Publications. Messrs. WALKER, COLLYER, TAYLOR, &c. have united their successful Endeavours in finishing them in the highest Taste: And to make the Whole as superb and masterly as possible, a great number of ORNAMENTAL BORDERS are added by an eminent Hand.

L O N D O N:
Printed for ALEXANDER HOGG, at No. 16, PATER-NOSTER ROW.

INTRODUCTORY P R E F A C E.

IT has been acknowledged by the wisest men in all ages and nations, that knowledge, properly improved, is the grand ornament of human life, as religion is of the rational faculties. Knowledge distinguishes us from the irrational creation, and Religion places us in a rank far superior to many of our own species. We are not able to comprehend all the secrets of our own nature: we are often lost in admiration, at the consideration of the actions of our fellow creatures; but nothing so much excites our attention as religious rites, ceremonies, and customs. That men in different ages, and throughout the universe, have paid adoration to almost every animal, and reptile, on the face of the earth, cannot be denied; that their idolatrous practices have been ridiculous to the highest degree is equally true; nor is it less so, that many of them have been a disgrace to human nature, even in its corrupted state. God made man after his own image, but he has sought out many inventions; there is a strange propensity in the human mind to deviate from the truth, and to the divine simplicity of holy ordinances mankind are too apt to join something very pleasing to their own imperfect ideas; to captivate the mind, without tending either to improve the morals in this life, or make the soul wise for happiness hereafter. The more we know of all the religions of different nations, the more we are led to enquire, what could induce some men to act so inconsistent with the dignity of their nature? but this cannot be done unless we attend to the following particulars:

I. We must enquire into the causes which gave rise to those forms and ceremonies of human invention, and by comparing them with the state of mankind, and the attributes of the Divine Being, we shall be in some measure enabled to account for their existence.

II. We should attend to what were the sentiments of the people who embraced them, concerning that grand question in divinity, "The terms of acceptance with the Deity," which in some measure may be considered as the leading principle of religion in general.

III. We must describe such ceremonies as are absurd and inconsistent in themselves, to the reader, that he may see the difference between them, and the simplicity of the true gospel ceremonies, which, as a revelation from God, were calculated to make men virtuous in time, and blessed in eternity.

Lastly, We must draw such practical inferences from our accounts of every different religion, as will serve to lead the reader to the practice of morality and piety, as the greatest ornament of human life, the rule of manners, and the sure title to eternal felicity.

Such is the general plan of the present work, but it is necessary we should say something more concerning its extensive nature.

All the religions of the various nations in the world, are here displayed in a plain, easy, concise manner; and while the author has adhered to truth, he has not suffered himself to be biased by any party prejudices, in favour of any particular opinions; for in delineating these important subjects, he has sometimes found things simple in their own nature, and really praise worthy, which, at the same time, were joined with such rites of human invention as disgrace the memory of those who invented them. While he relates the follies of many of his fellow creatures, he does it in pity; not doubting, but had he lived in those countries, and in those ages, he might have been an idolator himself.

At this time, when people in general are engaged in the most laudable of all pursuits, that of religious investigation and free enquiry after truth, nothing it is presumed can be more acceptable to the public than this IMPARTIAL HISTORY OF THE RELIGIOUS CEREMONIES AND CUSTOMS OF ALL NATIONS, on the most liberal and extensive plan. This volume will exhibit a particular account of all the diversities of opinions that have prevailed respecting the Object of Divine worship in every part of the world, and of the sects and parties which have been formed in consequence of those opinions, from the beginning of time to the present *Æra*. The Ceremonies and Customs of the Idolatrous Nations will be pointed out, the gradual growth of Idolatry, and the absurd and superstitious notions, which by degrees have been introduced amongst the various Savage and Barbarian Countries.

The Jewish and Christian Churches are also noticed in a very particular manner; and the most satisfactory account given of the various denominations of Religion in America and Europe, particularly in these Kingdoms. The gradual increase of the Papal power and influence is traced; together with the policy, interest and government of the Roman Pontiffs; and a view of the Prophecies relating to them, and the different opinions of the Learned concerning those prophecies.

There is no other Book in our Language, nor indeed in any other, on an enlarged plan; for blending Instruction with Entertainment, this work will lead mankind to set a proper value on the great truths of the Protestant Religion; and it is hoped the Author's sincere endeavours to diffuse useful knowledge amongst all ranks of people, will meet with general approbation and applause.

In writing concerning the Antient Jews, he has taken the whole of his materials from what we find recorded in the sacred Scriptures, confirming these accounts by the testimony of Josephus; and with respect to the Modern Jews, he has consulted the liturgy used in their public synagogues, and availed himself of the confession of faith which they daily repeat.

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The Religious Rites and Ceremonies of the Antient Heathens have been taken from the best authors extant, and much assistance has been given to the writer by some of the greatest men in the present age, particularly those who have made such subjects their favourite study. In writing of the heathen rites and ceremonies, we meet with many things which seem to have a resemblance to the Old Testament dispensation; such as Sacrifices, the Observation of Days, Months, Sabbaths and New Moons, but still the difference is great. All the Rites and Ceremonies used by the Jews, as prescribed by the law of Moses, were calculated to make them a peculiar people from all others in the world; and it is remarkable, that although they often plunged themselves into the grossest idolatry, yet many of them adhered to the worship of the true God, and even laid down their lives rather than blaspheme his name.

The accounts of the Religious Ceremonies and Customs of the Chinese, the Japanese, the Persians, the inhabitants of the Coast of Guinea, the Druids, the Laplanders, the Hottentots and the Savages in America, &c. will afford much matter of entertainment for the reader, who possibly never attended to these things before.

In the account of the Religious Ceremonies of the Greek Church, the author has been assisted by materials communicated to him by a gentleman lately deceased, who resided many years as Consul for his late Majesty in the Levant; at Smyrna, Aleppo, Constantinople, and Alexandria; and in this part of the work, some curious particulars have been taken notice of which other historians have entirely neglected.

The origin of the Rites and Ceremonies of the Church of Rome, their progress from time to time, and a view of them as they appear at present, have been carefully attended to; and the reader will find a comparison drawn between them and genuine christianity. The same care has been attended to in giving an account of the Rites and Ceremonies used by the different denominations of Protestants in Europe; and as the author resided some years on the Continent, so he considers himself as master of the subject; having been present at most of their public assemblies, where he made himself acquainted not only with their Tenets, but also with their Ceremonies; which must serve to throw a considerable light on this part of the work.

In speaking of the different denominations and sectaries in these nations, he has joined candour and truth in such a manner, that the most rigid cannot find fault, nor will the libertine have reason to exult over what he may consider as enthusiasm and weakness. Diversity of tempers, and a variety of circumstances which human prudence could not foresee, have often rendered men enemies to each other, while it was their duty to act as disciples of the blessed Jesus, and where they thought their brethren were deceived, or in any manner led into an error, to draw a veil over their weakness, and exhort them to a proper use of the apostolical injunction, viz. Prove all things, and hold that which is good. Although convinced of the importance of the subject, the author cannot expect the approbation of all, however he may have exerted his utmost endeavours to deserve it. But there are many men who delight in acquiring knowledge, who seek wisdom in humility, and who would desire to be an ornament to their age and country. And there are many young persons who have not had an opportunity of attending to these things, but wish to receive information concerning matters of so much importance. By persons of such benevolent sentiments, the following work will be well received; a careful perusal of it will lead them to consider the great difference between all the Heathen religions and those of the Jews and Christians. As for Mahometism, it is a compound of many heresies, first embraced by enthusiasts, and then propagated by force. There are many other Religious Rites and Ceremonies, which will be taken notice of in the course of this work; such as the Armenians, the Bramins, the Banians, and the Ethiopians; which last was communicated to the author by one of the most extraordinary persons of the present age. Throughout the whole, a strict attention has been paid to Chronology; a science which but few are acquainted with, although it is well known, that without it, we can never understand history.

Upon the whole, there is little doubt but this arduous undertaking will merit the thanks of that generous public, for whose benefit it was undertaken; and the author, who has no mercenary views, will, at least, receive the thanks of his fellow subjects. Consistent with human nature, he is anxious for the public applause, but not at the expence of truth; many years have been spent in bringing this work to a state of perfection; and with respect to all the various Religions in the world, it will be found an useful family library, necessary to be perused by all ranks of people, of great service to youth in general, and such as the man of learning may peruse without deviating from the dignity of his character in the literary world. The author has excluded from the whole every thing disgusting in controversy, representing men and things as they really are; and drawing a veil over the frailties of human nature, he has modestly pointed out the improprieties and errors of the prejudiced.

It is remarkable, that although we have some useful and valuable books published in numbers, and some of these on Religion, yet this is the first ever attempted on an enlarged and liberal plan. The Copper-plates, which are all elegantly engraved by the best artists, will convey a striking idea of the various ceremonies and customs; and the reflections drawn from every material passage, will point out the difference between Truth and Error. In short, the author doubts not but from the perusal of this work, the rising generation will be agreeably instructed, and the man of experience entertained. In the course of the publication, the author will have occasion to mention some very respectable persons, from whom he has received many valuable materials; which will do him more honour than any thing he can say in his own behalf.

WILLIAM HURD.

EXPLANATION OF THE FRONTISPIECE.

IT displays a general emblematical Representation of the Christian Religion; as well as that of the Jewish, Mahometan, Pagan, and Heathen Systems; including also Symbols of the Faith, embraced by the Persians and the various idolatrous Nations.

The Female Figure with the Cup and Cross in the Middle, represents the Protestant or Reformed Church, at whose Feet are placed the Pope's Crown, Crozier, &c. and likewise a Monk in a prostrate Attitude, with the Beads, Mask, &c. denoting the Ignorance and Duplicity of that Persuasion, and shewing the great Decline of Superstition, and that the Reformed Religion, from its reasonableness and agreement with the Holy Scriptures, is the most consistent with the Divine Attributes.

Behind the Female Figure, are the two Tables of the Law, by which Moses points out the Jewish Dispensation. To the Right, is the Figure of a Pagan Deity, at whose Shrine, a deluded Devotee having brought Offerings, is paying Adoration. Close by these Emblems are two other Idols, one of which is Jupiter, the Supreme God of the Antient Pagans, and who is still worshiped under *different Forms*. The other is Mercury in a fallen Situation, symbolically pointing out the Shock which Heathenism has received by the glorious Light of the Gospel.

The front Figure on the Left is *Osman Ali*, who explained the Doctrines of Mahomet, according to his own private Opinions, and then established them in that Form, by the Force of the Sword in Persia, where his Tenets are still the Religion of the Country.

In the Back-ground, on an Eminence, is a Heathen Temple, in Honour of whose Deity, People are going to sacrifice an Ox; a Practice which St. Paul, in the Acts of the Apostles, very judiciously reproveth, and points out to the People of Lycaonia, the true Object of Divine Worship.

Then presents itself to view, a Pyramid, the Receptacle of the Dead in Egypt, which also denotes the Devotions, or religious Creed, of that Country.

The next Object is a Turkish Mosque, with Crescents, descriptive of Mahometism, the generally received Religion of the Turkish Empire.

Just by the Mosque is a Convent, which very naturally exhibits the Romish Church. The Bull standing on the Pillar, represents one of the Forms in which Jupiter has been sometimes worshiped by his Votaries, and which reminds us of a very pertinent Observation in Lucian, who introduces an Address to this Idol, thus; "Your fine Metamorphoses have often made me afraid, lest you should be brought to the Shambles, or put to the Plow, when you was a Bull; lest some Goldsmith should have melted you down, when you was Gold; or some Cook have put you upon the Spit and roasted you, when you was a Swan."

The Tent figures out to us the Tabernacles which the Children of Israel used in the Wilderness, before the Temple Worship was prescribed.

Nearly in the Centre of the Piece, the gentile World in general, who have not embraced Christianity, are described by Persons who are worshipping the Sun.

The Books, Manuscripts, &c. in the Fore-ground, discover the great Labour of the Author, in writing an IMPARTIAL HISTORY OF ALL RELIGIONS, for which this Frontispiece was designed as an Embellishment.

A New UNIVERSAL HISTORY of
THE RELIGIOUS
RITES, CEREMONIES, and CUSTOMS
OF THE WHOLE WORLD; OR,
A general View of all RELIGIONS.

The History of the *Patriarchial Religion*, and that of the *Antient Jews*.

HAVING taken notice of the general plan of our work in the preface, we think it unnecessary to say any thing more by way of introduction, but shall immediately begin with the *Patriarchial Religion*, which may be divided into two parts; first, respecting it's state before the deluge; secondly, with regard to it's situation from the time of Noah till the calling of Abraham. With respect to the first, we must be directed by what we find in the sacred history; for we have no other authorities, besides some traditions of the heathens, which are so much blended with fable that no confidence ought to be placed in them. To love God without consciousness of sin, was the business of our first parents in a state of innocence, when there was no fault to deplore; but no sooner did sin take place in the world, in consequence of their disobedience, than every thing was changed, and the earth was accursed for their guilt. Dreadful, however, as that curse was, God did not forget the works of his hands; he looked in compassion on those who had offended, and he pointed out a remedy, in promising, that in time, a most glorious person, who, according to the flesh, was to descend from Adam, should make an atonement for the sins of a guilty world. Although the sacred scriptures do not point out all the particulars of the promise, yet there can be no doubt but God had told our first parents, that the seed of the woman, the promised Messiah, was to offer himself up a sacrifice for the sins of his people. It is, therefore, from the fall of man that we must date the origin of sacrifices; which were enjoined to point out the great sacrifice which was to be made on Mount Calvary, for the sins of a guilty world.

That such was the practice during the life of Adam, will appear evident to any one who peruses the account of Cain and Abel, (Gen. iv.) for sacrifices are there mentioned as the principal part of religion. It is true, the form and manner in which they were offered up is not mentioned; nor does it appear that any thing of a particular nature was required. Cain, as a person who cultivated the ground, brought, as an offering, the fruits of the earth: and Abel, who was a shepherd, presented to the Lord some of

the best lambs of his flock: they came, however, with different dispositions; the one was accepted, and the other rejected. The temples for these sacrifices, in those early ages, were the world at large, and the canopy of heaven was the roof which covered them. The altars were no more than clods of earth, or turf, laid up in heaps; for architecture was then little known. When the sacrifice was laid upon the altar, if it was approved of by the Divine Being, he sent down a miraculous fire to consume it; and this was considered as a mark of approbation, and acceptance. Fire pointed out the sufferings of the Divine Redeemer, who was to endure, in his own person, all the wrath of God for sin; and the consuming of the sacrifice, that he was to make a complete and final atonement. That this was the practice during the remainder of the Antediluvian world, cannot be doubted; for we are told that Noah, after the deluge had subsided, built an altar to the Lord; which was no more than what he had learned before God destroyed men for their wickedness. At that time, every man, the father of a family, was a legislator and a priest; there were no sacerdotal ordinations; and it is probable, that till the confusion of tongues at Babel, all the descendants of Noah were of one religion.

The sentiments of those men who lived soon after the deluge, seem to be plain, artless, and simple; they looked upon God as their maker, they trusted in his providence, and their views were directed forwards to that glorious person, who was to make an atonement for their sins. It appears evident, that soon after the dispersion of the children of Noah, by the confusion of tongues, many human inventions took place in religion, which occasioned the calling of Abraham, that, in his family, he might preserve the worship of the true God.

Abraham lived in the land of the Chaldeans, since called Persia, and like most of the people in that age, being a shepherd, it was no difficult matter for him to remove from the place of his nativity; for landed property was not then known. During the whole of his history, we find him at different times, and in different places, erecting altars to the true God, and offering sacrifices

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upon them. These altars were what we have already mentioned, namely, little hillocks of turfs heaped upon each other; and the person who offered the sacrifice, walked round the pile till the holy fire came down from heaven to consume it, taking care to drive away from it all sorts of birds and beasts, because it was sacred to the Lord of creation, providence and grace. Of this we have a striking instance in Gen. xv; where we are told, that when the birds came down upon the sacrifice, Abraham drove them away.

It seems plain, that before the deluge nothing was more common than to offer in sacrifice the fruits of the earth; but after that period, living creatures only were to be sacrificed: and this is what the Apostle Paul says (chap. x.) in his Epistle to the Hebrews, without shedding of blood, there was no remission. Isaac, as the son of promise from whom the Messiah was to spring, was given to Abraham in a miraculous manner; beyond the power of man to conceive, and contrary to the ordinary course of generation. This will account, in the clearest manner, why his father so cheerfully complied with the Divine command, in submitting to offer him up as a burnt offering. The circumstances of the narration are affecting, but they are instructive. Abraham himself was the priest; he was to cut the throat of that son who had been given him on the sacred word of promise from the Divine Being, not doubting but he would raise him up to him again. Abraham was the priest who was to offer up the sacrifice, and his only son was the victim; which may serve to shew, that there was, at that time, a sacerdotal as well as civil power, lodged in the master of every family. It does not, indeed, appear, that the patriarchs of old ever offered their slaves in sacrifice; but the case of Isaac was of a peculiar nature, and no way applicable to the common state of affairs in this world, which would put an end to the existence of civil society.

During the life of the patriarch Isaac, as well as that of his father Abraham, there seems to have been but little difference between the religious ceremonies of the heathens and those of the patriarchs; only, that the one worshipped the true God, the others were idolators. The person who swore to perform any commanded duty, put his right-hand under the thigh of his master, and then invoked the Great Jehovah to be witness to his fidelity. Altars still continued to be made of stones and turf; for as the people wandered from place to place, consequently they could not have temples erected where they might regularly attend on Divine worship. It was much the same during the life of the patriarch Jacob, who supported his family by keeping his flocks in the wilderness; and so it continued till Joseph was sold as a slave to the Ishmaelites, who carried him into Egypt. There is no doubt, but that during the time the children of Israel were in Egypt, they were little better than idolators; and it appears that they were there at least two hundred and thirty years. All those who went into Egypt were dead before Moses was called upon to lead their successors to the land of promise; and it seems probable, that when he led them across the Red sea, they had

little knowledge of the true God; or rather, that they were idolators, who worshipped the gods of the heathens.

Soon after the *Jews*, or children of Israel, were delivered from Egyptian slavery, Moses, their leader, delivered them a law which he received from God on Mount Sinai. This law was delivered in the most marvellous and miraculous manner, and consisted of precepts relating to their duty both to God and to each other; but such were the corrupt notions of those people, that while Moses remained in the mount, they actually made to themselves the image of a golden calf, which they worshipped as the true God; and this was done in imitation of what they had seen in Egypt. They danced and sung round the idol till the holy messenger of God returned from the mount, and then they were chastised for their disobedience. It was therefore necessary, that many rites and ceremonies should be observed by that people, who seem to have been hard-hearted and stiff-necked from the beginning. The most distinguishing of all their ceremonies was that of circumcision; and this was always performed on the eighth day after the birth, to distinguish them from some of the heathens, particularly the descendants of Ishmael, who made it a fixed rule to circumcise their children in their thirteenth year. The seventh day of the week was to be kept sacred; but this was no more than the revival of an ancient institution, as appears from Genesis ii. Sacrifices were enjoined, to point out the necessity of the great sacrifice which the Divine Redeemer was to offer up in his own person on the cross. A distinction was made between clean and unclean animals; which seems to have been rather political than religious; for had swines flesh been eaten in the wilderness, or even in the land of Canaan, it might have been prejudicial to their health. It is true, another reason has been assigned for this prohibition; namely, to make a distinction between them and all other nations in the universe.

At the celebration of their great solemnities, persons were to bring the victim to the priest, who laid his hand upon its head, and then read over to the congregation aloud, all the sins which the parties confessed. The victim was then slain, and when all the blood was extracted from the body, the fat was burnt to ashes, and the other parts remained the property of the priests. During the time the children of Israel remained in the wilderness they had no temple, because they had then no fixed place of residence; but, to supply that deficiency, God commanded Moses and Aaron to make an ark, or tabernacle, which was carried by the Levites from place to place. However, during that time, Moses drew up to them a body of laws, dictated by unerring wisdom, than which we find that nothing could be more consistent with the Divine attributes, or more suitable to the genius and interests of the people.

But of all the *ceremonies* imposed on the Jews, none serves more to point out the notion of an atonement by the blood of Christ, than that of the "Scape Goat." This ceremony was performed once in every year, and it was done in the following manner:

The goat was taken to the tabernacle, and, in the

the hearing of all the people, the priest read a list of the sins which had been confessed. The people acknowledged their guilt, and then, taking the scroll, he fixed it upon the goat, who was immediately conducted to the wilderness, and never more heard of. This being over, the messengers returned, and then the people received absolution. This served to point out, that the sins of men were to be laid upon Christ, the promised Messiah, who was to remove them for ever, and finally bring in an everlasting righteousness. The law delivered by Moses to the Jews, and which was given under the sanction of Divine authority, contained not only directions for the manner in which sacrifices were to be offered, and indeed the whole service, first of the tabernacle, and then of the temple; but likewise a complete system of moral precepts, nay, morality itself; whether we apply the word to Ethics, Economics, or Politics. The distinctions of persons, according to their different ranks in life, were clearly pointed out; women were not permitted to wear the same habit as the men, for this plain reason, that had the different sexes been permitted to dress indiscriminately, many dangerous, and even fatal consequences would have taken place; nay, it might have happened, that the most unnatural crimes would have been committed; and the God of order, who seeks to promote the happiness of his creatures, would have been blasphemed as the author of sin. Young persons were commanded to stand up in the most reverend manner before the aged, and to treat them with every mark of respect. This was, in all respects, consistent with the first principles of natural religion; for the respect we owe to the aged, points out the duty we are bound to discharge to that glorious Being, by whose wisdom we were formed, by whose goodness we have been preserved, and by whose grace we have been redeemed from the power and guilt of sin.

Their law was to be of an uniform nature, and the same justice was to be done to strangers as to free born subjects. No stranger was to be chosen king over them, for this reason, that as they were surrounded by heathen nations, so a stranger, having the civil power in his hands, might have led them into idolatry. They were permitted to lend money to strangers upon usury; but when they lent any thing to their brethren, nothing besides the principal was to be demanded. They were commanded not to abhor, nor treat with contempt the Edomites, because they were the descendants of Esau, the elder brother of Jacob. These Edomites were a circumcised people, and, although in latter times, we find them commencing idolators, yet, in consequence of their descent from Abraham, and the tenderness which Esau himself shewed to Jacob, they were to be treated as brethren. Nor were they to treat the Egyptians with cruelty for the following reasons. First, their ancestors had been once tenderly treated by the Egyptians. Secondly, the children of Israel had been kept in a severe state of bondage by those people. The consideration of the first, was to keep alive in their minds sentiments of gratitude. The second, to humanize their natures, by teaching them charity, benevolence, compassion, mercy, and

all those other virtues which can adorn the human mind, and make men ornaments of civil society.

Slavery was permitted by the law of Moses, but slaves or bonds-men were not to be treated with cruelty; and the reason assigned was, that the children of Israel had themselves been slaves in the land of Egypt. Every widow, and every orphan, were to be considered as objects of compassion; and those who treated them with cruelty, were to be considered as objects of the Divine displeasure. Nay, it was further threatened in this Divine law, that those who oppressed the widow or fatherless, should die an ignominious death; that their widows should be exposed to want, and their children subjected to all the hardships of an injurious, unfeeling world.

The duty of charity was strongly inculcated by the Mosaic economy; for whatever was left of the fruits of the earth in the field, they were not to go back to gather; it was for the poor and needy: the slaves were to enjoy it, and so were the widows and fatherless. The tribe of Levi, to whom the priesthood was confined by law, were not to have any local inheritance, but they were to dwell in the presence of their brethren, and one tenth part of the fruits of the earth was to be set aside for their subsistence. These Levites, however, were commanded to relieve the widow and the fatherless; and in consequence of their actions, being in all respects consistent with the purity of the Divine Law, they were either to be acquitted or condemned.

In every city, town or village, some of the most respectable of the inhabitants, or elders of the people, were to be appointed judges, and in the administration of justice, they were strictly commanded to act impartially. No respect was to be paid to the characters, or ranks of persons; and a dreadful curse was pronounced against such as should take bribes. These judges sat in the gates of the cities, which practice still prevails in many of the eastern nations. The origin of this practice is of great antiquity; but the end and design of it has never been properly accounted for, which is the more surprising, because the thing itself is very emblematical and expressive.

Judges sitting in the gates of cities, point out, first, that justice and equity are the most secure guards and safety of a people. Secondly, that justice, in its executive part, should be in that place which divides citizens from those who inhabit the country. Lastly, it was, that justice might be public, that all those who were going to, or coming from the city, might be impressed with a proper sense of the laws, the nature of rewards and punishments, the necessity they were under to obey them, the force of moral obligation, and above all, the fear and love of God. There was, however, an appeal from these inferior courts, whether relating to matters of a civil or a criminal nature. And this appeal was very solemn: the party who thought himself injured, entered his appeal before the supreme judge, or the king, who called to his assistance the whole body of priests and Levites, and the majority of the votes determined the affair. If either of the contending parties refused to abide by the final decision, he was condemned to suffer death; for, not to acknowledge such a solemn judgement, was to deny the authority of God him-

himself, who had delegated his authority to the judges, priests and Levites.

The person who spoke disrespectfully of a judge, was considered as a blasphemer; and if he was found guilty, by the evidence of two or three witnesses, then he was to be put to death; for to revile a judge was to revile God, he being considered as his representative on earth.

The nature of servitude among the Jews, has never been properly attended to, and the Mosaic law has often been ridiculed, merely because the weak could not, and the wicked would not understand it. If we consider the state of a people living without commerce, confined to agriculture, we must naturally believe, that many persons would be often out of employment; and had many of those persons been set at liberty, they would have perished for want of subsistence. The Jewish slavery was two-fold, and arose from a variety of circumstances. When men were reduced to poverty, it was in the power of their creditors to sell them; but they were not to be treated as strangers; they were to be treated in the same manner as we do hired servants, and when the year of jubilee took place, they and their wives, with their children, were to be set at liberty, and they were to return to the possession of their ancestors. These persons who were purchased, or in other words, took into a state of servitude, were not to be sold by their masters, nor were they to be treated with any sort of severity. When a servant was discharged, his master was to give him as much corn, wine, oil, and other necessaries, as he and his wife and children could carry home to their houses. This was done to keep them in mind of the slavery they had suffered in the land of Egypt, and the liberal manner in which God, by an act of his Almighty power, delivered them from bondage.

In the patriarchal age, the power of masters over their servants was unlimited, for they had a right to put them to death whenever they pleased; but after the children of Israel had returned from Egypt, this power was confined within proper bounds; for there is a wide difference between a state of nature, and a state of society. Such as engaged for a limited time, were to have leave to go out at the expiration of it, and if he was married when he entered into servitude, his wife and children were to be set at liberty; but if his master gave him a wife, both she and the children were to remain the property of the master. This circumstance, however, seldom took place, for the law had provided a remedy.

It frequently happened, that when the term of servitude expired, the servant, having no prospect of procuring a subsistence, and, at the same time, unwilling to part with his wife and children, told his master he would serve him during the remainder of his life. In such cases, the master took him before the elders, or judges, and in their presence, an awl was bored through his ear, and fixed to a post in the gate of the city, and he and his wife and children were to serve the master till their deaths.

It was the same with women servants, who were bound by the same obligations. Much has been said and written on the nature of this ceremony, and by some it has been considered as extremely cruel. To this it is answered, that when we consider in what manner the ears of our wo-

men are prepared for the use of rings, which seldom puts them to much pain, then there does not appear any cruelty in it. From the humanity that runs through every part of the Mosaic law, we may naturally and reasonably conclude, that the servant himself was not put to much pain, but that the ceremony was rather formal than cruel. With respect to strangers, or the people who came from other countries, they were, at all times, permitted to redeem themselves, and this was to be done in an equitable manner before the judges. All the arrears due to them, were to be paid, and if the time of their servitude was not expired, then they were to make a proper deduction, so that the master should not receive the least injury.

The children of those who lived in the heathen nations, were to be treated by the children of Israel as slaves, they were to be bought and sold as private property, but they were to be treated with tenderness. This practice was not wholly confined to the Jews, for we find many instances of it in the histories of other nations. The heathens, who lived around the land of Palestine, were divided into small tribes, under chieftains or commanders, who led them out annually to rob and plunder; and during these excursions, it often happened, that many innocent persons were made captives, and sold as slaves. These persons were transferred to all those who purchased the estate upon which they resided, and they were to remain slaves for ever, unless they could redeem themselves. It was common to assign some of those slaves as a marriage portion to a bride, and of this we have many instances in the Greek and Roman history. Nay, we may add to the dishonour of Christians, the present age affords us many melancholy examples of this inhuman practice. Mr. Granville Sharp, one of the greatest ornaments of the literary world, has made it appear almost to a demonstration, that, as the Jewish commonwealth was abolished, in consequence of cruelty to slaves and strangers, so the slave trade, as carried on by the inhabitants of this country, will at last bring destruction upon us.

When a master struck his servant, and the wound proved mortal, so that the servant died within the compass of a day or two, then the crime was to be considered as capital, and the master was to suffer death for it; but if he lived beyond that time, then the master was to be discharged, because the slave was his property. It is needless to make any comments on this part of the Jewish law, because the circumstances of the times required some sort of severity; and the children of Israel being a hard-hearted people, it was necessary that their minds should be properly impressed with the nature of rewards and punishments in this life. When a master struck out the eye or the tooth of his servant, then he was obliged to let him go free; because, in such an instance, the master exceeded the bounds prescribed by the law, and inflicted such cruelty as was inconsistent with the dictates of natural reason and religion.

It was in the power of parents to sell their daughters; a practice which has taken place in the eastern nations, from the most early ages of time; but when the master seduced a damsel, he

he was not permitted to sell her, because he had not acted towards her consistent with the nature of moral obligation. However, if the master betrothed the young woman to his son, she was to be treated as a free-born subject; but if the young man took another wife, then he was to deliver up every thing belonging to the slave, and she was to be free to act in what manner she pleased.

When a slave ran away from his master, he was not to be reclaimed by him, but was to remain with the person where he chose to settle; and this was a rational principle, for we naturally suppose, that in those ages, and in that nation, no servant would have left his master, unless he had been treated with cruelty.

The power that fathers had over their children was great, but it was suited to the circumstances of the times, and the place. If a son refused to obey his father or mother, or treated them with indignity, they were to chastise him; and if no reformation took place in his conduct, then he was to be taken before the elders, or judges of the city, who, upon hearing such evidence as served to prove his guilt, he was delivered over to the common executioners, who immediately ordered him to be stoned to death. None of the children of Israel were permitted to sell their daughters as common prostitutes, because purity was enjoined by the Divine law. It was the custom of the heathens to boil kids in the milk of the dam; but by the Mosaic law, this was forbidden; because the practice itself was unnatural, so that it was utterly prohibited for any person to seethe a kid in his mother's milk. The Mosaic law was a transcript of the law of nature; it was designed to point out the state of fallen man with the character of the Divine attributes, and from this alone can our state in this world be known.

As will appear in the course of this work, many of the heathen nations lived in the most incestuous manner, but this practice was not tolerated under the law of Moses. The degrees of consanguinity were so strictly attended to, that no person was to break through them; and a table of those degrees has always been prefixed or affixed to our English translations of the bible. This was, in all respects, extremely necessary; because, had it been otherwise, confusion would have taken place, parents would not have attended to the duty they owed to their children, and children, in many instances, would have been ashamed to acknowledge their parents. A man was not to marry two sisters, lest it should have created family dissensions; but in all things they were to act consistent with the duty they owed to themselves, to their families, to the community at large, and to God.

If a man died without having children, and if he had a brother alive unmarried, then the bachelor was to espouse the widow, for the two following reasons: First, that by descendants, the name of the family might be kept up; but the first-born child was to succeed to the name and estate of the first husband. Secondly, it was done to prevent them from intermixing with the heathen nations, which might have been the means of introducing idolatry among them.

As nothing was more odious among the Jews, then for men or women to live unmarried, so, if the brother-in-law refused to marry his sister-in-law, to preserve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in-law was called before the judges, and examined concerning the nature of his objections; and when it was found that he absolutely refused to marry the woman, then she was called in, and the refusal intimated to her; the judges then were to tell her to act according as the law of Moses directed: and she stooping down, unloosed the shoe from off his right foot, and, spitting in his face, declared her abhorrence of the man who refused to perpetuate the name of his family, and the name of his brother; and from that time forward, he was called *The man whose shoe was loosed in Israel*.

A woman was not to marry into any tribe but that to which her father belonged; and this seems to have been done to keep up the grand distinctions among the twelve tribes, especially that of Judah; from whom, according to the flesh, the Messiah was to come to enlighten a darkened world.

Previous to their going to take possession of the land of Canaan, they were commanded to destroy all the different tribes of those idolatrous nations; they were not to shew any mercy to them; and if they were suffered to remain alive on the borders of the country, they were not to suffer their children, whether sons or daughters, to intermix with them, by marriage: and the reason assigned for this was, that they might not be led into idolatry; because nothing will sooner change the inclinations of men with respect to religion, than an attachment to a beautiful woman.

Dr. Spencer, in his laws of the Hebrews, makes some just remarks on the nature and practice of divorces among the Jews; and this is necessary to be taken notice of here, because divorces between married persons are generally attended with some unhappy circumstances. So the Deists have objected, that it could never make a part of the Divine law. To this it is answered, that divorces did not take place in the patriarchal ages; for in the beginning, God created but one of each sex; and our Saviour, disputing with the Jews concerning the legality of divorces, told the Pharisees, that from the beginning it was not so.

However, as the Jews had resided many years in Egypt, and learned many of the customs of that idolatrous nation, so Moses, their great law giver, by authority of Divine inspiration, permitted a man to put away his wife, and both parties were allowed to marry again. But if a husband divorced his wife, and she married a second husband, who afterwards died, then the first husband was not to take the woman again. This was done to discourage divorces as much as possible; for, although God may permit many things, in consequence of the hardness of people's hearts, yet we have the testimony of our Saviour to prove, that the Divine Being does not take pleasure in such things.

Every man was exempted from going to war, and from all public business during the first year

of his marriage; and the reason was, that there might not be too many young widows or fatherless children among them. The law of Moses allowed a man to make a vow, to give for the service of the tabernacle any part of his goods, or money, so as he did not injure his family; but he was not obliged to do any thing of that nature, contrary to his own inclinations. However, if he did once make the vow, which was done in a solemn manner before the altar, then he was obliged to abide by it, and to perform what he had promised.

It is evident from several passages in the Old Testament, that women were permitted to make vows, on condition of obtaining the consent of their fathers and husbands. If the fathers or husbands were present when the vow was made, and did not object to it, then the woman was bound to the performance. On the other hand, if either the father or husband objected to the vow, then it could not stand good, and the priests were commanded to see that it was not performed. But all widows, and such women as had been divorced, and lived single, were obliged to perform their vows, otherwise they were to be treated as persons guilty of sacrilege; and this seems to point out, that God would not have his creatures to part with any of their property in a trifling, unguarded manner.

In military affairs, the law of Moses was well calculated to promote the interests of the commonwealth, and altogether suitable to the genius, times, and circumstances of the people. Every family was obliged to return to the chiefs of the tribes a list of all the males, upwards of twenty years of age, fit to carry arms. When the return was made, which was done in the most regular manner, the males of each tribe were called together, and the following questions were asked them one by one: Has any man built a house, and has not had time to dedicate it? Has any man planted a vineyard, and not yet eaten of the fruit of it? Has any man betrothed a wife, and not yet married her? Is any man fearful or faint-hearted to go against the enemy? Then let all those return home and attend to their domestic duties.

That nothing might be wanting in the Divine law, the great Jehovah ordered, that Moses should teach the people the bounds of that authority they were to have over the irrational creatures. Birds were permitted to be taken when found in nests, but the dam or mother was not to be retained; and the reason assigned was, that the species might not be extinguished, which might have been the case in their confined territories, had both the old and the young been taken together. Another circumstance in their law was, that no cattle were permitted to gender with those of a different species. But here an objection has been started, namely, that mules were in great use, and much esteemed among the Jews; and it is well known, that they are engendered between two creatures of different species. To this it is answered, first, that although the Jews were commanded not to permit creatures of different species to gender together, yet it was not always in their power to prevent it. From the most early accounts we have of the Jews, they kept vast flocks of sheep, oxen, horses, asses,

goats, &c. and as only a few persons were sent to attend and watch these flocks, it must have frequently happened that creatures would gender together during the absence, or the neglect of the shepherds.

In the methods of war, there was something in the Jewish law both humane and majestic. When they attacked a city, they were to offer terms of peace to the inhabitants, upon condition of their surrendering themselves up prisoners of war, and submitting to the will of the conqueror, which was, that they should pay a certain tribute. But if the citizens refused to accept of the offered terms, then the place was to be attacked, and if taken, all the males were to be put to the sword. The women and children were to be sold as slaves, the cattle and all the goods were to be taken and distributed equally among the soldiers, after which the city was to be reduced to ashes.

But this privilege was not to extend to any of those cities among the Canaanites, whom God had devoted to destruction, lest, that by suffering Pagan captives to remain among them, their minds might be seduced from the worship of the true God, and idolatry embraced by a people, who had always a strong propensity to the worship of false gods. They were permitted to eat the fruits of the trees they found in the land of an enemy; but the trees were to be cut down, in order to raise bulwarks against the next city which they should have occasion to besiege.

All the lands taken by conquest, were to be divided by lot among the soldiers, but each was to have his share, according to the rank he bore in the army. The Levites, as they were obliged to attend the service of the tabernacle, so they were exempted from every duty of a civil or military nature; and this was appointed to exist throughout all generations, although we meet with many deviations from it in the latter times of their history, particularly, after they returned from the Babylonish captivity. Great regard was paid to succession, in order to keep up the proper distinction of families.

If a man died without leaving a son, then the inheritance was to pass to his daughter; and if there was no daughter, then it was to go to the brothers; and if there were no brethren, then it was to ascend upwards to the brothers of the grandfather, and to all the collateral branches, according to their consanguinity.

As polygamy was permitted among the Jews, great care was taken that no abuses should happen, in consequence of a too fond partiality taking place, in favour of the children of the second or third wife, in preference to those of the first. It was ordered, that although the first wife should be despised, or even hated by her husband, yet her first-born son should succeed to the inheritance; and the judges were under the most solemn and sacred obligations to see this part of the law properly executed. Provision, however, was made for the rest of the children, and amongst them the personal estate was divided, without any partial respect; but if there was no personal estate, then two thirds of the real estate was given to the first born, and the third divided equally among the rest.

The houses in the eastern countries of Asia were, in consequence of the heat of the climate, built

built with battlements around the upper parts of the roofs ; and as it often happened, that in consequence of the ignorance, or negligence of the architect, stones fell down, by which passengers were killed ; so it was strictly enjoined, that great care should be taken in the construction of the fabrics ; for the public safety was a great object of the law, as it ought always to be in all nations in the universe.

The Jews were permitted to lend money upon usury to strangers, but not to any of their own brethren, nor were they to sleep one night with their brother's pledge. This notion was inculcated, that they might learn the great duty of humanity, and that benevolence to their fellow creatures should regulate every part of their conduct.

If an estate was mortgaged, the person who held it was obliged to restore it at the end of seven years, upon condition of receiving the money he had advanced, but he was not under the same obligation to strangers. And if a man borrowed a beast of his neighbour, and an accident happened to it, so as it received any injury, then he was to make good the loss, unless the owner happened to be present. This was enacted, that no injury should be done to individuals ; for if a man borrows a horse from his neighbour, it is but just that he should take proper care of it ; but if the proprietor goes along with it, to see in what manner it is treated, and is witness to the accident that happens, then it must be supposed that he knows in whose power it was to prevent it.

With respect to fidelity in keeping any thing delivered to a person, the Jewish law discovers striking marks of its divine authenticity. Thus, if a man delivered any thing to another to keep, and it was stolen, the thief, if found, was to pay double ; but if the thief was not found, then the person with whom it was intrusted, was to be brought before the judges, to declare upon oath, whether he had injured his neighbour, by making away with his goods, or having been privy to any transaction of that nature. The oath of the accused person was to be supported by such evidence as he could produce ; and that was to be opposed by what the prosecutor could advance.

The matter having been heard with calmness, the judges were to consider of it in a deliberate manner ; and if it appeared that the accused person was innocent, then he was acquitted ; but, if through his own neglect the goods were stolen, then he was to return double to the owner. This was enjoined, that men should carefully preserve the property intrusted to them ; and, certainly, in all civil societies, such things should be attended to. If there was no evidence produced by the person accused, nor any to support the accusation, then the judges were to decide, according to their own wisdom and discretion.

Among the Jews, there were several things exempted from being pledged ; amongst which were mill-stones, for this reason, that such things were necessary towards preserving the lives of men, because wheat would have been of very little use unless it had been ground to flour. When a pledge was deposited, the person who advanced the money was not to go into the

debtor's house to demand the money, but he was to stand without the door until it was brought to him. This was ordered to prevent family disputes, and to keep peace among a body of people, who were commanded to live together as brethren. The cloaths of widows were not to be taken in pledge ; and the same degree of humanity was to extend to the strangers, the fatherless, and the slaves. Great regard was paid to their standard weights and measures ; for, altho' the people were extremely numerous, yet they were all obliged to have the same measures, and the same weights, so that in their common dealings, justice should be equally distributed.

Every sale or bargain relating to the conveyance of estates, was of a conditional nature ; and if any of the descendants or relations of those who assigned it away, produced the money advanced for it, at the end of forty-nine years, then it was to be restored ; for the possession of it, during that time, was considered as an ample recompence to the purchaser.

On such occasions trumpets were to be sounded in all their towns and villages, that the people might have proper notice that the jubilee was approaching. Then, during the fiftieth year, all servants or slaves were to be set at liberty ; and an opportunity was offered for persons to redeem such estates as had been sold. In the redemption of estates, an account was taken before the judges concerning the nature of the improved rent, during the time they had been in the possession of the purchaser, and the overplus was delivered up, either to the person who sold them, or to his relations who made the claim.

All houses in walled cities, namely, such as were fortified, could be redeemed within the compass of one year, but they could never be redeemed afterwards, not even on the year of jubilee ; because the person in possession was under the highest obligation to lay down his life in support of its rights and privileges. It was different with respect to the villages which were not walled round, because they were considered as part of the country at large, so that they were permitted to be redeemed in the year of jubilee. However, the houses of the Levites were not to be sold without redemption, whether they were in cities or villages : for, trifling as their possessions were, yet they were considered as of a sacred nature ; and all those who enjoyed them, were the immediate servants of the most high God.

The Jewish law was so strict with respect to humanity, in the conduct of masters to servants, that when they were hired by the day, they were to receive their wages before sun-set ; and the reason assigned for it was, that because the poor man wanted his hire, consequently he would set his heart upon it, that is, hunger and the regard he had for his poor wife and children, would make him unwilling to return home. This humane provision serves to point out, that if God made choice of the children of Israel from among all nations, to commit to them the knowledge of his name ; he, at the same time, mixed the Divine law with such principles of private and public virtue, as must be of great service to society in all succeeding generations.

However odious the term slavery may appear to us who live in a commercial land of real liberty,

berly, yet it was not so among the Jews. As there was a necessity, that poor persons should procure a subsistence by way of servitude, so God in his infinite wisdom, provided that none of them should be treated with cruelty; nor was this compassion confined to men only, the Divine Being looks beyond the state of his rational creatures.

Thus we find, that the ox, who contributed towards cultivating the fruits of the earth, and who assisted in treading out the corn, should not be muzzled, but should be suffered to eat as much as he could while he was employed. In Asia, corn is not thrashed as in Europe; but a stone, like a millstone is drawn round a circle by oxen, much in the same manner as tanners in England bruise their bark; and Dr. Shaw tells us, that this practice prevails in all those countries, which he visited near the Levant.

It has been asked, by several of the late deistical writers, particularly such as have lived in France, Why Moses appointed one day in seven to be set apart for the purpose of religious worship? To this it is answered, that here our adversaries furnish us with a fair opportunity, and a just right to beg the question by asking another, Why have the inhabitants of the most illiterate barbarous heathen nations set apart some time for the service of their idols? As there never was a nation in the universe, where the inhabitants refused to acknowledge one or more beings to whom they ascribed Divine honours, so all those nations had their stated festivals.

It is said, six days shalt thou labour, and on the seventh thou shalt rest. Now, if we consider the beautiful regularity in this distribution of time, it will appear that human wisdom could not point it out. Every man, even the most uninlightened must acknowledge, that some part of his time should be set apart for the adoration of that being whom he worships: But what human wisdom could point out the definitive number of days? Six days the Jews were to labour for the subsistence of their families, and on the seventh day, in order to keep alive in their minds the flame of Divine knowledge, they were to commemorate the great works of creation, and all the providential circumstances which God had wrought in their favour.

As covetousness was forbidden by the Mosaic law, so theft, its inseparable companion, and natural effect, was punished in such a manner as points out marks of Divine wisdom. Cattle being stolen and disposed of, so as to be irrecoverable, the thief, on conviction, was to make a five-fold restitution; but if the cattle were found alive with him, then he was to restore them and pay double. Every person was empowered to kill a housebreaker if he was found in the fact during the night, but if in the day, then he was either to make restitution, or be sold for a slave.

In walking through a vineyard, every stranger was permitted to pull what fruit he chose to eat, but he was not to carry any away, and nothing could be more reasonable; for certainly, if men's circumstances are not very opulent, then it is sufficient that they relieve the immediate wants of their fellow creatures, without doing any thing more for them at the expence of duty, and the obliga-

tions they are under to their own families. It was the same with respect to fields of corn, where every man was permitted to pull as many of the ears as he could eat, but he was not to put in a sickle to cut down so much as one of the stalks.

That they might live together in a state of brotherly love, it was ordained in their law, that nuisances, by which men's lives or properties could be injured, should be removed; or if an accident happened in consequences of neglect, a proper recompence was to be made to the loser. Thus if a man left a pit uncovered, and his neighbour's beast fell into it and was killed, or any ways disabled, then the person guilty of the neglect, was to make up the loss. In the same manner, if any man killed the beast of his neighbour, he was either to restore another equal in value or to pay the price.

All those who found cattle wandering astray, were to take them to their own folds, and keep them till they were claimed by the owners. It was the same with respect to every thing lost, for whoever found it, and did not embrace the first opportunity of restoring it, was considered as a thief, and punished as such.

Justice, mercy and compassion were, by this law, carried still higher than any thing yet mentioned, for the people were commanded not only to be compassionate to their enemies, but it was further enjoined, that if they saw their enemies ox or ass fall into a pit, then they were to do all in their power to save its life. This may serve to prove, that the law of Moses was not such a barbarous one as has been represented by the Deists, but rather a complete system of political humanity.

If fire happened through negligence, the person who neglected to take proper care, was to make restitution to the injured person; and the same was to be done where a man suffered his beast to eat the corn in the field of his neighbour. If a man or woman happened to be killed by an ox, then the ox was to be stoned to death, and his flesh was not to be eaten; but if sufficient evidence appeared to the judges, that the ox was a vicious animal, accustomed to push at every person who came in his way, and the owner did not take proper measures to restrain him, then the ox was to be stoned, and the owner was to be put to death. It was, however, permitted for the owner of the ox to redeem his own life, by paying a certain sum of money to the widow, or children of the deceased.

When an ox killed a slave, his owner was to pay to the master of the slave thirty shekels of silver; and if it happened that one ox hurt another, the live ox was to be sold along with the dead one, and the money equally divided between the proprietors.

To prevent the commission of injuries is one of the grand principles in all civil societies, and we find the Jewish law guarding against it with that wisdom which points out its Divine original. Thus the land-marks, as the boundaries of civil property, were not to be removed; wanton cruelty was not to be exercised in laying stumbling blocks before the blind; nor were the deaf to be mocked.

Wilful murder was to be punished with death: for thus it is written in the Mosaic law, And if he smite him with an instrument of iron

iron (so that he die,) he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, (wherewith he may die) and he die, he is a murderer. In the same manner, if he smote him with an instrument of wood, so that he died, he was a murderer; but still no crime could be called murder, unless there was malice in the offending party. In all such cases, the nearest of kin had a right to put the murderer to death with his own hands, unless he made his escape to the city of refuge.

The difference between murder and manslaughter was pointed out, and a straight line of distinction drawn. Thus, if there had been no malice between the contending parties, and it happened that one of them killed the other suddenly, then the aggressor was to flee to the city of refuge, where he was kept in a state of safety, until the judges had enquired into the affair. This was done in a very solemn manner, and what is remarkable, the evidence was delivered in the hearing of all those who lived in the district where the affair happened. And from that we may learn, although there are now many arbitrary governments in the world, yet in antient times, all trials were in one shape or other by juries.

When a solemn enquiry was made, and it was found that the aggressor entertained malice against the deceased; then he was delivered up to the avenger of blood to be put to death. But if it was found that no malice had existed between the parties, then the judges were to see the offender safely conducted to the city of refuge, where he was to remain as an inhabitant, till the death of the high priest. During that time, if he ventured to go out of the city of refuge, the avenger of blood had a right to put him to death; but when the high priest died, he was restored to the peaceable enjoyment of his temporal possessions.

When it happened that a pregnant woman was injured, so as to occasion her miscarrying, then the husband was to demand a fine from the offending party, and the judges were to determine how much was equitable. It was common in the eastern countries, for dissolute persons to steal children, and sell them to be brought up as slaves; but the law of Moses absolutely prohibited this practice, and the offender was to be put to death.

In some cases, offenders were permitted to take shelter on the horns of the altar, the place to which the victim was bound; but if he was a murderer, and found guilty by the judges, then the executioners had a right to drag him from the altar, and put him to death; but we shall have occasion to enlarge more fully on this practice, in our account of the Roman Catholics.

As the Jewish state was that of a theocracy, or an immediate government under the most high God, so every violation of the law, delivered to Moses, was punished as high treason. The people were to be considered as guilty of high treason, when they worshipped any of the idols of the heathen nations; and as no human being can, in this life, behold God in his glorious majesty, so it was high-treason to set up an image of him.

So strongly did God, by the mouth of Moses, prohibit the worship of images, that he threatened to inflict the severest punishments on such as were guilty of it.

In particular, they were strictly commanded not to worship the sun, moon, or the stars, and for this, two reasons were assigned; first, because these were the most tempting objects of worship to a carnal mind; secondly, because they were worshipped by heathens,

What we in this country call misprision of treason, was punished capitally among the Jews. Thus if one man saw another go to worship in a heathen temple, and did not reveal it to the judges, then he was to be put to death; for to conceal treason, was considered as approving of it.

In all cases, the traitor was punished by stoning, and the witnesses, or witness, were obliged to perform the execution. Nay, so strict was the law, with respect to treason, that if one person advised another to idolatry, then the person advised, had a right to kill him. If all the inhabitants of a city became idolators, then that city was to be totally razed to the ground, the people were all to be put to death, and the place was to remain a heap of ruins for ever. It frequently happened, that some impostors rose up, under the characters of prophets; but if such enticed the people to commit idolatry, then they were to be stoned to death; nor were their highest pretensions to inspiration to screen them from punishment.

All those who pretended to be wizards, who had familiar spirits, who could reveal the knowledge of future events, were considered as traitors, and they were to be put to death. Every one, whether man or woman, who spoke irreverently of the name of God was to be put to death; from which principle making such a great part of the Mosaic economy, we may learn, that the great end God had in view was, to separate the children of Israel from all nations in the universe, to preserve the knowledge of his name, and the purity of that religion he had revealed.

If a man and woman were taken in the act of adultery, both were to be stoned to death; and the same punishment was inflicted on the man who seduced a betrothed virgin previous to her marriage; and the virgin herself was to die along with the seducer; but this was only done when the crime was committed in a city, for when it happened in the fields, then the man alone was to suffer, because it was presumed that he had ravished her.

That every man should suffer for the crime he committed, we find, that, consistent with the nature of the Divine perfections, a father was not to suffer for his son, nor a son for his father. This was, in all respects, just and equitable; for in these latter ages, we have seen many innocent children ruined, because their fathers had been rebels. When the punishment was such as permitted a power in the judge to order a criminal to be scourged, then he was to command him to lie down in open court, and forty stripes were to be given him, but he was not to exceed that number; but according to the practice, they seldom exceeded the number of thirty-nine. If

more than forty stripes had been inflicted on the offending party, he would have been considered as infamous ever afterwards, and by only inflicting thirty-nine, it was done from motives of humanity, lest the party should have been in danger of losing his life.

The accused person lay down on his belly, and the stripes were inflicted on his back, and generally with some circumstances of severity, but much less than our punishments inflicted upon soldiers in the army. The judges, however, were strictly charged not to punish any man till they had the clearest proof of his guilt, and this is what should be attended to in every nation in Europe, and in the world. Indeed, the equity of the Jewish law has laid the foundation of all the benefits we enjoy, in consequence of our municipal institutions, for all that is good in our law, has been derived from that of the Jews.

The law, relating to incontinency, was consistent with the rules of civil society; for it was enjoined, that if a man seduced a young woman who was not betrothed, he was either to marry her, or allow her the common marriage portion given to virgins, according to her rank. If a man lay with a woman who was a slave and betrothed, the woman was to be scourged, and the man was to offer a ram as a trespass offering; neither of them were to be put to death, because the woman was not free. Bastards were not permitted to enjoy the same privileges, as those who were born in wedlock; and that incontinency might be discouraged as much as possible, this prohibition was to extend, even to the tenth generation; from which principle, the emperor Justinian ordered, that all consanguinity, or relationship among Christians, was to expire in the tenth of the descending line.

This order or statute, however, did not prohibit bastards from worshipping the true God, either in the tabernacle or temple; for they were treated in the same manner as the heathens, who renounced idolatry, namely, as proselytes, who worshipped God without the veil of the temple, while the free-born subjects worshipped within. The names of bastards and proselytes, were not permitted to be inrolled, nor were they to marry women free-born, so that in many civil respects, they were not considered as members of the Jewish community.

That no injury should be done to young women, but that the tender sex should be treated with decency, and protected from violence, it was ordered, that if a man lay with a virgin who was not betrothed, then he was to pay to her father fifty shekels of silver, as part of the composition for the injury, and, at the same time, he was obliged to marry her, nor could he, on any account whatever, obtain a divorce from her, because in the act of seduction he had first set her a bad example.

With respect to a witness giving evidence in a court of justice, the law of Moses provided in the most sacred manner against perjury, and it would be well for mankind, that the same rule had been attended to in modern European nations. It was absolutely necessary, that there should be either two or three witnesses to prove the truth of every criminal accusation, because two individuals can swear to a single fact. In

case a man who appeared as a witness against an accused person, should have been suspected of delivering false evidence, then both parties were to appear in the tabernacle before the judges and the priests, and they were to consider of the matter in the most deliberate manner. If it appeared to the judges, that the witness had perjured himself, then they were to order that the same punishment should be inflicted upon him, as would have been inflicted upon the accused person, had he been legally convicted.

The practice of making the witnesses the executioners of the criminal, had something in it sacred, solemn and majestic; for a man may swear falsely in a court of justice, from interested or sinister motives, but if he has the least spark of conscience remaining within him, he must shudder at the thoughts of becoming the executioner of the man, who, by his evidence, was illegally condemned. Retaliation made a great part of the Jewish law: thus he who put out the eye of another, was to have his own put out; he who struck out the tooth of another, was to have his own tooth struck out; he who disabled another, was himself to be disabled; and whoever burnt down the house of his neighbour, was to have his own house reduced to ashes.

To what has been already advanced, we may add, that all punishments among the Jews, were considered as adequate to the crimes with which prisoners were charged. Equality of guilt, and adequate punishments should always go hand in hand together; but such is the imperfection of human nature, that a deviation often takes place. As the Jews were a peculiar people, chosen out of the other nations of the world, and separated from them; so it was necessary that they should live in a peculiar manner. If it should appear, that the punishments they inflicted on criminals were inconsistent with the dictates of humanity, let us only consider what humanity is. Every act of humanity is to extend to God's creatures at large, and therefore those who would, by any means whatever oppose the Mosaic law, are under an indispensable obligation to prove, that their notions are superior to those of natural religion.

There is not a want in human life, nor an injury that could happen, but what was guarded against by the law of Moses. It was consistent with the nature of the Divine attributes, and suitable to the state of mankind.

What we have alluded to with respect to the children suffering for the sins of their parents, was common among the heathen nations, and that sentiment has prevailed too much in the nations we now inhabit. But the Jewish law made a distinction, by pointing out, that the sons should not die for the sins of their fathers, nor the fathers for those of their children, but every man should answer for his own guilt.

We find that the whole of the Jewish law was a system of equity; solemn in its own nature, an honour to that God by whom it was framed, happy for society, and beneficent to the poor.

If a man was found guilty of a capital offence, and condemned to be hanged, his body was not to remain after sun-set on the tree, but (says the Divine law) thou shalt bury him that

that day; that thy land be not defiled: for he that is hanged is accursed of God. Deut. xxi. 22, 23.

This shews that the punishment was not the same with the Roman crucifixion, for they nailed men alive to the cross, and there let them expire; but this was only hanging up their dead bodies, and exposing them to open shame for a time. See 2 Sam. iv. 12.

Such was the nature of the *antient law of the Jews*, and if we view it with attention, we shall find, that considering the times when it was promulgated, the circumstances of the people as attached to the Egyptian rites and ceremonies, their hardness of heart, their proneness to unbelief, and their strong desire to return to idolatry, every precept will appear consistent with the Divine attributes, and suitable to the state of those disobedient people. It is probable, that during the time they remained in captivity in Babylon, they acquired some knowledge of the Chaldean religion; and from that we may date the origin of those sects, by which they were distinguished about the time that our Saviour made his appearance in the world. The Pharisees, the Sadducees, and the Essenes, were the chief sectaries, but there were many subordinate ones; nor indeed are the Essenes so much as mentioned in the New Testament. Of these sects we shall proceed to give a proper account, and then point out the principles of the Modern Jewish Religion.

The most respectable sect among the Jews, were the Pharisees, whether we consider their number, their learning, their pretensions to religion, or their influence over the lower classes of the people. The doctrine of the immortality of the soul was embraced and believed by them; and from the law of Moses they inferred, that there was a future state of rewards and punishments. They adhered to all the false glosses put upon the pure and genuine sense of the law, by the Rabbies; and to use the words of our Divine Redeemer, "they made the word of God of none effect by their tradition, teaching for doctrines, the commandments of men." They pretended to high degrees of sanctity; they made an ostentatious display of religion in its exterior forms; they looked down with sovereign contempt on all those who differed from them in sentiments; they fasted often; and gave alms to the poor in the streets, to be seen of men; and yet our Lord told us, that they devoured widows, and for a pretence made long prayers, for which they were to receive the greater condemnation.

Next to the Pharisees, the Sadducees were the most numerous sect among the Jews; but so far as we are able to judge of their tenets, they were much the same as the Epicureans among the heathens. They denied the immortality of the soul; they mocked at the doctrine of angels and spirits; they rejected a particular providence; they believed the soul to be material; and they taught that all happiness was confined to this life. Notions of such a carnal nature, calculated to lull the conscience into security, to remove the force of moral obligation, and to reduce men to the same state with the beasts that perish, were readily embraced, and relished by such as had no regard for the Divine law. It is remarkable, that some of them were high priests, and many of them sat

as judges in the Sanhedrim at Jerusalem. Both they and the Pharisees attended the temple service; which may point out to us, that at the time of our Saviour's appearance, religion was at a low ebb among the Jews.

Herodians are often mentioned in the New Testament; but they appear to have been rather a political than a religious sect, who took part with the Romans against the general sense of their countrymen, in conformity with the practice of Herod the Great and his successors, who left nothing undone to enslave the body of the Jewish people, at that time struggling under a great load of bondage.

As to the Essenes, they appear to have been an austere, though innocent people, whose notions gave no disturbance to the community at large; but neither in Josephus, nor in any other writer, do we find that they were admitted to places of trust or emolument. They rejected several of the Levitical ceremonies; they refused to bear arms, or pay tithes; but we do not find they were concerned in any of the conspiracies which too often took place in the Jewish commonwealth; during the time our Saviour was on earth. Probably, they had become extinct before that time; otherwise, there is reason to believe, we should have found some account of them in the Evangelists, and in the Acts of the Apostles.

The Jesuits, Le Compte and Du Halde, have both told us, that there are Jews in China, and that in their rites and ceremonies, they differ from all others in the known world. That there might have been, and still are Jews in China is not impossible, although very improbable; but if so, little regard must be paid to the evidence of men, who, like all other Roman Catholics, are interested in the event of the sentiment which they espouse.

Of the MODERN JEWS.

By the *Modern Jews* we are to understand, not only those who live at present, but also their predecessors, who lived in different ages and nations, since the time that their city and temple were destroyed. The destruction of the temple, and the dispersion of the people, are a remarkable *Epocha* in civil history; for while it serves to confirm the truth of the Christian Religion, it should point out to the Jews the effect of their impenitence. Afflicted, and cruelly persecuted, as those people have been for many ages, yet they are still suffered to exist as a living monument of the Divine veracity. They have not, properly speaking, any fixed habitation in this world; they are, as it were, outcasts from all nations; and yet the Divine Being seems still to consider them as a people whose darkness he will one day enlighten, and whom he will in the end make objects of his mercy. Many have treated them with indignity, who were ignorant of their tenets and sentiments; but from what we shall now relate, it will appear, that except in rejecting the gospel, and in the observance of a few ridiculous rites and ceremonies, they are, in all respects, entitled to the protection of the civil power.

To begin, therefore, with the fundamental principles of their religion, we shall present the reader

reader with a summary of their faith, consisting of thirteen articles; and, excepting that which relates to the coming of the Messiah, they are such as may be subscribed by a moral Heathen, and even by a Christian.

The Thirteen Creeds.

I.

I believe, with a firm and perfect faith, that God is the Creator of all things: that he doth guide and support all creatures: that he alone has made every thing; and that he still acts, and will act during the whole of eternity.

II.

I believe, with a firm and perfect faith, that God is one, there is no unity like his; he alone hath been, is, and shall be eternally our God.

III.

I believe, with a firm and perfect faith, that God is not corporeal, he cannot have any material properties; and no corporeal essence can be compared with him.

IV.

I believe, with a firm and perfect faith, that God is the beginning and end of all things.

V.

I believe, with a firm and perfect faith, that God alone ought to be worshipped, and none but him ought to be adored.

VI.

I believe, with a firm and perfect faith, that whatever hath been taught by the prophets, is true.

VII.

I believe, with a firm and perfect faith, the doctrine and prophecy of Moses is true: he is the father and head of all the doctors, that lived before, or since, or shall live after him.

VIII.

I believe, with a firm and perfect faith, the law that we have, is the same as was given to Moses.

IX.

I believe, with a firm and perfect faith, that this law shall never be altered, and God will give no other.

X.

I believe, with a firm and perfect faith, that God knoweth all the thoughts and actions of men.

XI.

I believe, with a firm and perfect faith, that God will reward the works of all those who perform his commandments, and punish those who transgress his laws.

XII.

I believe, with a firm and perfect faith, that the Messiah is to come; although he tarrieth, I will wait and expect daily his coming.

XIII.

I believe, with a firm and perfect faith, the resurrection of the dead shall happen when God shall think fit. Blessed and glorified eternally be the name of the Creator.

Before we proceed to mention their religious worship, with their other rites and ceremonies, it will be necessary to describe the nature and structure of their synagogues, and point out the time when they were first erected.

After the return of the Jews from the Babylonish captivity, many of them went and settled in different parts of the world; and as they could not, at stated times, attend the temple service at Jerusalem, and, as it was necessary that the knowledge of the law should be preserved, therefore, in every city or town where they were dispersed, synagogues, or places of worship, were erected. Those synagogues were at first erected in the suburbs of cities, surrounded with trees; but in later times they were built in cities; with this difference, that they were always raised above the height of common houses. Sacrifices were not to be offered up in them. In all their synagogues, the door must be opposite to where the ark stands, and that is generally in the East.

They are not to converse of any business while they are in the synagogue: they must be modest in their deportment, and refrain from sleeping.

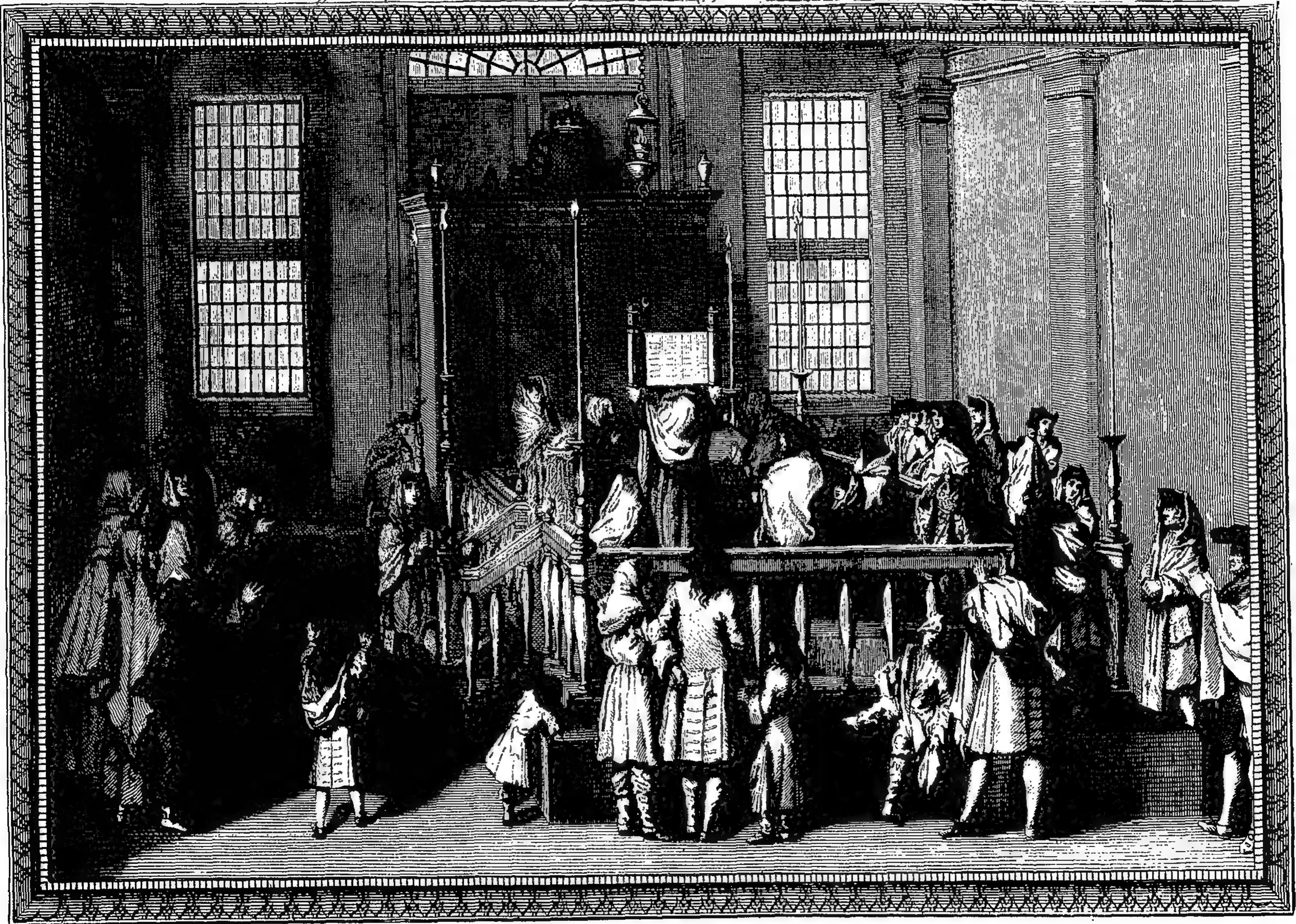
Their synagogues are consecrated with great solemnity, as will appear from the following account of the consecration of the Portuguese synagogue at Amsterdam. In the morning the most considerable persons among the Jews, with the law carried before them, walked in procession to the new erected synagogue, where they performed several solemn acts of devotion; and repeated it during eight successive days. On each day, they had pieces of sacred music sung, and several sermons preached, suitable to the solemnity. A large collection was made for the poor, and some flattering orations delivered in praise of the prince of Orange, who had generously granted them a toleration. This synagogue, which is a fine piece of architecture, stands on the east of the city, and is able to contain upwards of two thousand persons.

In most countries, adjoining to their synagogues, they have schools, where the law is explained, according to the glosses put upon it by the Rabbies or Doctors, and many things of very little importance are taught. So strict are the Rabbies in observing their oral traditions, that the scholars must go into the academy in haste, and leave it with seeming reluctance.

These Rabbies are men acquainted with the law of Moses, and they are both the teachers of the people and the instructors of youth. Great respect is paid them, and they have the privilege of determining in all points of controversy, particularly with respect to what things are allowed, or forbidden in the law. They are ordained by imposition of hands, a ceremony of great antiquity, as appears from Deut. xxxiv. when Moses, just before his death, laid his hands on the head of Joshua.

When the Jews enter their synagogues, they put on the *Taled*, which is a white square veil, and they either cover their heads with it, or twist it round their shoulders during the time of worship, in imitation of Moses, who was obliged to put on a veil when he descended from Mount Sinai, to conceal the glory of the Lord which shone from his countenance. The strings and tassels belonging to the *Taled*, are called *Zizith*, and

Engraved for D'HURD's Religious Rites & Ceremonies of All Nations.



The Jewish manner of HOLDING UP the LAW in the sight of the people, before it is read to them.

and each string has five knots in it, according to the number of the books of the Pentateuch. When they put it on, they say, "Blessed be God, who hath sanctified me by his law, and ordained me to wear the *Zizith*." Six hundred and thirteen precepts of the Talmud, are bound up in the *Zizith*, and it is considered by them as entitled to the most sacred respect.

Such of the Jews as are religiously disposed, wear upon their arms, and on their foreheads, two pieces of parchment, called *Tifitin*, containing the ten commandments; but they are not allowed to be worn by the women, nor by the men when they attend a funeral, or come near a dead corpse.

The Jews are enjoined to praise God as soon as they arise from bed in the morning, and on sabbaths and festivals; when they enter into the synagogues, they bow to the east, and repeat several passages out of the psalms, beginning with the following:

"How goodly are thy courts, O Jacob! and thy tabernacles, O Israel! and I come into thy house in the multitude of thy mercy, and in thy fear will I worship towards thy holy temple. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth; and I worship, [bow down and kneel] before the Lord my maker. My prayers are unto thee, O Lord! in an acceptable time. O God! in the multitude of thy mercy, hear me in the truth of thy salvation."

When the reader goes into the desk, he repeats aloud; "The Lord of the world that reigned before any thing was formed or created, who, at the time when all by his will was made, then King his name was called; and after every thing ends, alone he will end tremendous. He hath been, he is, and will be with glory." Many prayers and thanksgivings are added; but as most of them are taken out of the Psalms, so it would be altogether needless to repeat them here.

Having read part of the law, every one present stands up, and goes three steps backward, while the *Chazam*, or Choir, chant the eighteen Benedictions, consisting of so many verses from the Psalms. Then each person says a short prayer by himself, which is done standing, with his feet equally joined together. They then bow their heads and again retire to their own private devotions. During the whole of divine service, they have belts, girt round their bodies, to separate the heart from the lower parts; and their hands, and faces are to be washed clean. They keep their heads covered, and they must spend one hour in secret prayer, before the public service begins. Whatever part of the world they are in, they first turn their faces towards Jerusalem; with their hands on their hearts, and their eyes fixed on the ground.

When they open the door of the ark, the people say; "And when the ark set forwards, Moses said, Rise up, Lord! and let thine enemies be scattered, and let them that hate thee flee before thee; for from Zion came forth the law, and the word of the Lord from Jerusalem."

When the law is lifted out of the ark, they say, "Blessed is the Lord that gave the law to his people of Israel in its holiness," when the

law is taken out, it is given to the reader; who, holding it under his arms, says aloud, "Magnify the Lord with me, and we will exalt his name together;" and the people say, "Unto thee, O Lord! is the greatness, and the strength, and the beauty, and the conquest, and the majesty of all that is in heaven, and on earth: unto thee, O Lord! is the kingdom and the raising of every thing to preferment." While the reader walketh from the ark to the altar, with the law in his arms, the people say, "we will exalt the Lord our God, and we will bow down before his footstool, for he is holy: we will exalt the Lord our God; and we will bow down to the mount of his holiness; for holy is the Lord our God." When the law is laid on the altar, and unrolled, the reader says, "And he shall assist, and he shall remember, and he shall save all those who trust in him."

Then the reader calls different persons by their names, and reads part of the law to each of them. He then calls another person, who, on coming to the altar, says, "Praise ye the Lord, who is blessed;" and the people answer, "Blessed is the Lord, who is blessed for ever and ever." Then the person called to hear the law, says, "Blessed art thou, O Lord our God! King of the world! that hath chosen us out of all nations, and hast given unto us thy law: blessed art thou, O Lord! the giver of the law."

After the reader hath read part of the law, the person called up, says, "Blessed art thou, O Lord our God! King of the world! Thou hast given unto us the true law, and the life of the world thou hast planted among us: blessed art thou, O Lord! the giver of the law!" If the person has escaped an accident, or arrived from sea, he says, "Blessed art thou, O Lord God! King of the world, who granteth good deeds, even to the guilty; for thou hast granted unto me all goodness." Then the congregation say, "He who hath performed unto thee all goodness, he shall perform all goodness unto thee for ever."

Then the person called up, puts money into a box for the poor. Then a chapter for the day is read, and the law is lifted up, when the people say, "And this is the law which Moses set before the children of Israel, from the mouth of the Lord, by the hands of Moses. The tree of life she is to the keepers of her, and her support is worthy. Her ways are ways of pleasantness, and all her paths are peace: length of days is in her right hand, and in her left hand riches and honour. The Lord desireth, for the sake of his righteousness, the aggrandizing of the law, and its strength."

When the law is carried from the altar, to be put into the ark by the reader, he says, "They shall praise the name of the Lord! for he is a defence with his name alone?" And the people answer, "Give praises of majesty on the earth, and in heaven; and there shall be exaltings to his people; applaudings to all his gracious ones; the children of Israel, the nations near to him, praise ye the Lord! Hallelujah."

They must walk out of the synagogue very slowly, and before they lose sight of the ark, they must put up an ejaculatory prayer; nor must they

fix their eyes on any beautiful object, lest it should make them forget the sacred service they have been engaged in.

The Jews confess their sins to their Rabbies, and the penance, or punishment, is according to the nature of the guilt. It is common for the Jewish devotees to lash themselves; but they are not to give themselves more than thirty-nine stripes; and one devotee generally inflicts it on another. During the flagellation, the penitent lays on the ground, with his face to the north, and his feet to the south; but he must not lay from east to west, for that would be considered as a profanation. The person who scourges the penitent, repeats the following words from Psalm lxxviii. 38. "But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath:" and at each word gives him a stroke; so that there being thirteen Hebrew words in the verse, it is repeated three times, which makes the number thirty-nine.

The Jews deal in the most liberal manner with their poor; they supply the wants of such as are industrious, although reduced to distress; but when they find any who are able to work, and will not follow some employment, they totally discard them. In the morning, they are obliged to wash themselves in baths; but this is not attended to by any but those who are rich, or rather, by such as are devotees. While they remain in the bath, they must look either to the north or south; (but not to the east or west,) these being the places where God resides.

In their ecclesiastical censures, the Jews are remarkably strict; which they follow, in conformity with the practices of the Pharisees of old. Some of the offences which bring upon them the vengeance of the elders, are not proper to be mentioned, because they might give offence to a modest reader. Adultery is more severely punished than any other crime. The offender is plunged into cold water, several days together, in the depth of winter; and if the water is frozen over, the ice must be broken, and he must stand up to the chin, till an egg is boiled hard. If the crime is committed in summer, he is stripped naked, and for several days exposed to bees and ants.

The Jews have likewise their forms of excommunication; one of which is called the lesser; and the other the greater. The lesser must not exceed thirty days; and it is generally inflicted for neglect of attending the synagogue, for treating the doctors with disrespect, and for many other trifling things not necessary to be mentioned. As for the greater excommunication, it is of a different nature, and in its form and manner more dreadful than can be well expressed. It is inflicted for mocking the law, or laughing at any of their rites and ceremonies. They curse the offender by heaven and earth; they devote him to the power of evil angels; they beg that God would destroy him soon; to make all creatures his enemies; to torment him with every disease; to hasten his death; and to consign him to utter darkness for ever. No one must presume to approach within six foot of him, and all human assistance is denied him, even if he should be perishing for the necessities of life.

They place a stone over his grave, to denote

that he ought to be stoned; no relation must go into mourning for him, but they are to bless God for taking him out of the world.

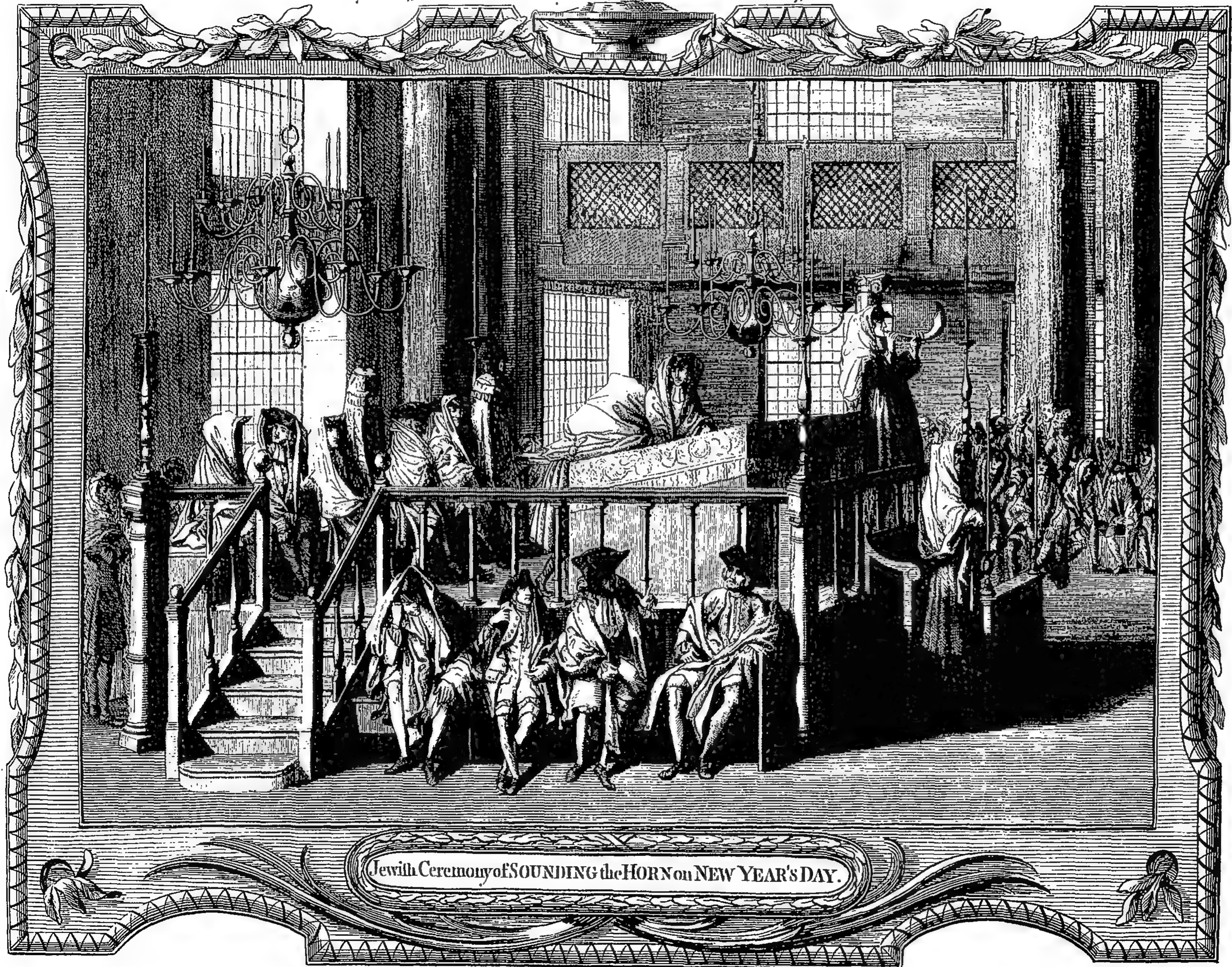
The respect the Jews have for the sabbath, is such, that it exceeds the bounds of moral obligation. The sabbath commences on Friday evening, half an hour before sun set; and at that time every Jew must have his lamp lighted, although he should beg the oil from his neighbours. The women are obliged to light the lamps, in memory of *Eve*, who, by her disobedience, extinguished the light of the world. On Friday, every Jew is obliged to pair his nails, in the following manner. They begin with the little finger of the left hand; and then go on to the middle finger; after which they return to the fourth finger, and so on in return to the thumb. In the right hand they begin with the middle finger, and then proceed from the thumb to the little finger. The parings must either be buried in the ground, or burnt in the fire. Previous to the commencement of the sabbath, they have a feast, which the master of the house blesteth, and while he is repeating the blessing, he looks towards the burning lamps. On the sabbath, one of their Rabbies preaches a sermon, for the most part full of unintelligible jargon; but they never say any thing against the civil power.

But that they are loyal subjects will appear from the following prayer, which is read in their synagogues every sabbath day.

"May he that dispenseth salvation unto kings,
"and dominions unto princes: whose kingdom
"is an everlasting kingdom; that delivered his
"servant David from the destructive sword; who
"maketh a way in the sea, and a path through
"the mighty waters; bless, preserve, guard, and
"assist our most gracious sovereign Lord king
"George the third, our most gracious Queen
"Charlotte, and all the other branches of the
"Royal Family: May the supreme king of
"kings, through his infinite mercies, preserve
"them, and grant them life, and deliver them
"from all manner of trouble and danger: May
"the supreme king of kings aggrandize, and
"highly exalt our sovereign lord the king, and
"grant him long and prosperously to reign: May
"the supreme king of kings inspire him, and his
"council, and the state of his kingdom, with
"benevolence towards us, and all Israel our
"brethren: In his and our days may Judah be
"saved, and Israel dwell in safety: And may the
"Redeemer come unto Zion; which God, of his
"infinite mercy, grant; and let us say, AMEN."

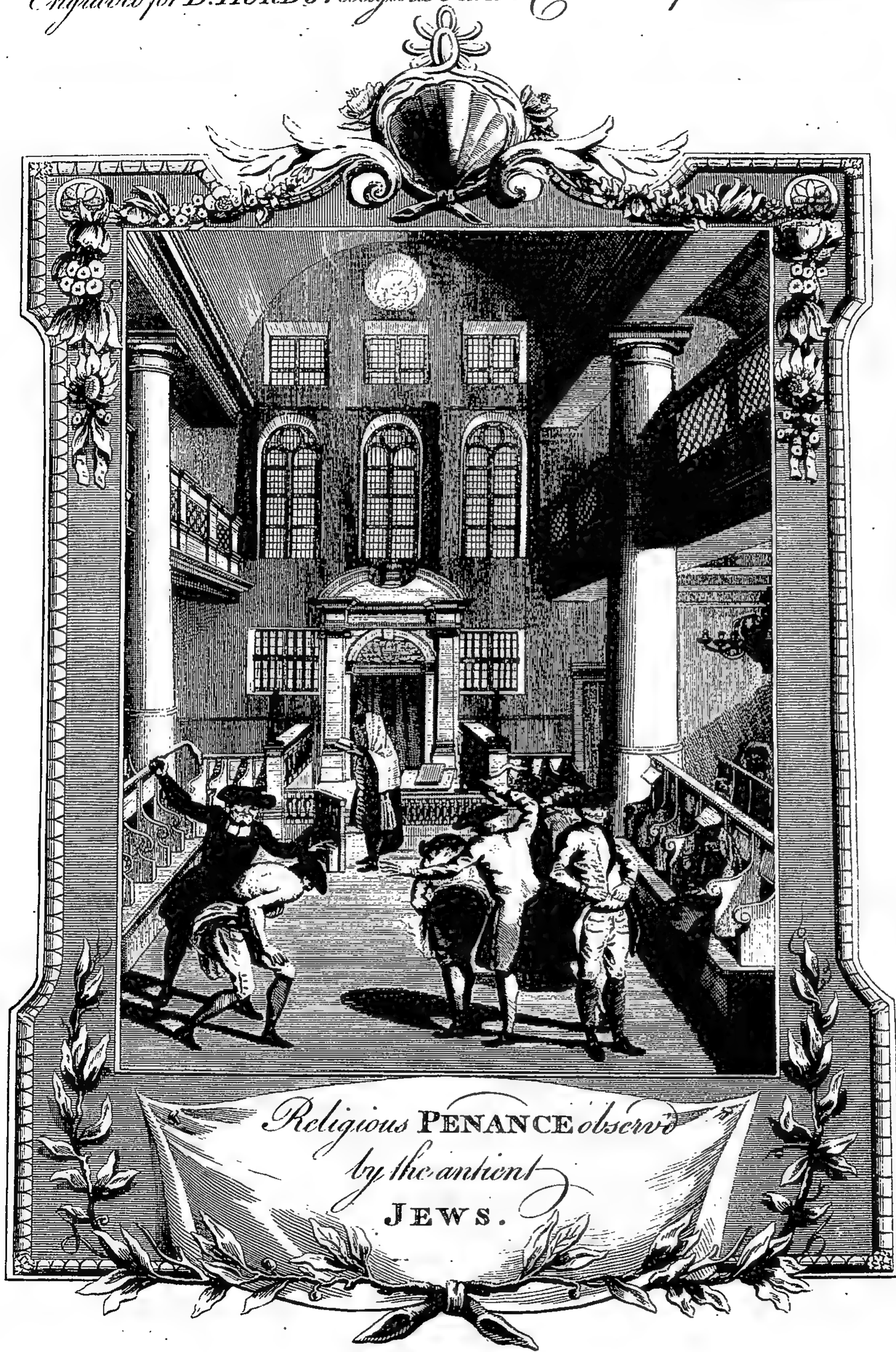
The Jews pay much regard to the New Moon; but it does not appear that they consider it as an object of Divine worship, but only as a proof, that God is the author of all things in nature; and that the return of the seasons are effected by his wisdom and power. In our month of August they confess all their sins, and resolve to amend their lives; and this ceremony is announced by blowing a horn in the synagogue, in imitation of the horns being blown in the tabernacle, in the wilderness, when Moses went up the second time to Mount Sinai. They believe that the sound of the horn drives away the devil, and this is the reason assigned for consecrating it before the person blows it. The person who sounds the horn, stands in the place where the law is read,

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Jewish Ceremony of SOUNDING the HORN on NEW YEAR'S DAY.

Engraved for D. HURD's Religious Rites & Ceremonies of All Nations.



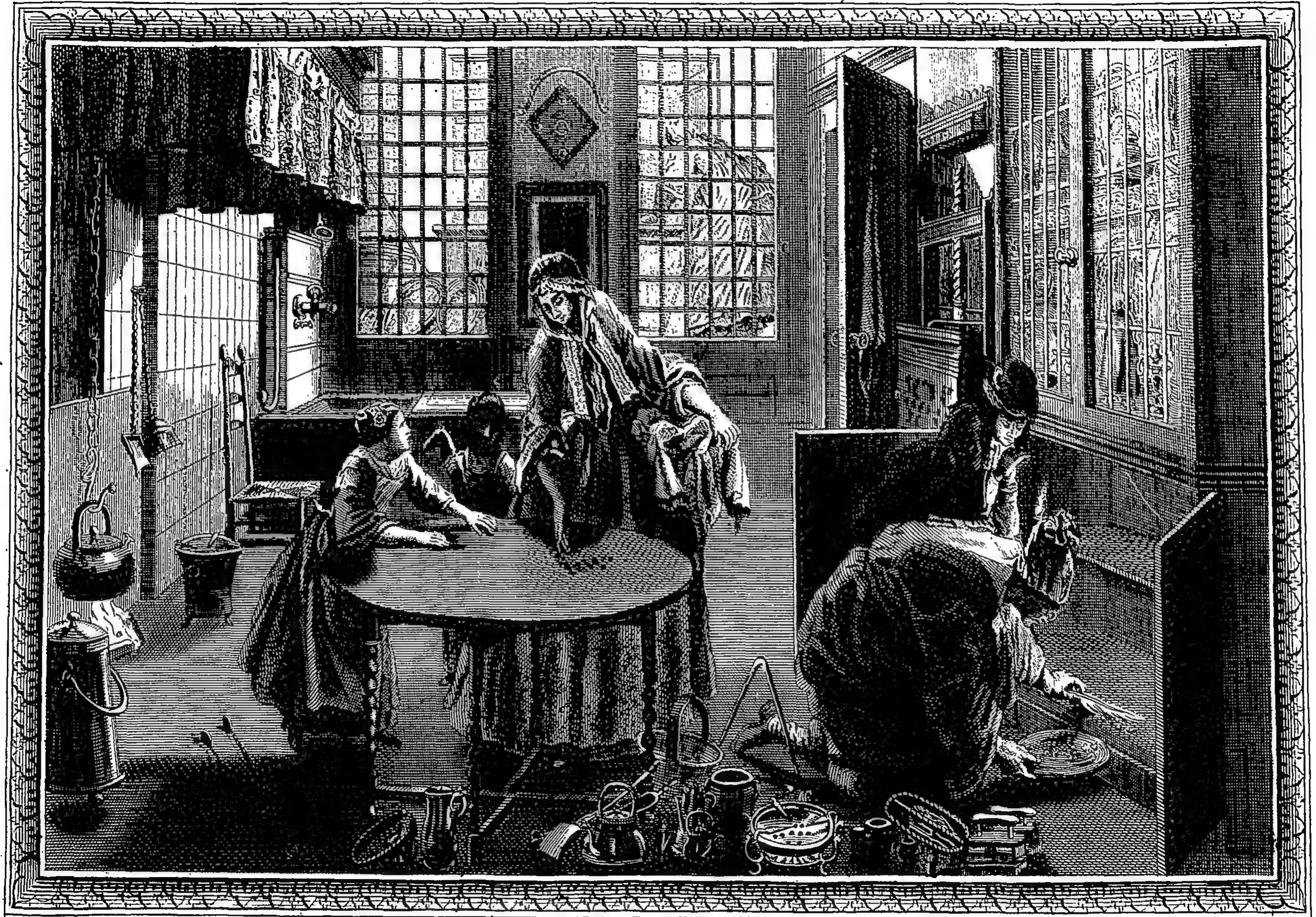
*Religious PENANCE observed
by the ancient
JEWS.*

Engraved for D. HURD'S Religious Ceremonies & Customs of all Nations.



Celebration of the FEAST OF TABERNACLES, a great Festival among the JEWS.)

Engraved for D. HURD'S Religious Pictures & Ceremonies of All Nations.



The SEARCH for the LEAVENED BREAD, &c. a Domestic Ceremony in the Jewish Religion.

Engraved for D'HURD'S Religious Rites & Ceremonies of All Nations.



The PASSOVER Celebrated by the PORTUGUESE JEWS.

read, with all the congregation standing around him in the most devout posture, with their hands lifted up, and their eyes fixed on the earth. They use a ram's horn, in imitation of Isaac's ram, and they have it crooked, to point out the state of the sinner, and posture of humiliation. It is, probably, because they have no land of their own, that they neglect the ceremony of the Scape-goat, and instead thereof, shake their cloaths over a pool of water; making use of the following words, out of the prophet Micah, chapter vii. 19. "He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea."

The first ten days of the year are spent in acts of humiliation, for they believe, that on the first nine days, God searches into their hearts; and on the tenth day he passes judgement upon them, by entering the names of the penitent in the book of life, and the impenitent in the book of death.

They have another ceremony, which although very common formerly, is now but little practised. The father of every family made choice of a white cock, and every woman of a hen; but such as were pregnant, took both a cock and a hen. With these fowls they struck their heads twice, and at each blow the father of the family said, "Let this cock stand in my room; he shall atone for my sins, he shall die, but I shall live." This being done, the necks of the fowls were twisted round, and then their throats were cut, intimating that every sinner ought to have his blood spilt. At first they gave the fowls to the poor, but afterwards reflecting that it was improper to eat creatures loaded with so many sins, they distributed the full value in money.

Their *Feast of Expiation* is observed with great solemnity, and the evening previous to it, all those who have had any differences must be reconciled. Each man carries a lighted candle to the synagogue, and the women light up others at home. They are so superstitious, that they prognosticate good or evil, according as the candle burns; which notion, one would imagine, they had borrowed from the heathens.

During this feast, all the sins committed the preceding year are forgiven, by the Rabbi stretching out his hands, and repeating the benediction of Moses, whilst the people keep their faces covered, in imitation of Moses, who covered his face when he came down from the Mount.

The *Feast of the Passover* is observed with more solemnity than any of the others; nor is it to be wondered at, when we consider what miracles God wrought in their favour, in the land of Egypt. They prepare the corn of which they make the bread, at least thirty days before, and there must be a saddle on the horse's back who carries it to be ground, lest it should be heated. On the sabbath, previous to the passover, they have a sermon preached in the synagogue, on the Paschal Lamb; and two days afterwards, all their furniture must be washed clean. They search their houses, that no leavened bread may be found; and they are extremely scrupulous in making up the unleavened bread. Most commonly, the master of the house makes the bread, and if any of the leaven falls to the ground, the dogs and cats are not suffered to eat it. It must be

kneaded in a place where the sun does not shine; and the cake which used formerly to be given to the priests, is burned to ashes.

They are obliged to sit down at table like persons in haste, to begin a journey, in memory of their departure out of Egypt. The master of the family sits down with his children and domestics, when some cakes, and part of a lamb are set before them. They are then served with a composition of fruits in a pye, made in the form of a brick, to put them in remembrance of the bricks made by their ancestors in Egypt. During the eating of the passover, they lean with their left arm upon the table, thereby pointing out the liberty they enjoyed, when delivered from Egyptian bondage. They afterwards eat bitter herbs, to put them in remembrance of the bitterness of the Egyptian slavery; and the shoulder of a lamb being held up in a dish, the master of the house repeats the following words.

"Behold the bread of sorrow and oppression, which our forefathers did once eat in Egypt; let him that is hungry, draw near and eat; this is the sacrifice of the paschal lamb." The shoulder is held up to represent the powerful arm of the Lord, by which they were delivered from bondage. This ceremony being over, a hymn is sung by all the company present; and when they come to that part, relating to the ten plagues of Egypt, they pour a little wine on the ground, wishing that those plagues may be far removed from them. Then they drink off the wine, and finish the hymn. The master of the house then washes his hands in clean water, and breaking one of the cakes, presents a part of it to each of the guests. This being over, they begin to eat the lamb, and what is left must be burnt, and the ceremony concludes with drinking a glass of wine. Formerly, they eat the passover without shoes, and having their loins girded round; but now they have dropped that ceremony, because the daily sacrifice is removed from Jerusalem, and the city and temple which were once their glory, are now destroyed.

The feast of Pentecost is observed as a time of thanksgiving, for gathering in the fruits of the earth; and although the season does not agree with the time of harvest in our European nations, yet the Jews still adhere to it, believing that they shall be one day restored to the possession of the land of Canaan. During this festival, the book of Ruth is read by five different persons, and the people regale themselves with all sorts of dainties, made of milk, which they say is emblematical of the law, on account of its whiteness and sweetness. They adorn their synagogues with lamps, and spread herbs and flowers around the desk where the law is read.

The other great festival, is that of the feast of tents, or tabernacles, kept up in memory of their living in tents, in the wilderness. During this festival, which lasts eight days, they dwell in tents adjoining to their houses, but there must be neither roof or tree over them. They go to the synagogue every day, each having in his right hand one branch of palm, three of myrtle, and two of willows, all tied up together; and in their left a branch of citron, with its fruits. When they come to the synagogue, they turn the branches round, first to the east then to the

the south, then to the west, and lastly to the north. These ceremonies are allegorical; the palm is an emblem of hypocrisy; the myrtle points out good works; the willow is an image of the wicked, and the citron of the righteous.

On the seventh day of this festival, the people walk round the desk with the branches, and the prayers are repeated in the most precipitate manner, in commemoration of the afflicted and unsettled state they were in, while they travelled through the wilderness. During the whole of the ceremony, they give such a loose to wanton jollity, that their worship has more the appearance of a ridiculous farce, than of any thing that bears the name of piety or religion.

The festival of the law is kept on the twenty-third day of September, being the ninth day after the feast of tabernacles. On the evening preceding the ninth day, all the books of the law are taken out of the ark, and carried in procession round the desk; during which time, the people continue singing and making loud acclamations.

The feast of lights, or lamps, was instituted by the Rabbies, in commemoration of the famous Maccabees, and it is celebrated eight days successively, because of the circumcision, which was suspended during the reign of the emperor Epiphanus. The feast of Purim, which signifies Lots, continues two days; and it was first instituted in memory of their deliverance from destruction, when Haman instigated Ahasuerus to put them all to death. In the morning they give bread to the poor, and in the evening they repair to the synagogue, where the whole book of Esther is read over, and explained to the people at large.

During the reading of this lesson, the reader kneels, whereas he is obliged to stand when he reads the law, and he repeats three prayers, wherein he blesses God for having delivered them from the plot formed against them by Haman. Prayers being over, they indulge themselves in all sorts of luxury; so that this may be justly called the Jewish carnival.

When a person professes his inclination to become a proselyte to the Jewish religion, the governors of the synagogue examine him strictly, in order to find out the motives of his resolution; and if they find it proceeds from interest, they refuse him admittance among them; but if otherwise, then they circumcise him, and after he is healed, they wash him all over with pure water in presence of the elders, and then he is looked upon as a perfect Jew. At present the Jews are not fond of admitting proselytes, for they content themselves with living as a distinct people, attending to trade and business. When their women bathe, in order to purify themselves, they must have other women along with them, who are to swear that they have been washed all over, lest any uncleanness should remain about them; for no women, labouring under any female disorders, can be admitted into the tabernacle; but the German and Portuguese Jews differ much concerning this ceremony.

The Jews are very strict in the education of their children; from their most early youth, they are obliged to go with their heads covered, and to wear a girdle, to separate the heart from the

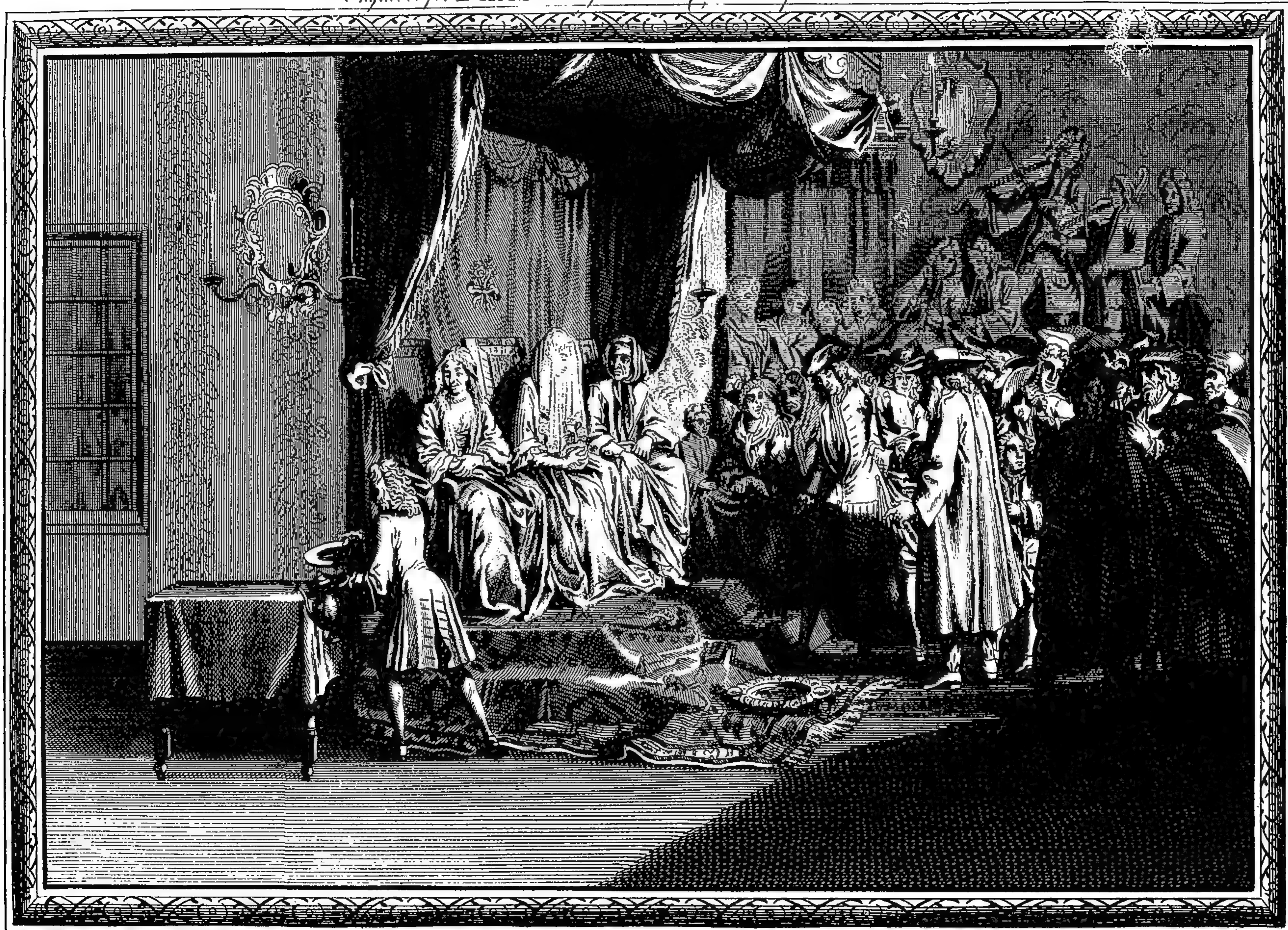
lungs. In the morning he must repeat, "Blessed be God, who hath girded Israel with strength." They must not pronounce the name of God irreverently, and they are strictly enjoined to observe all the precepts of the law, and all the rules of the synagogue. Every child is declared to be of age, when he is thirteen years and a day old, after which, his father is not answerable for his conduct. From eighteen to twenty is the time allotted for their marriage, and those who neglect it, are never much regarded by their brethren.

In antient times, the Jews had a plurality of wives; but that custom seems to have been disused ever since their return from the Babylonish captivity; and at present, with respect to wedlock, they live in the same manner as Christians. The espousals are made before witnesses, and the bridegroom, putting a ring upon the finger of his intended bride, says, "Be thou my spouse:" but sometimes, several months elapse before the consummation takes place. The marriage articles being settled, eight days are spent by the relations in all sorts of pleasure, and on the evening of the eighth day, the bride, accompanied by women, washes herself clean in a bath.

The bridegroom gives the bride a girdle with silver in it, and the bride returns him one with gold. On the morning of the wedding-day, both bride and bridegroom dress in the most gaudy manner possible; and the bride is conducted to the house where the nuptials are to be celebrated, attended by her female relations, whether married or unmarried. She walks bareheaded, and when she arrives at the house, she is seated between two aged matrons, while her young relations dress her hair and put on her veil, in imitation of Rebecca of old; for the bride must not see her intended husband till the marriage is over. Thus dressed, she is led to a throne, or platform, erected either in a garden, or in the largest room in the house, where the Rabbi pronounces the nuptial benediction; and when the bridegroom approaches, all that are present cry out, "Blessed be the man that cometh." Then the young persons, holding torches in their hands, sing the marriage song. The song being finished, the bride walks three times round the bridegroom, and he twice round the bride; which they ground upon Jer. xxxi. 22. "A woman shall compass a man." These ceremonies, however, differ in some countries; for in Holland and Germany, the guests throw handfuls of corn at the new married couple, telling them "to encrease and multiply." In some places the bride stands on the right-hand of the bridegroom, according to Psal. xlv. ver. 9, "Upon thy right-hand did stand the queen;" and in other places, the Rabbi puts the taled or veil with which the bride is covered, over the head of the bridegroom; in imitation of Boaz, who threw the skirts of his garments over Ruth. Ruth iii. 9. After this wine is brought to the new-married couple, of which they drink a little, and throw the rest on the floor.

The wedding dinner is as sumptuous as their circumstances will permit; and, amongst other things, they always have fowls. A roasted hen, with an egg, is first presented to the bride, who eats a little of it, and then gives the remainder to the guests. The hen denotes the fruitfulness of

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The NUPTIAL CEREMONY of the PORTUGUESE JEWS.

of the bride; and that she shall be delivered with as much care as a hen is of an egg. After the marriage is consummated, the husband does not come near his wife for a certain number of days, which custom seems to have been practised of old.

Divorces among the Jews are not so frequent at present as they were when our Saviour was on earth, which in some measure is owing to the obligations they are under to conform, as much as possible, to the laws of those countries where they reside. However, when it does take place, it is conducted with the following ceremonies, in Germany, Holland, and in most other parts of the world.

The woman, being accused on the evidence of two witnesses, is ordered to attend the synagogue, to answer the charge exhibited against her. The chief Rabbi stands at the door, attended by two other Rabbies, a Notary, and the two witnesses. The husband stands beside the Notary; and the woman faces the chief Rabbi: The Rabbi then asks the husband such questions as are necessary; concluding, by demanding whether he is determined to leave off all manner of connections with his wife. Having answered the last question in the affirmative, the Rabbi reads the bill of divorce allowed; and then asks the Notary whether he wrote it, and the witnesses whether they subscribed it. In the next place the wife is examined; and when she receives the bill of divorce, her rings must be pulled off, and her hands open. The Rabbi folds up the bill and gives it to the husband, who delivers it to the wife, and she puts it into her pocket, or somewhere under her cloaths. The Rabbi then looking stedfastly at the woman, demands the writing, and reads it over a second time, and again examines the husband, Notary, and witnesses. This cautious manner of proceeding is truly commendable, for the warmth of irregular passions, and the force of jealousy, often lead people to do that in an unguarded hour, which embitters the remainder of their lives, and spoils all the comforts they can expect in this world.

When there is no opposition made, the Rabbi pronounces the sentence, and tells the woman, that she must not marry again in less than three months; after which he cuts the bill into the form of a cross, and keeps it: while the Rabbi pronounces the sentence, the woman must have her face uncovered.

The antient ceremony of the brother marrying the sister-in-law is still kept up among the Jews, and the ceremony is as follows: The widow, with the brother-in-law, comes to the reading-desk in the synagogue, where the Rabbi asks several questions, such as, whether the husband has been dead three months? Whether the widow is full twelve years old? Which last question can be but seldom asked, because few of them marry sooner than the people among whom they live. Whether the deceased and him to whom the widow lays claim were children of the same father? And whether the widow be fasting? For this ceremony is performed in the morning. If the brother-in-law covenants to marry the widow, then they proceed in the same manner as was mentioned before; but if he refuses, the shoe of the deceased is put upon his right foot, while he leans against the wall: then the woman comes

forward and takes off the shoe of her brother-in-law with her right hand, holds it up, and then throws it upon the ground with every mark of contempt.

She then spits on his feet, and he is hissed out of the assembly. If the woman's right hand is disabled, she must pull off the shoe with her teeth, and in that manner dash it on the ground.

It does not appear from any part of the sacred scriptures, that ever the Jews, in their most corrupted state, worshipped angels; nor do the modern Jews do so at present, but they antiently did; and still do believe in the ministry of angels, a doctrine which was embraced by the primitive fathers, and by many protestant divines. When a Jew travels into a country where he cannot meet with any of his own people, he repeats a prayer every morning, with his face towards Jerusalem, begging that God would send an angel to direct him in his way; and this notion is founded on the following passage in Exod. xxiii. 20, 21, 22. "Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

We have several instances of the ministration of angels, both in the Old and New Testament; but whether the Jews are right, when they invoke their assistance in prayer, seems rather doubtful: for it is certainly the duty of every man to pray to God, and leave the Divine Being to appoint whatever means he thinks proper.

When a Jew is first taken ill, and it is supposed by his relations, that his disorder will prove mortal, the Rabbi comes and reads to him Psalms xx. xxxviii. and xc. after which he prays with him, and gives him absolution, while he is expiring; they who come to visit him tear off pieces of his cloathes, which they keep in memory of him, and all who are present salute him, as taking their last farewell; which custom is not peculiar to the Jews, for we find many instances of it, both in antient and modern times. As soon as the breath is departed from the body, they close the eyes of the deceased, cover his face, and wrap him up in a sheet: The thumb is bent close to the palm of the hand, and tied with the strings of his taled; for he must enter into eternity covered with his veil. The Jews say, that the thumb being thus tied up, preserves the deceased from the devil's clutches; but in all other respects his hand is open; thereby pointing out that he relinquishes all claims to worldly goods.

While the attendants are washing the body, as a sign of purity, an egg is put into a basin of wine burnt, and the head of the deceased is anointed with it. They are buried in clean linnen; and such as were not reconciled to the deceased before he died, must touch his great toe, and ask pardon, lest he should accuse them at the tribunal of God. When they carry the body out of doors to be interred, those who remain at home, throw a brick after it, thereby pointing out, that they cast off all manner of
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sorrow,

forrow, and at the grave a funeral oration is pronounced by a Rabbi, in which is declared their firm belief of the resurrection of the body.

The coffin is not nailed down till they come to the grave, and then ten of the nearest friends or relations walk seven times round it, offering up prayers for the repose of the soul of the deceased. When the coffin is put into the grave, every person present throws a handful of earth over it, after which it is closed up and the mourners return home. The Jews never mourn for such as have laid violent hands on themselves, nor for those who die excommunicated; but they put a stone upon their graves, thereby pointing out, that they ought to have been stoned to death for their crimes. During the whole time of their mourning, they eat their victuals barefooted on the ground. Their friends come every day, to pray and condole with them, and to beseech Almighty God to have mercy on the soul of the deceased. After seven days spent in this manner, the mourner goes to the synagogue, and gives money to the poor; but it is thirty days before he is permitted to bathe, and, during that time, particular prayers are to be repeated every day. From this circumstance, it appears, that the Jews believe in something of an intermediate state, resembling that of the popish purgatory; for all these prayers are for the repose of the soul of the deceased person; contrary to the belief of Protestants, "That as death leaves us, so judgment will find us." Some of the more zealous devotees among the Jews, go frequently to say prayers at the tombs of their deceased relations; which may serve to shew, that although they do not worship images, yet their religion consists of many superstitions.

Such is the state of religion among the modern Jews, and it is proper that we should close this article with such reflections as are most likely to make a lasting impression on the mind of the reader, to divest him of partiality, and to lead him to consider the ways of Divine Providence, as in all respects equal; consistent with the attributes of the Divine Being, and the state of fallen man. The mosaic œconomy was a law of carnal ordinances, suitable to the then state of the Jews, who were a hard-hearted stubborn people; and since their dispersion among the gentile nations, their successors have added many rites and ceremonies, which were unknown of old. But this leads us to two considerations: first, the present state of the Jews, and secondly, the manner in which they ought to be treated by us.

And first, with respect to their present state, we must look back to what was foretold should happen to them by their great prophet Moses; who, in many instances, was a type, or figure of that glorious Messiah, whom they not only rejected, but still continue to despise and treat with contempt. Indeed, the more we attend to the prophetic writings, the more we will be convinced, that Jesus of Nazareth was the Messiah promised of old, and that the sole reason why the Jews rejected him, when he made his appearance on earth, was, that he did not come with all the grandeur of a temporal prince and governor.

Moses, by Divine inspiration, a little before his death, looked forward to the state of his be-

loved countrymen; and seeing that they would disobey the Divine commands, foretold what punishments God would inflict upon them; and dreadful as those threatenings were, yet they have, in every respect, been literally fulfilled. They were to be taken captive by a fierce people, whose language they were not to understand; but whose idols they were to worship. Now this was fulfilled, when they were led captive by Nebuchadnezzar, king of Babylon, who dispersed them as slaves, in different provinces; where many of them became idolators, and were treated with the utmost cruelty by their rigorous task-masters. They were to be hooted, and laughed at by every one; they were to hear their God blasphemed in a strange land, and see their wives and children torn from them. This took place during the Babylonish captivity, of which we have a most beautiful, though mournful account in Psalm cxxxvii. They were to be besieged by a people from afar; their city was to be blocked up; they were to be reduced to famine; and women were to eat their own children. This took place, when the Romans besieged Jerusalem; for, according to Josephus, they not only eat the flesh of horses, dogs, and cats; but even mothers, the most sympathizing part of the creation, killed their own children, and eat them as the most delicious morsels; so true are the words, "My council shall stand, and I will do all my pleasure."

They were to be sold as slaves to all who would purchase them, and we are told by St. Jerome, who himself was a Jew, that those who sold our Lord for thirty pieces of silver, were sold by the Romans for thirty a penny, which in our money, amounts to little more than one farthing each. They were to be scattered among all nations, they were to be outcasts from human society, and they were to find no rest, but to be driven from place to place, as if they had been unworthy of a residence in this lower world. And has not this been literally accomplished? Are they not now considered as the off-scourings and refuse of the world; as vagabonds, who have no settled habitations, but are obliged to take shelter wherever the lenity of civil government will grant them permission? With respect to their having no rest, no man, acquainted with history, will dispute. The emperor Adrian caused many thousands of them to be massacred, and he ordered that no Jews should reside in any of the cities of the Roman empire. They were exposed to the inclemencies of the seasons, and thousands of them saw their wives and children perish for want of the common necessities of life. God was to set a mark upon them, by which they were to be distinguished from all other persons in the universe, and what man can look upon a Jew without knowing that he is such? The person who beholds a Jew, and denies Divine Revelation, must be an infidel indeed. They were to be cruelly treated by all those people, among whom they were to be scattered; and of this we have many striking instances in history: such indeed as are a disgrace to human nature. In Spain, in France, and indeed, in almost all nations, thousands of them have been murdered in a day, and England has shared in the guilt.

The Jews being prohibited from purchasing land,

land, had recourse to usury and commerce for a subsistence, which often brought many miseries upon them. Always dependant, and always in danger, had they refused to lend money, they would have been massacred as infidels: And when they did lend it, and demanded payment, such was the conduct of their merciless unprincipled debtors, that they stigmatized them with the names of usurers, and let loose upon them the whole rage of the civil and ecclesiastical power. Of this we have many striking instances in our history, and such as will ever bring dishonour upon those concerned in the persecution.

During the coronation of Richard I. 1189, above six thousand Jews were massacred in the city of London. And although several of the rioters were deservedly put to death, yet that was but a small compensation for the loss of so many persons, who had not given any offence to the civil power. A few years afterwards, above two thousand of the Jews were burnt to death in one house at York; and Edward III. stripped them of all the property they were possessed of, under the stale pretence of their being usurers.

To give some sort of sanction to these cruelties, it was said, that the Jews, on Good-Friday, crucified a child, and drank of his blood. This fable is not new; for the heathens, under the Roman emperors, accused the Christians of the same crime. There is reason to believe, that tricks were put upon the Jews; and, because of their industry, they were accused of crimes they never committed. It was no difficult matter for a person, who had borrowed money from a Jew, and who was either unable, or unwilling to pay him, to take a dead child out of the grave, and nail it to a cross, near to where one of the Jews lived. This stratagem answered the end proposed; for the villainous debtor, not only got absolved from his obligation, but he, at the same time, brought such an odium upon the people, that they were put to death without mercy. It is more than probable, that the Jews were never guilty of any such crime, as that of crucifying children: and as for their drinking the blood, it is contrary to their own law, even to taste the blood of animals. But all these false accusations were brought against them, by permission from God, in consequence of their having transgressed against his commandments, broken his law, despised his sacred ordinances, and rejected that glorious Messiah, who was the sum and substance of all their ancient prophecies.

Having thus taken a view of the many afflictions which the Jews suffered, in consequence of their disobedience to the Divine law, and their rejecting the Messiah; let us, in the second place, consider in what manner we as Christians and Protestants should treat them. This is, indeed, a serious consideration, and such as should sink deep into our hearts. God made choice of them from among all the nations of the earth; to them were committed the Divine oracles, the giving of the law and the promises; from them, according to the flesh, the glorious Messiah came: whose kingdom shall be an everlasting kingdom, and of whose dominions there shall be no end. While our ancestors were worshipping idols, and offering up human sacrifices, the Jews were

adoring Israel. In the fulness of time, God made manifest to them his purpose of saving a lost world, and although they could not comprehend the nature of the gospel covenant, yet we received inestimable benefits from their unbelief; and our darkness was turned into light, in consequence of their lamp of knowledge being extinguished. The nations, who sat in the region and shadow of death, saw great light; and upon the ignorant, knowledge was poured out.

When a favour is conferred upon a man, gratitude becomes a duty, and when a Christian is injured, his religion obliges him to forgive. We have, in the dispensation of the gospel, received such favours from the Jews, as if properly improved, will bring us to everlasting happiness. Have they done us any injuries? as Christians, we are obliged to forget them. Did they put our Divine Redeemer to death? Let us remember that he died for our sins.

Each of our sins became a nail;
And unbelief the spear.

Do the Jews labour under a most stubborn hardness of heart? Are they aliens to the Commonwealth of Israel, and strangers to the covenant of promise? Then what great objects of pity should we consider them? Do we consider their souls as of everlasting value, and shall we not pray incessantly, that God would remove the veil by which their understandings are darkened? Has their disobedience brought upon them the Divine displeasure, and shall we be the executioners of Almighty vengeance? God forbid. It is remarkable, that those who have oppressed the Jews in different ages and nations, were the worst of men; and shall we follow their example? No: our Divine master has given us a lesson of a very different nature. By precept, and by example, we are to teach the pure doctrines of the gospel, and thus convince the unbelieving Jews, that we wish for nothing more than their salvation. Do we behold them as cast out of the society of men? Let us remember, that there was a time when they were highly favoured of God, while our ancestors were abominable in his sight. Do we hear them accused of crimes? Let us look to ourselves, and enquire, whether under all the privileges we enjoy, we are not more guilty than they? From those to which much is given, much will be required. Undoubtedly, blindness in part has happened to Israel; but let us not be high minded, but fear: for when the fulness of the Gentiles is come in, then all Israel shall be saved; God will make known to his ancient people, the nature of his promises, and they will embrace that gospel which they have for many years rejected.

Let us, therefore, consider the Jews as our elder brethren, according to Divine Revelation; let their present state in the world serve as a proof of all we read in the sacred history of the Old and New Testament; let the afflictions we have heard of their labouring under, in different ages and nations, teach us not to abuse our privileges; and let the benefits which have been transmitted to us through them, teach us to treat them with tenderness and benevolence; with compassion and charity.

Every

Every sincere believer desires to have an evidence of his religion; and can the Christian ever obtain a greater than that of the present state of the Jews? God, however, has not left us that evidence to be trampled on or abused; we are to improve it to a proper advantage, and nothing can be more proper than shewing mercy to those unhappy people, whose hearts at present are clouded with darkness. It is not in our power to form any notion concerning their sentiments of toleration, supposing they had the civil power in their hands; but this we know, that Christians have no right to persecute; for the weapons of our warfare are not carnal, but mighty,

through God, to bring every soul in subjection to Christ. By cruelty and persecution, we may force the Jews to blaspheme; but we can never make them believe, by any coercive means whatever; our tenderness, our benevolence, our humility, and our compassion, joined to our affectionate instructions, may lead them to admire, to love, and to worship their Messiah, who alone can procure them eternal happiness. The goodness of the Divine Being is best displayed in the charitable disposition of his creatures; and those who are most convinced of their own unworthiness, will be the first to forgive such as differ from them in sentiment.

The RELIGION of the EGYPTIANS.

IN order to understand, in a proper manner, the antient Religion of the Egyptians, it will be necessary to take a retrospective view of what happened before Jacob and his children went down into that country. Abraham, the father of the faithful, was called away from his native country, somewhat less than three hundred years after the deluge, which naturally leads us to enquire into the origin of idolatry. Abraham, as a wanderer and sojourner in a strange country, had not been above ten years absent from Ur, of the Chaldeans, when a famine obliged him to go into Egypt, at that time a very flourishing monarchy. That Egypt should have had a regal government within three hundred years after the deluge, has been objected to by many of our deistical writers; but when attentively considered, we cannot find any thing in it of an extraordinary nature. People in those early ages lived in the most frugal manner, and few of them died before they had attained to years of maturity; so that there is no reason for us to be surprized, when we find the children of Mizraim founding a monarchy, in the fertile plains of Egypt, as soon as a sufficient number of the human species had been collected together.

It does not, however, appear that these people were idolators, in the strict sense of the word, although it is more than probable, that in many instances, they deviated from the worship of the true God, according to its original purity. Pharaoh, the king of Egypt, at that time, calls the God of Abraham, *JEHOVAH* and *ELOHIM*, both of which are the highest titles that can be ascribed to the Divine Being, because they include all his inconceivable attributes.

There is no doubt but idolatry was then beginning to take place in the nations of the universe; but still they had not lost the knowledge of the true God. From the time of Abraham's return from Egypt, we have no account of that country transmitted to us, till Jacob with his family went down there, at the request of his son Joseph. That they were not gross idolators, at that time is evident, from the king of Egypt's mentioning, with the highest respect, the God of

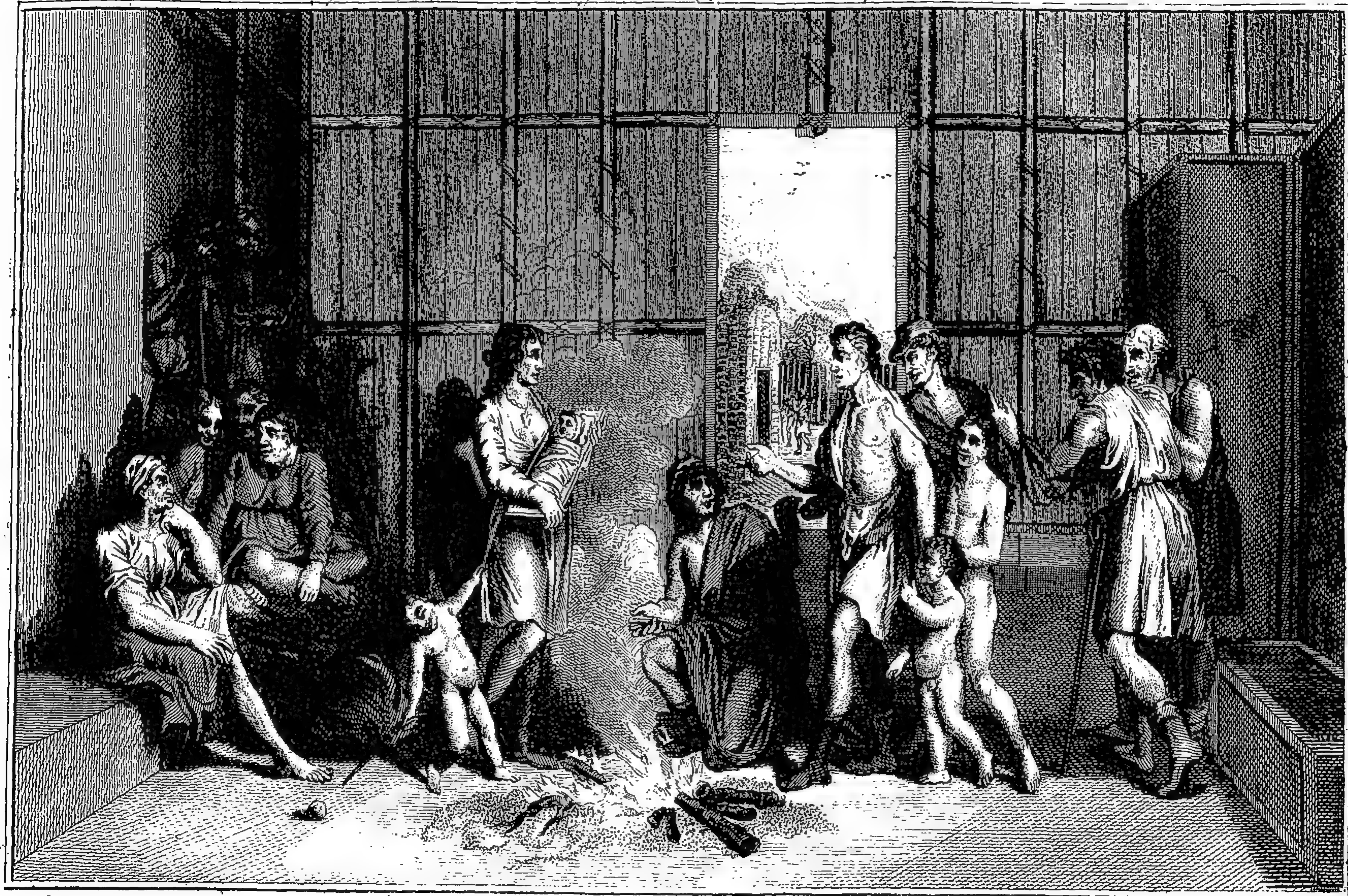
the Hebrews; and that Egypt was at that time no more than a small colony of emigrants, will appear evident, when we consider what was said by their king to Jacob.

The patriarch being asked where he would desire to settle, made choice of the land of Goshen, and his request was complied with, because he had flocks to maintain; but had there not been much waste ground in the country, his request could not have been complied with. From this circumstance, we may learn, that there were but few people at that time in Egypt, otherwise the king could not have had it in his power to make a grant of such a large tract of ground to strangers, with whom he was in a manner but little acquainted. But still it does not appear, that the Egyptians were at this time gross idolators, though the knowledge of the true God was beginning to vanish from the earth; and there is too much reason to believe, that after the death of Joseph, his kinsmen, the children of Israel, became idolators in Egypt, in compliance with the common custom.

A revolution, the particulars of which we are left unacquainted with, took place about the time of Joseph's death; and an Ethiopian usurper being placed on the throne, the Jews were reduced to the utmost hardships, which naturally leads us to enquire into the state of the Egyptian religion at that time, and its progress, till it was totally abolished.

That the Jews were idolators, during their captivity in Egypt, cannot be doubted by any person who has read the sacred scriptures; and upon enquiry, it will appear, that before Moses came to lead them from that country, idol temples had been established, otherwise they would never have made a molten calf in the wilderness, which gave so much offence to the Great *JEHOVAH*, that he threatened to destroy them from off the face of the earth. Thus St. Stephen, in his celebrated speech before the Jewish Sanhedrim, says, "And they made a calf in those days, and offered sacrifice unto the idol; and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



The Ceremony of a DIVORCE, as practised by the natives of CANADA, in North America.

“ of heaven, as it is written in the book of the prophet. (See Amos v. 25.) O ye house of Israel, have ye offered to me slain beasts, and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan; figures, which you made to worship them: and I will carry you away beyond Babylon.” From these emphatic expressions, some notion may be formed of the nature of the Egyptian idolatry, in ancient times; but we shall now proceed to describe it in a more particular manner, as conveyed down to us by Herodotus, and many other celebrated authors.

In Egypt, the priests held the next rank to kings, and from among them were chosen the great officers of state. They enjoyed many privileges; and, among others, that of having their lands exempted from the payment of taxes, of which we have a remarkable instance, in Genesis xlvii. 26, where we read, that, “ Joseph made it a law over the land of Egypt, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh’s.” As they had the sole management of the religious rites and ceremonies, so they were at the head of all the public seminaries of learning; and to their care was committed the education of the youth, especially such as were designed for high employments. That the progress of idolatry was very rapid after the deluge, cannot be doubted; and yet the Egyptians pretend, that they were the first who instituted festivals, sacrifices, and processions in honour of the gods. These festivals were held in the most celebrated cities, where all the inhabitants of the kingdom were obliged to attend, unless prevented by sickness; and when that happened, they were to illuminate their windows with torches. They sacrificed many different sorts of beasts; and at every sacrifice, the people drew near, one by one, and laid their hands upon the head of the victim, praying that God would inflict upon that creature, all the punishment due to him for his sins. Then the priest stabbed the victim, part of which was burnt, and part eaten; for no person was thought to gain any benefit from the sacrifice, who did not taste less or more of it.

The Egyptians believed, that the souls of men, at death, went into other bodies; such as had been virtuous, going into such persons as were to be happy in the world; but the vicious, into the bodies of such as were to be miserable, and sometimes into those of serpents. In that state of punishment, they were to remain a certain number of years; till they had been purified from their guilt, and then they were to inhabit more exalted beings. The priests had the keeping of all the sacred books, whether relating to religion, or to civil polity; and, therefore, to the common people, every thing was delivered in a mysterious emblematical manner. Silence, with respect to their sacred rites, was pointed out by a figure called Harpocrates, resembling a man holding his finger upon his lips; intimating, that mysteries were not to be revealed to the vulgar. They had likewise, at the gates of all their temples, images of a similar nature, called Sphinxes; and every thing in their religion was symbolical:

The figure of a hare pointed out attention, or watchfulness; because that creature has been always esteemed as one of the most fearful in the universe. A judge was painted without hands, with his eyes fixed on the ground, thereby intimating, that a magistrate should judge with impartiality, without considering the characters or stations of the persons who are brought before him.

From attending, in a careful manner, to the perusal of the Egyptian history, it would seem, that while idolatry was in some measure cultivated by the neighbouring nations, there it flourished in a state of perfection. The number of their idols was endless; but those who seem to have been most regarded by them, in ancient times, were *Osiris* and *Isis*, which we have much reason to believe were the sun and moon. These, however, were only the general gods of Egypt, and such as were worshipped by the king, and his courtiers; for almost every district had its particular deity. Some worshipped dogs; others oxen; some hawks; some owls; some crocodiles; some cats; and others *ibis*, a sort of an Egyptian stork. The worship of these animals was confined to certain places; and it often happened, that those who adored the crocodile, were ridiculed by such as paid divine honours to the cat. To support the honour of their different idols, bloody wars often took place; and whole provinces were depopulated to decide the question, whether a crocodile or a cat was a god? And yet it is remarkable, that although they disputed concerning the attributes of their idols, yet they all agreed in this, that every person was guilty of a capital offence, who injured any of those animals, whose figures were set up in their temples: Of this we have a remarkable instance in *Diodorus Siculus*, who was an eye witness to the fact which he relates.

A Roman soldier, during the time of Mark Anthony, having inadvertently killed a cat, at Alexandria, the populace rose in a tumultuous manner, dragged him from his house; and murdered him. Nay, such was the respect the Egyptians had for these animals; that during an extreme famine, they chose rather to eat one another than to hurt them. But of all the idols worshipped by the Egyptians, the *Apis*, or Bull, had the preference; and it is undoubtedly from his figure, that the Jews formed the golden calf in the wilderness. The most magnificent temples were erected for him; he was adored by all ranks of people while living, and when he died (for he was a living Bull) all Egypt went into mourning for him. We are told by Pliny, that, during the reign of *Ptolemy Lagus*, the Bull *Apis* died of extreme old age, and such was the pompous manner in which he was interred, that the funeral expences amounted to a sum equal to that of twelve thousand pounds sterling. The next thing to be done, was to provide a successor for this god; and all Egypt was ransacked on purpose. He was to be distinguished by certain marks from all other animals of his own species; particularly he was to have on his forehead a white mark, resembling a crescent; on his back, the figure of an eagle; and on his tongue, that of a beetle. As soon as an ox, answering that description was found, mourning gave place to joy; and

and nothing was to be heard of in Egypt, but festivals and rejoicings. The new discovered god, or rather beast, was brought to Memphis, to take possession of his dignity, and there placed upon a throne, with a great number of ceremonies. Indeed, the Egyptians seem to have given such encouragement to superstition, that not content with worshipping the vilest of all reptiles, they actually paid divine honours to vegetables.

For this they are severely and justly ridiculed, by Juvenal, in his fifteenth satire :

Who has not heard, where Egypt's realms are
nam'd,
What monster gods her fertile sons have fram'd?
Here Ibis gorg'd with well grown serpents,
there
The crocodile commands religious fear;
Where Memnon's statue, magic springs inspire
With vocal sounds, that emulate the lyre;
And Thebes, such, fate, are thy disastrous turns,
Now prostrate o'er her pompous ruins mourns;
A monkey god, prodigious to be told!
Strikes the beholder's eye with burnish'd gold:
To godship here, blue Triton's scaly herd,
The river progeny is there prefer'd;
Through towns Diana's power neglected lies,
Where to her dogs aspiring temples rise:
And should you leeks, or onions eat, no time
Would expiate the sacrilegious crime.
Religious nations, sure, and bless'd abodes,
Where every orchard is o'er-run with gods.

That such absurdities should have taken place among a people, justly celebrated for their knowledge of the sciences, is what we are hardly able to account for; but that it did so, we have the greatest authority to assert, from the whole evidence of antiquity. To read of animals, and vile insects, honoured with religious worship, placed in the most pompous temples, erected at a most extravagant expence; that those who killed them should be put to death, and that those animals were embalmed after death, and treated with Divine honours, is what a sober heathen would hardly believe, and yet we have it from the testimony of the most sober heathens.

We may add further, that to hear that leeks and onions were worshipped as deities; nay, were invoked in all cases of necessity, are such surprising instances of the weakness of the human understanding, and the corruption of human nature; that we have reason to bless God for the times, and the places where we were born. Lucian, a prophane heathen poet, who lived about the middle of the third century of the Christian Æra, seems to have had very just notions of the ridiculous rites and ceremonies of the Egyptians in his time. His words are, "You may enter
" into one of their most magnificent temples,
" adorned with gold and silver; but look
" around you for a god, and you behold a stork,
" an ape, or a cat."

It is, therefore, proper that we should enquire what motives could induce those people to act in such a manner; but here we are led into a large field indeed. The antient Egyptians had a tradition, that, at a certain period, men rebelled

against the gods, and drove them out of heaven. Upon this disaster taking place, the gods fled into Egypt, where they concealed themselves under the form of different animals; and this was the first reason assigned for the worship of those creatures. But there was another reason assigned for the worship of these animals; namely, the benefits which men often received from them, particularly in Egypt.

Oxen, by their labour, helped to cultivate the ground, sheep clothed them with their wool, dogs, among many other services, prevented their houses from being robbed; the ibis, a bird, somewhat resembling a stork, was of great service in destroying the winged serpents, with which Egypt abounded; the crocodile, an amphibious creature, was worshipped, because it prevented the wild Arabs from making incursions; the Ichneumon, a little animal, was of great service to them in different ways; he watches the crocodile's absence and breaks his eggs, and when he lays down to sleep on the banks of the Nile, which he always does, with his mouth open, this little creature jumps out of the mud, and leaping into his throat, forces his way down to his entrails, which he gnaws, then he ~~is~~ ^{comes out of} his belly, and thus triumphs over this most ~~of~~ animal.

The first Christian fathers ridiculed the Egyptian idolatry, and painted the absurdity of it in the most lively colours; and asked the heathen priests how they could dishonour the great God of heaven and earth, by offering sacrifices to the vilest, and most contemptible animals and reptiles; such as snakes, crocodiles, serpents, and cats. Indeed, God, in his righteous judgement, gave them up to a reprobate mind; and whilst they professed themselves to be wise, they became fools, for having changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

The funeral ceremonies of the Egyptians, deserve particular notice; for no people, of whom we have any account transmitted to us, ever paid so much regard to the bodies of their departed friends. Of this we have a striking instance, in what still remains of their pyramids, the most stupendous buildings that ever were erected to perpetuate the memory of their princes. This ostentation, like most other customs, originated first in the courts of their kings; but in time was imitated, as far as lay in their power, by the lower ranks of people.

When any of their relations died, the whole family quitted the place of their abode; and during sixty or seventy days, according to the rank or quality of the deceased, abstained from all the comforts of life, excepting such as were necessary to support nature. They embalmed the bodies, and many persons were employed in performing this ceremony. The brains were drawn through the nostrils by an instrument, and the intestines were emptied by cutting a hole in the abdomen, or belly, with a sharp stone; after which, the cavities were filled up with perfumes, and the finest odoriferous spices; but the person who made the incision in the body for this purpose, and who was commonly a slave, was obliged to run away immediately after, or the people pre-

sent would have stoned him to death ; but those who embalmed the body, were treated with the utmost respect.

The interior parts of the body were filled with all sorts of curious spices, which they purchased from the Arabians ; and after a certain number of days had expired, it was wrapped up in fine linnen, glued together with gum, and then spread over with the richest perfumes. The body being thus embalmed, was delivered to the relations, and placed either in a sepulchre, or in their own houses, according to their rank and ability. It stood in a wooden chest, erect ; and all those who visited the family, treated it with some marks of respect. This was done, that those who knew them while alive, should endeavour to imitate their conduct after death. Of this we have a striking instance in the account of the funeral of Joseph, in Egypt, and the regard that was paid to his remains, long after his decease. The Egyptians would not suffer praises to be bestowed indiscriminately upon every person, let his rank be ever so elevated ; for characters given to the deceased, were bestowed by the judges, who represented the people at large. The judges, who were to examine into the merits of the deceased, met on the opposite side of a lake, of which there were many in Egypt ; and while they crossed the lake, he who sat at the helm, was called *Charon*, which gave rise to the fable among the Greeks, that Charon conducted the souls of deceased persons into the Elysian-fields, or the infernal regions. When the judges met, all those who had any thing to object against the deceased persons were heard ; and if it appeared that he had been a wicked person, then his name was condemned to perpetual infamy ; nor could his dearest relations erect any monument to perpetuate his memory.

This made a deep impression on the minds of the people ; for nothing operates more strongly than the fear of shame, and the consideration of our deceased relations, being consigned to infamy hereafter. Kings themselves were not exempted from this enquiry ; all their actions were canvassed at large by the judges, and the same impartial decision took place, as if it had been upon one of the meanest of the subjects. Of this we have some instances in scripture, where we read, that wicked kings were not suffered to be interred in the sepulchres of their ancestors. Happy for mankind, that this was more attended to in our days ; then wicked princes and sovereigns would learn, that notwithstanding their elevated rank in life, yet the justice of their country, which they often trample on, will scrutinize, with severity, their actions, while their bodies are consigned to the silent tomb.

If no objection was made to the conduct of the deceased, then a funeral oration was delivered in memory of him, reciting his most worthy actions ; but no notice was taken of his birth, because every Egyptian was considered as noble. No praises were bestowed, but such as related to temporal merit ; and he was applauded for having cultivated piety to the gods, and discharged his duty to his fellow creatures. Then all the people shouted with voices of applause, and the body was honourably interred. The Egyptians, however, believed much in the doc-

trine of the transmigration of souls ; and likewise, that for some time after death, the souls of the deceased hovered round the bodies ; which, among many others, was one of the reasons why they deferred the interment of their relations so long.

That the antient Egyptians had some notion of the resurrection of the body, cannot be denied ; but their endeavouring to preserve human bodies from a state of corruption, was one of the most absurd thoughts that could ever take place in the mind of a rational creature. " Dust thou art ; and unto dust thou shalt return." And, certainly, those who believe that God Almighty, by his omnipotent power, could create all things out of nothing, can have no manner of doubt concerning his ability, to bring, in one moment, together the scattered atoms of our consumed bodies, and raise them up to glory, honour, and immortality.

From what has been said concerning the idolatry of the antient Egyptians, we may learn many important truths : First, the origin of idolatry ; for it is certain, that the worship of images took place sooner in Egypt, than in any other country in the world. To what is this to be ascribed ? To the fertility of their soil, which surpassed all others. Shocking abuse of heavenly mercies ! For shall the Divine Being shower down mercies upon us, that we may make beasts of ourselves ? Shocking considerations ; but not more shocking than true.

But secondly, God often works by means, to which we are utter strangers ; and while we see a people endued with so much of human learning, as to have been the admiration of all the world beside, and at the same time destitute of every religious principle, we should look down upon their conditions, with pity, and rest satisfied, that it is the will of God it should be so. We are equally unacquainted with the secrets of nature, of providence, and grace ; therefore we should study humility, and consider it as no dishonour to acknowledge our ignorance of such things as are beyond our comprehension.

Thirdly, as the grand design God had in view, was to prepare the world for the reception of the glorious redeemer ; so he made choice of but one family, or nation, to keep up the knowledge of his name, leaving all others to the freedom of their own wills ; and shocking, indeed, was the use they made of it. But even with respect to those infatuated idolators, God did not leave himself without a witness. With respect to temporal things, he bore with their provocations, and as an earnest, that one day they would embrace the gospel, the Divine Messiah was, almost as soon as he came into this world, sent to reside sometime among them. It may be further added, that many flourishing churches were established in Egypt, in the most early times of Christianity ; and there it was that the great Athanasius lived.

Lastly, Christians are too ready to give up those heathens to perdition, who were never favoured with a Divine Revelation. The learned and pious bishop Wilkins, says, " That the mercy of God, like all his other attributes, is a great depth ; and as God has not told us what he will do with the heathens, is it proper that we should instruct him." The law of nature, written

on their hearts by the finger of God, was, in every sense of the word, a Divine Revelation; and according to the apostle, (see Rom. i. 19, 20.) they will be judged by that law. If it should be objected, that there is no salvation in any other but Christ Jesus; we must answer, that he was the Lamb, slain from the foundation of the world; and how do we know but God might, by means unknown to us, communicate his

grace and favour to those people, whom we are too apt to consider as objects of his displeasure? Let us conclude, in the words of Moses, (see Deut. xxix. 29.) "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law."

The Religion of the Carthagenians and Tyrians.

IN giving an account of the religions of ancient nations, we must be directed by two guides; namely, sacred and profane history. The former gives us a general view of their abominations; the latter lays open all that now can be known concerning their public and private rites and ceremonies. Phœnice, Tyre, and Carthage, were all peopled by the sons of Ham; they had the same form of religion, spoke the same language, encouraged the same arts and sciences, used the same instruments in war, and inflicted the same punishments upon criminals. Thus their civil and religious history is so blended together, that we cannot illustrate the latter, without taking some notice of the former. The Phœnicians were a remnant of the ancient Canaanites, who were suffered by the Divine Being, to remain unextirpated, that they should be a scourge upon the children of Israel, as often as they relapsed into idolatry. In scripture they are often mentioned, as a warlike people, under the name of Philistines, for the word Phœnica is Greek. They inhabited that part of Asia adjoining to the Mediterranean sea, and worshipped an idol named Dagon, much in the same form as a mermaid is represented by the fabulous writers; a human body from the navel upwards, and the lower part, that of a fish. The figure itself was very expressive; for it pointed out, not only their situation near the sea, but likewise that they were connected, both with sea and land. Invaded in their continental territories by the neighbouring nations, they settled in an island near adjoining, which they called Tyre; and they remained in possession of it till the time of Alexander the Great. As a trading people, they sent colonies into different parts of Africa; but most of these were comprehended under the name of Carthagenians; and such regard had Tyre and Carthage for each other, that when Cambyses resolved to make war upon the latter, the Phœnicians refused to accompany him; alledging, in excuse, that they could not fight against their brethren, which obliged that prince to lay aside his design. Nay, the Carthagenians sent an annual tribute to the Tyrians, part of which was for the support of the civil government, and part for the maintainance of the priests and religion.

The religion of the Carthagenians, which was the same as that of the Tyrians, Phœnicians,

Philistines, and Canaanites, was most horrid and barbarous; and so regular were they in practising what will ever dishonour human nature, that Christians, in attending to their duty, may take an example from them. Nothing of any moment was undertaken without consulting the gods, which they did by a variety of ridiculous rites and ceremonies. Hercules was the god, in whom they placed most confidence, at least, he was the same to them, as Mars was to the Romans, so that he was invoked before they went upon any expedition; and when they obtained a victory, sacrifices and thanksgivings were offered up to him. They had many other deities whom they worshipped; but the chief of these was Urania, or the Moon, whom they addressed under different calamities; such as drought, rain, hail, thunder, or any dreadful storms. The Christian fathers, having attained to the knowledge of the truth, often in their writings ridicule these imaginary deities, particularly St. Austin, who was a native of Hippo in Africa, and consequently had reason to point out the absurdities of their idolatry. Urania, or the Moon, is the same which the prophet calls the queen of heaven, (See Jer. vii. 18.) and there we find the inspired writer, reproving the Jewish women for offering up cakes and other sorts of sacrifices to her.

Saturn was the other deity whom the Carthagenians principally worshipped; and he was the same with what is called Moloch in scripture. This idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn's having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved children to this idol. Private persons imitated the conduct of their princes; and thus, in time, the practice became general; nay, to such a height did they carry their infatuation, that those who had no children of their own, purchased those of the poor, that they might not be deprived of the benefits of such a sacrifice, which was to procure them the completion of their wishes. This horrid custom prevailed long among the Phœnicians, the Tyrians, and the Carthagenians, and from them the Israelites borrowed it, although expressly contrary to the order of God.

The original practice was to burn those innocent children in a fiery furnace, like those in the valley

valley of Hinnom, so often mentioned in scripture, and sometimes they put them into a hollow brass statue of Saturni, flaming hot. To drown the cries of the unhappy victims, musicians were ordered to play on different instruments, and mothers (shocking thought!) made it a sort of merit to divest themselves of natural affections, while they beheld the barbarous spectacle. If it happened that a tear dropped from the eyes of a mother, then the sacrifice was considered as of no effect; and the parent, who had that remaining spark of tenderness, was considered as an enemy to the public religion. This savage barbarity, which will for ever remain a disgrace to corrupted nature, was carried to such an height, that even mothers, divesting themselves of that tenderness peculiar to their sex and character, would often embrace their children, and then cheerfully commit them to the flames. In latter times, they contented themselves with making their children walk between two slow fires to the statue of the idol; but this was only a more slow and excruciating torture, for the innocent victims always perished. This is what in scripture is called, the making their sons and daughters pass through the fire to Moloch; and barbarous as it was, yet those very Israelites, in whose favour God had wrought so many wonders, demeaned themselves so low as to comply with it.

It appears from Tertulian, who was himself a native of Carthage, that this inhuman practice continued to take place long after the Carthaginians had been subdued by the Romans. That celebrated father tells us, that children were sacrificed to Saturn, or Moloch, down to the consulship of Tiberius, who hanged the sacrificing priests themselves on the trees which shaded their temple, as on so many crosses, raised to expiate their crimes, of which the soldiers were witnesses, who assisted at these executions. In all times of pestilence, they used to sacrifice a vast number of children to their idols; and thus, by endeavouring to atone for their sins, they only encreased the number. Sometimes they cut open the bowels of the victim, and then threw it into the fire, but the most common practice was to burn it alive.

Diodorus relates an instance of this more than savage barbarity, which is sufficient to fill any mind with horror. He tells us, that when Agathocles was going to besiege Carthage; the people, seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of their god Saturn, because, that instead of offering up to him children nobly born, he had been fraudulently put off with the children of slaves and foreigners. That a sufficient atonement should be made for this crime, as the infatuated people considered it, two hundred children of the best families in Carthage were sacrificed; and no less than three hundred of the citizens voluntarily sacrificed themselves, that is, they went into the fire without compulsion.

Such was the religion of the antient Carthaginians, the Phoenicians, the Tyrians, and indeed the Philistines, who were, as we have already

observed, a remnant of the Canaanites. In our account of the Egyptian religion, we have taken notice of their ridiculous absurdities; but here we are presented with an account of barbarities, unknown to the people of Egypt, and so far as we know, abhorred by the Greeks and Romans. A great man, now alive, states the question: What could induce men to offer up the most valuable of their species, to please their gods? What notion could they form of that being, who took pleasure in cruelty? His lordship answers, that perverted minds unenlightened with knowledge, consider the object of their worship as a being like themselves; or to use the words of the Psalmist, they thought God was such a one as themselves, and did approve of their sins. (See Psalm L. 22.) They imagined, that the more valuable the victim sacrificed, the sooner would the gods be reconciled to them. Of this we have a striking instance in the conduct of the king of Moab, (2 Kings iii. 27.) who offered up his son as a sacrifice, in order to procure that victory which he never obtained. There is a strange propensity in the minds of men to transfer their guilt from each other, and appoint a substitute in their room. Vicarious sacrifices are of great antiquity, and to this Homer alludes in his account of Agamemnon's having taken away by force the daughter of the priest of Apollo, which created dissention between him and Achilles, and, in the end, almost occasioned the destruction of the whole Grecian army. Mr. Pope's translation of the above passage, is extremely beautiful.

Latona's son, a dire contagion spread,
And fill'd the camp with mountains of the dead;
The king of men, his reverend priest defied,
And for the king's offence the people died.

Plutarch, one of the wisest of all the heathen philosophers, writing concerning the offering up of human sacrifices, delivers his sentiments in such a manner as would do honour to a Christian. "Can we (says that great man) be said to entertain an honourable notion of the gods, while we suppose that they are pleased with slaughter, and thirsty for human blood? Religion is placed between two extremes; infidelity on the one hand, and superstition on the other. The one teaches us to doubt the truth of every thing, and the other induces us to believe the grossest absurdities. Impiety induces us to believe that there is no God to reward or punish, while superstition, in order to appease the agonizing pains of a guilty conscience, teaches us to forge new gods, and to ascribe to them unheard of attributes." Such were the sentiments of a sober, wise, and learned heathen, and such should be those of every Christian who believes in Divine revelation. God is honoured, in consequence of the notions we form of his attributes; but we dishonour him, when we offer up to him such sacrifices as he never required of us.

The RELIGION *of the* D R U I D S.

OF all the antient heathen systems of religion, the Druidical comes nearest to that of the Carthagenians; but then it will be naturally asked, how, or in what manner did the antient Britons become acquainted with the religion of a people, who, in point of locality, were situated at a vast distance from them? To answer this question, the following things must be attended to: First, the Druidical religion was not confined to the British isles, it was publicly professed and taught among the Gauls and Germans. Nay, it may be added, that long before the destruction of Carthage, all those northern and western nations, whom the Romans called Transalpin Gauls, had the same deities, the same religious ceremonies, and they differed but little in their manners and customs. Secondly, it is evident, that the Druids retained among them many of the religious rites and ceremonies, which had been embraced by the Canaanites, soon after the deluge, and much about the time of the calling of Abraham. To a thinking person, this will afford much instruction, because it will serve to convince him, that the account of the dispersion of Noah's children, as related in Genesis x: is genuine; and that all idolatry originated from the mistaken notions which men embraced, after their dispersion on the face of the earth, when they vainly attempted to build the Tower of Babel. Lastly, the Carthagenians, or Phœnicians, carried on a very extensive commerce with the natives of Britain; a circumstance which could not easily have taken place in those barbarous ages, unless their religions, manners and customs had nearly resembled each other. That they did so, we have many evidences remaining in Britain, particularly in Devonshire and Cornwall; and to support this assertion, we have the testimony of the best Greek and Roman historians.

The Druidical religion was at first extremely simple; but such is the corruption of human nature, that it was soon debased by abominable rites and ceremonies, in the same manner as was practiced by the Canaanites, the Carthagenians, and by all the heathens in the other parts of the world.

The following were the leading principles of the Druidical religion:

I. They were to honour the Divine Being, as the supreme maker and governor of the universe; but under him they were to seek the assistance of subordinate deities, who were supposed to act rather as messengers than as having any power of their own.

II. They taught the people to believe, that the souls of men were immortal, but that they passed from one body to another; a sentiment which could never have taken place, had they been reconciled to the events of Divine Providence: for they could not comprehend how virtue and

vice, went unrewarded, and likewise unpunished here below.

III. They taught, that all such as had been found guilty of notorious blasphemy, should be put to death; and in such cases, the priests were the sole judges.

IV. That men should do unto others as they would be done by; neither to wrong their neighbours, nor to injure themselves.

V. That it was highly criminal to eat flesh, milk, or eggs, because it was supposed that human souls might have inhabited those animal bodies.

VI. That the first appearance of the new-moon, was to be attended to with reverence; as it was supposed, that, that planet had great influence on the actions of men here below.

VII. Women were common among them, but the man who first deflowered the virgin was the responsible father.

Lastly, Those who did any thing unjust, while in human bodies, were to be tormented in the bodies of snakes, or other sorts of reptiles, till such time as they had made an atonement for their sins, according to the directions of the priests.

Such were the theological, or rather mythological sentiments which the Druids taught their followers, long before the gospel was known in any of the western parts of the world; and, notwithstanding, some of them are extremely erroneous, when compared with the Christian system, yet they do not appear in such a horrid disagreeable light, as the refinements of the Greeks, and the masterly policy of the Romans. But the principal thing we have in view is, their rites and ceremonies, which were most horrid indeed; and considering, that such was the religion of our ancestors, we may be supposed as more nearly connected with it than we are, or ever could be with the heathenish religions of other nations.

In the more early ages, the Druids worshipped their gods in groves, and under tall oaks; which ceremony seems to have prevailed among all those nations, who were subdued by the children of Israel, when they took possession of the land of Canaan: and yet those Israelites soon learned to follow the example of those idolators whom they had conquered. That many abominations took place in these groves, is evident from the testimony both of Cæsar and Tacitus. The high-priest, or Arch-Druid, on every great festival, appeared under a tall venerable oak, dressed in fine linen, with a cope or mitre on his head, and attended by the priests of a subordinate rank. Prisoners taken in battle were sacrificed to the gods; and barbarous indeed was the manner in which it was done: the victim, stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite the place where the Arch-Druid stood; and while
music

musick of all sorts, then in use, was playing, the Druid, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The musick prevented his cries from being heard by the people; it was sometimes four or five hours before he expired. The people danced to the musick; and the sacrificing Druid pretended to relate future events, from the manner in which the blood flowed.

The Druids, in common with the Carthaginians, Gauls, and Germans, offered up to their idols many of the prisoners whom they took in war; and this practice was attended with some of the most horrid circumstances of barbarity. The unhappy victims were by hundreds at a time, inclosed in a wicker machine, to which the Arch-Druid, attended by his inferiors, set fire, and they were all reduced to ashes. During this ceremony, the priests sung, and the people danced around the pile; the cries of the sufferers were drowned by the musick; the infernal deities were supposed to be pleased; and the people became daily more and more barbarous in their manners.

But notwithstanding the Druids paying so much regard to sacred groves, yet we have many monuments still remaining in Britain, which may serve to shew, that their rites and ceremonies were not of an uniform nature. In the more barren parts of the country, where there were few woods or groves, they erected pillars, each of one stone, with a broad base, and a spiral top. These stones were placed, so as to form a large circle, and one of them more conspicuous than the rest, was appointed for the Arch-Druid to stand at; and opposite to him, chained to another pillar, stood the victim, who was sacrificed in the same manner as in the groves.

The Druids had such regard for the mistletoe, which grows on the oak, that when the season for its appearance approached, persons were sent out to procure the most early intelligence; when the Arch-Druid, assisted by his inferior priests, cut it off with a golden bill, or knife; and then it was carried to the principal grove in triumph. The mistletoe was considered as a sovereign remedy for all diseases, and a preservative against apparitions, or any thing that could be done by evil spirits. It was supposed to have many other virtues; and it was considered as sacrilege in any person to cut it besides the priests. During all their ceremonies of a public nature, the priest stood looking with his eyes to heaven, and his face towards the east. This ceremony was peculiar to all those heathen nations who lived westward of the Hellespont, as well as the antient Britons; and although they had all formed the most unworthy notions of the Divine Being, yet the hopes of a great person being born in the east, seems to have prevailed every where among them. This undoubtedly was handed down to them by tradition; and there is great reason to believe, that they expected he would rectify all the abuses that had crept into their religion, and that he would reign for ever among men. Thus in every nation we meet with something of a traditional hope of the coming of the Messiah, although some are ignorant of the character he is to assume.

Some traces of the Druidical religion remained in Gaul and Germany, till the time of the emperor Constantine the Great; but in that part of Britain, now called England, it was totally suppressed, in consequence of the following incident. In or about the year 62, the Romans having cruelly oppressed the Britons, who were at that time subject to them by conquest, the latter took up arms, and massacred many of their invaders. News of this having been sent to Rome, Suetonius, a gallant commander, was sent over to Britain, in order to subdue the insurgents, and the whole body of the Druids, calling in the aid of superstition, retired to the island of Mona, since called Anglesey, in North Wales. To that island the Roman general pursued them; and such were the hopes that the Druids had of success, that when the Romans made their appearance, they lighted up fires in their groves, in order to consume them. The Romans, however, put most of the Britons to the sword; and having taken the Druids prisoners, burnt them alive on their altars, and cut down their consecrated groves.

From that time we have but few accounts of the Druids in the southern parts of Britain, although there is the strongest reason to believe, that both in the western parts, and likewise in Ireland, their religion continued much longer. Some of their priests were extremely ingenious, and made amulets, or rings of glass, variegated in the most curious manner, of which many are still to be seen. They were worn as we do rings on the finger; and having been consecrated by one of the Druids, they were considered as charms, or preservatives against witchcraft, or all the machinations of evil spirits. From what remains of these amulets, or rings, they seem to have been extremely beautiful, composed of blue, red, and green, intermixed with white spots; all of which contained something emblematical, either of the life of the persons who wore them, or of the state to which they were supposed to enter into at death.

The funeral rites, according to the Druidical religion, had something in them both majestic and decent. The warlike instruments used by the men, were buried along with them; and along with the women were interred such things as they had considered as objects of worship while alive. Sometimes stones were set up in order to perpetuate the memory of the deceased, but more commonly a hillock of earth was raised over the grave.

There cannot remain the least doubt but they believed in the doctrine of the immortality of the soul, although they had confused notions concerning it; and this should teach us, who live in the present age, to bless the Divine Being that the light of the gospel has been made public to us. The barbarous idolatry of the Druids, served only to harden their minds, and deprive the most tender parent of human feelings; but our holy religion, by throwing aside the veil of darkness which overshadowed the eyes of our ancestors, has brought life and immortality to light by the gospel, and pointed out the way to heaven, in such a clear manner, that the weakest may easily discover it.

The RELIGION *of the* ASSYRIANS.

IN treating of the religion of the antient Assyrians, we must be partly directed by sacred history; but more particularly by what has been transmitted to us by Pagan writers. It is, in general, allowed that Nimrod, the great grandson of Noah, was the first founder of idolatry; and there remains no manner of doubt but he was the same, who was afterwards worshipped under the title of Belus, which, in the eastern language, means strength. He is in scripture called a mighty hunter before the Lord, and different opinions have been formed concerning the singularity of this very extraordinary character, but the whole may be reduced to a very narrow compass.

The descendants of Noah soon forgot the knowledge of the true God, and plunged themselves into the grossest idolatries; but as the passions of men are often made subservient towards promoting the ends of Divine Providence, and, as the worst intentions of men often become beneficial in the end, so Nimrod, by his ambition, laid the foundation of an empire, which existed for many years after his death; and, in the end became a scourge to those people whom God made choice of. That he was a mighty hunter, cannot be doubted, and under that character, he displayed his political abilities in two respects. The country in which he lived was infested with wild beasts, and therefore he acquired popularity by delivering the people from the ravages made by those furious creatures. And secondly, by hunting, he trained up the youth in all sorts of martial exercises, and inured them to all sorts of hardships. He formed them to the use of arms and discipline, that in a proper time he might make them subservient to his purposes, in extending his power over his peaceful neighbours. That he resided for some time at Babylon, or rather at the place which has since obtained that name, cannot be doubted, but Nineveh was the grand seat of his empire. This city was built on the eastern banks of the river Tigris, and it was one of the largest ever known in the world. It was above sixty miles in circumference, the walls were one hundred feet high, and so broad, that chariots could pass each other upon them. The walls were adorned with fifteen hundred towers, and each of these two hundred feet high, which may, in some measure, account for what we read in the book of Jonah, that Nineveh was an exceeding great city, of three days journey.

Her lofty towers shone like meridian beams,
And as a world within herself she seems.

Fortified within such an extensive city, and regardless of the duty he owed to the great parent of the universe, Nimrod gave himself up to all manner of debauchery; and while he continued to trample upon the rights of his fellow creatures, he proceeded to the highest degree of impiety, namely, to set up idols in temples which

he had built, and even to worship the works of his own hands.

From what we shall learn in the course of this work, it will appear that the most antient species of idolatry, was that of worshipping the sun and moon. This idolatry was founded on a mistaken notion of gratitude, which instead of ascending up to the Supreme Being, stopt short at the veil, which both covered and discovered him; had those idolators considered things in a proper manner, they would have been able to distinguish between the great God himself, and such of his works as point out his communicable attributes.

Men have, in all ages, been convinced of the necessity of an intercourse between God and themselves, and the adoration of God supposes him to be attentive to men's desires, and, consistent with his perfections, capable of complying with them. But the distance of the sun and moon, is an obstacle to this intercourse. Therefore foolish and inconsiderate men endeavoured to remedy this inconvenience, by laying their hands on their mouths, and then lifting them up to their false gods, in order to testify that they would be glad to unite themselves to them, notwithstanding their being so far separated. We have a striking instance of this in the book of Job, which properly attended to, will throw a considerable light on antient Pagan idolatry. Job was a native of the confines of Assyria, and being one of those who believed in the true God, says, in his own vindication, "If I beheld the sun while it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand, &c." Job xxxi. 26, 27.

This was a solemn oath, and the ceremony performed in the following manner:

The person who stood before his accusers or before the judge's tribunal, where he was tried, bowed his head and kissed his hand three times, and looking up to the sun, invoked him as an Almighty Being, to take the highest vengeance upon him, if he uttered a falsehood.

As the sun, moon, and other heavenly bodies were the first objects of worship among the Assyrians, so, in consistency with the corruption of human nature, they adored the fire as their substitute, and that sort of adoration was common among the Assyrians and Chaldeans, as will appear from the following passage in Eusebius, who lived in the fourth century.

"*Ur*, which signifies fire, was the idol they worshipped, and as fire will, in general, consume every thing thrown into it, so the Assyrians published abroad, that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they being of wood, the all-devouring god *Ur*, or fire, consumed them. At last, an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had

" so

“ so long been the terror of distant nations. He
 “ caused the figure of an idol to be made of
 “ porous earth, and the belly of it was filled
 “ with water. On each side of the belly, holes
 “ were made, but filled up with wax. This
 “ being done, he challenged the god *Ur*, to op-
 “ pose his god Canopus, which was accepted of
 “ by the Chaldean priests; but no sooner did the
 “ wax which stopped up the holes in the belly
 “ of Canopus begin to melt, than the water
 “ burst out and drowned the fire.”

Adramelech was another idol belonging to the Assyrians; but his supposed power seems to have been confined to some of the more distant provinces; for we read, that when Salmanassar took captive the greatest part of the ten tribes, he sent in their room the inhabitants of a province called Sepharvaim; and these people were most horrid and barbarous idolators, for they burnt their children alive, and committed such other abominations as are not proper to be mentioned.

In the latter times of the Assyrian empire, before it was joined to that of Babylon, *Nisrock* was the god worshipped in Nineveh; and it was in the temple of this idol, that the Great Sennacherib was murdered by his two sons, Adramelech and Shanezzar. Both the ancients and the moderns agree, that this idol was represented in the shape of a fowl, but they differ much concerning the species; some thinking it was a dove, and others an eagle. The Jewish Rabbies tell us, that it was made of a plank of Noah's ark, which had been preserved on the mountains of Armenia.

Our great poet Milton considers this idol as one much esteemed among the heathen nations, and as a principal speaker in the council of the rebel angels:

———In the assembly next upstood
Nisrock, of principalities the prince.
Paradise Lost, b. 6. v. 447.

Among the Assyrians, as well as many other eastern nations, some worshipped the fire, and some images; but both agreed in sacrificing their children to their idols. In time, the number of their idols increased, till at last Esrahaddon removed the seat of empire to Babylon; soon after which the city and temples of Nineveh were neglected, and their magi, or wise men, who had been long in esteem among them, followed the court.

As it was the universal practice of the ancient heathen nations to worship their idols in groves, before temples were erected, it may be proper here to enquire, what gave rise to that notion? It is a principle acquired by experience without reading, that in every act of devotion the mind should be fixed on the grand object of worship. Every one who has walked in a grove, will acknowledge, that there was more than a common reverential awe upon his mind, which must

be owing to the small number of objects that presented themselves. We may justly call them the haunts of meditation; but still, it cannot be denied, that many abominable crimes were committed in them: some parts near their altars were set apart for secret lewdness, and even for such unnatural practices as ought not to be related. Strange, that men cannot use things properly without abusing them; or, as the poet says,

———Ah! how basely men their honours use,
 And the rich gifts of bounteous heaven abuse:
 How better far to want immoderate store
 Of wordly wealth, and live serenely poor;
 To spend in peace and solitude our days,
 Than be seduc'd from sacred virtue's ways.
Mitchell's Jonah.

It is remarkable, that none of those eastern nations burnt the bodies of their deceased relations, although they offered in sacrifice those of their living ones. They buried the dead bodies in the earth; and this they did in consequence of a tradition common among them, that the first man was buried.

Their marriages were civil contracts between the parties, and polygamy, or a plurality of wives, were universally allowed. In their temples, discourses were delivered after the sacrifice was over, consisting chiefly of explanations of some of their mysteries, and exhortations to the people to be obedient to their sovereigns. That the idolatry of the Assyrians had been great, we have the evidence of many of the prophets, and all these prophecies have been literally fulfilled. It is true they repented, for some time, at the preaching of *Jonah*, but they soon relapsed into the practice of their former enormities; and God has now, in his infinite justice, left nothing of them besides the name. So true are the words of sacred scripture, namely, that “ Righteousness exalteth a nation, but sin is a reproach to any people.”

Let the following considerations, therefore, sink deep into the hearts of our readers:

First, that the least deviation from the truth is dangerous; for such is the corruption of human nature, such the propensity of man, to every thing evil, that he seldom knows where to stop. All idolatry was originally simple, but its professors soon added to it rites of the most odious and horrid nature.

Secondly, let every person learn to form worthy notions of the Divine attributes; for the want of that is one of the causes of idolatry, and of false religion in general. Let us once imagine God to be such a being as ourselves, and then we shall assuredly offer him up such sacrifice as is unworthy.

Lastly, while we bless God for the purity of religion, let us fear to offend him, lest he should deprive us of the many privileges we enjoy.

The Religion of the BABYLONIANS.

THE city of Babylon owes its origin to the vanity and madness of those people who built a tower on the spot, and not to Nimrod, as many ancient heathen writers would have us to believe; for Nimrod was alive at the time when the confusion of languages took place, and therefore, we cannot reasonably imagine, he would boldly set himself at defiance against heaven, after he had seen such a signal instance of the Divine displeasure. Thus we may naturally conclude, that what was left of the tower, was some years after enclosed within a wall, but the exact time of its being enlarged, so as to deserve the name of a city, cannot now be known. In time, however, it rose to grandeur; but idolatry increased so fast in it, that many of the prophets denounced the most dreadful judgments upon it. Like the Assyrians, they worshipped the fire and images, of which we have a striking instance in the book of Daniel, Chapter iii. Like most other ancient nations, the Babylonians had strange notions concerning the origin of their empire, and likewise concerning the first promulgation of their religion. Whether they worshipped fire or images, yet they indiscriminately gave the names of Bell, or Belus, to all their deities. This idol was the same with what is called Baal, in the old testament, and always signifies strength. Some are of opinion that it was Nimrod, but more probably his son Ninus, who, according to ancient testimony, founded the city and kingdom of Babylon. Berosus, a very ancient writer, tells us, that the god Belus having but the chaos of darkness, divided the heaven and earth from each other, and reduced the world into proper order; but seeing that there were no people to inhabit it, he commanded one of the gods to cut off his own head, and mix the earth with the blood, from whence proceeded men with the several species of animals, and Belus regulated the motions of the sun, moon, and stars, with all the rest of the heavenly bodies.

This idol, *Bell*, was of such repute among the people of Babylon, that a most magnificent temple was erected for him on the ruins of the famous tower, which was built by the descendants of Noah, in order to perpetuate their name upon the earth. This, we are told by Herodotus, was one of the most magnificent temples in the world. It was adorned with many curious statues; among which was one of gold, forty feet high, and the rest of the furniture of the temple amounted to eight hundred talents of gold. It is probable, nor indeed has it ever been disputed amongst the learned, that this famous image was the same which king Nebuchadnezzar set up in the plains of Babylon, and commanded all his subjects to worship it.

It is not our intention to consider any of the books called Apocraphical, as written by Divine inspiration; and yet we cannot see why the same degree of credit should not be paid to them as to other human compositions; if the evidence, by

which they are supported is rational. And let us now appeal to every unprejudiced person, whether the history of Bell and the Dragon has not a more rational appearance than some things related by the best heathen authors. Nothing was more common than for the Pagan priests to make their votaries believe, that all the sacrifices offered in their temples, were eaten up by their idols, although the priests sold them in the markets. The story of Bell and the Dragon is as follows: Cyrus, having taken Babylon, like most of the ancient conquerors, worshipped Bell, or Belus, the god of the country; but the rites and ceremonies not being so simple as those in Persia, where he had been educated, he began to entertain some doubts concerning them. Daniel being, without dispute, at that time, prime minister to Cyrus, and the king, being a man of an inquisitive turn of mind, naturally entered into conversation with Daniel, concerning the religion of the Jews. In this, there is nothing at all surprising; for first, the Jews were a people different in their manners, customs and religion, from all others in the world; and secondly, they were then about to return from captivity.

The great fame of Daniel had undoubtedly procured him admittance into the temple of Belus, not to worship, but to discover the knavery of the priests. Zealous to promote the worship of the true God, he mentioned to the king, the circumstance of his being imposed on by the priests, and pointed out the way to detect them; namely, by causing the floor of the temple to be sprinkled with ashes. The priests, who were seventy in number, desired the king to seal up the door, which was done; but they had a private passage under the table or altar, through which, they, with their wives and children passed, and eat up the provisions set before the idol, and what was not eaten up, they carried away. In the morning, the king, accompanied by Daniel, went to the temple, where he found the door sealed, but on going in, saw the marks of feet on the pavement. The king being much incensed, ordered the priests to shew him the privy door, and as soon as he had extorted from them a confession of their guilt, he ordered them all to be massacred, with their wives and children; a practice very common in that age, and in other periods of time, of which many examples will be given.

Nor is the account of the Dragon less probable; for, besides Bell, the Babylonians had many other idols whom they worshipped; and what serves most to support the truth of the narrative, is, that a great insurrection took place in Babylon, on account of the king's partiality to the Jews. It is true, Cyrus was prophesied of, above two hundred years before he was born, as a great prince, who was to deliver the Jews from captivity; but the means to be used by him were not pointed out. God, in his all-wise government of the world, often produces great events from

from causes which we look upon as trifling. But here we meet with something striking and natural, and consistent with all those rules by which the evidence of history has, in all ages, been regulated.

Cyrus had not been brought up in the religion of the Babylonians; and, although as a political prince, he complied with their outward form of worship, yet no sooner had he discovered the tricks practiced by their priests, than he let loose his vengeance upon them, and granted many privileges to the Jews. The only objection that can be brought against any part of this narrative is, that the author mistakes some names and facts, which is not to be wondered at, when we consider, that the best historians of antiquity have done so.

The Babylonians had a most horrid practice with respect to the promiscuous use of women, and prostitution was not only tolerated, but even enjoined as an article of religion. The temple of Mylitta, a goddess, resembling Venus, was a common brothel. On a certain festival, once every year, all the young women in the city were obliged to attend in the temple, and submit to public prostitution; and not only in their temples, but likewise in the streets, and on the highways.

Baruch says, (Chap. vi. 43.) "The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken." Well might the poet say,

Here adorations to the stones is paid,
There guilty lovers in the streets, are laid.
Mitchell.

Another idol worshipped in Babylon, was called *Merodach*, of whom we read, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." Jer. L. 2.

It is not certain who this Merodach was; but probably, he was an antient king of Babylon, who having performed some wonderful exploit, was afterwards considered as a deity; as was common among other heathen nations. Several of their kings seem to have been named after him, such as Evil-Merodach, and Merodach-Baladan; which last began to reign about seven hundred and seventeen years before the birth of Christ.

Succoth-Benoth, was another idol worshipped by the Babylonians, as is evident from what we read in 2 Kings xvii. 29, 30. "Howbeit, every nation made gods of their own, and the men of Babylon made Succoth-Benoth."

The Babylonians who worshipped this idol, were a colony sent to Samaria; and the image represented a hen and chickens, thereby pointing out fertility. There was a temple erected for this goddess, where all the young women were obliged to submit to prostitution once every year: for the truth of which we have the testimony of Herodotus.

The Babylonians buried their dead in the same manner as the Assyrians, namely, by laying the bodies in the earth; and, dark and confused as

their notions were in many respects, yet they believed in a future state of rewards and punishments. This is the more to be wondered at, when we consider that their religion was little more than a system of crimes; but then let us reflect, that the people knew no better; they had forgotten even tradition itself, and were become slaves to the worst of all passions.

Having said thus much concerning the religion of the antient Babylonians, we shall now proceed to describe in what manner that magnificent city was destroyed; which, were we to omit, would be utterly inconsistent with the plan we have laid down. This, indeed, is one of the most remarkable events upon record, and serves to point out the wisdom and justice of the Divine Being. Here let the profligate tremble, and the Deist hide his face! That the children of Israel should be taken captives to Babylon, was foretold long before the event took place; but the same prophets, who pointed out their afflictions, predicted, at the same time, the fate of this haughty city. Nay, it was promised, that at the end of seventy years, the Jews should be delivered, and that God would bring everlasting destruction upon Babylon. We mortals are too apt to be filled with pride, when we consider the victories obtained by conquerors, who, although instruments in the hands of God, to accomplish the designs of his Providence, yet are considered by him in the most diminutive point of view; or rather, as most illustrious robbers and murderers, as scourges for men's impieties, and such as God will in his vengeance cut off.

The causes which brought on the destruction of Babylon were many, but they may be all comprised in the three following:

First, her pride: she believed herself to be invincible; she said, I am the queen of nations, I shall remain for ever; for no power is equal to mine. I shall never know either barrenness, or widowhood, for the gods shall protect me for ever.

Secondly, her cruelty. When God suffered his chosen, but rebellious people, to be led into captivity, he designed to chastise them, in the same manner as a father doth his children, but not to have them used in a barbarous manner. But so far were the Babylonians from confining themselves to treating the Jews as common slaves, that they would not suffer their dead bodies to be buried, and actually dashed out the brains of their children against the stones. Of this we find shocking instances in the book of Tobit, and in Psalm CXXXVII; all which is confirmed by the testimony of Josephus.

Lastly, their sacrilegious iniquity, especially in Belshazzor, the last of their kings. That dissolute monarch, to all the wickedness of his ancestors, added such impiety as seemed peculiar to himself. It was not sufficient for him to blaspheme the great God of heaven and earth; he carried his wickedness still further, and considered himself as able to triumph over his maker. Having invited his nobles to a feast, he sent for the sacred vessels, which had been taken during the siege of Jerusalem, and in them drank to his idols; which provoking circumstance brought down the vengeance of heaven upon him.

It had been prophesied long before, that this
great

great city should be taken by the Medes and Persians, under the command of Cyrus; and that it was to be attacked in a very extraordinary manner. They reckoned their strength to consist in the river Euphrates, and yet that river proved their folly, by being the means of their destruction. The city was to be taken in the night, during a great festival. Their king was to be seized in an instant; and so was Belshazzar, when Cyrus took their city. Lastly, their king was to have no burial, and Belshazzar's carcase was thrown to the dogs. See Jer. L. LI. with many other passages in the prophetic writings.

Cyrus having besieged the city of Babylon upwards of two years, contrived to cut a vast ditch, or canal, to draw off the stream of the Euphrates, and just about the time he had got it completed, he was told that there was to be a solemn feast in the city, and he availed himself of that circumstance. During the night, the inhabitants of Babylon were lost in all manner of debauchery, and the king, as if intending to mock the great God, sent for the sacred vessels which had been brought from Jerusalem; but mark the justice of God, at a time when men forget him. During the feast, a hand appeared, writing the following words on the wall. *Mene, Mene, Tekel Upharfin.* Daniel v. 25.

The king being much terrified, sent for the magicians, desiring them to interpret the meaning of the words, which none of them could do; for they were written in those characters which are now called Syriac. The king, not knowing what to make of this extraordinary circumstance, was desired by the queen to send for Daniel; and this queen, whom the Greeks call Nitocris, must have been either the mother, or grandmother of Belshazzar; for she had been long acquainted with Daniel, and he was at that time a very old man. Daniel explained the words to the king, but he was too much lost in drunkenness to pay any regard to them.

In the mean time, Cyrus opened the sluices of his canals, which drawing off the water of the river, at two different parts, his army marched into the city without opposition. Belshazzar roused from the stupidity into which his wine had thrown him, came out to meet his enemies; but was soon killed with all those who attended him, and all who were found in the streets. Such was the end of the city of Babylon, after it had flourished many years; and Cyrus having removed the seat of empire to Shushan in Persia it soon became a desert, and the place where it stood, is not now exactly known. Alexander the Great, attempted to rebuild Babylon; but that the purpose of God might stand, and that the prophecies might be fulfilled, the ambitious tyrant was taken off by death before he could complete his design. It was prophesied, that Babylon should

become the habitation of wild beasts, and that at last it should be turned into pools of water. Let us now see how this was literally fulfilled.

When it was first deserted of its inhabitants, the Persian kings turned it into a park for hunting, and there they kept their wild beasts. When the Persian empire declined, the beasts broke loose, so that when Alexander the Great marched eastward, he found Babylon a perfect desert. He intended to have restored the Euphrates to its antient channel, but that only served to complete the ruin of the place; for the design not being completed, the river overflowed its banks, and the greatest part of that once celebrated city became a lake or pool of water. Theodorus, who lived about four hundred years after Christ, tells us, that Babylon was the receptacle of snakes, serpents, and all sorts of noxious animals, so that it was dangerous to visit it. Benjamin of Talledo, a Jew, who visited it in 1112, tells us, that few remains of it were left, nor were there any inhabitants within many miles of it. Rawolffe, a German, who travelled into the east in 1572, found it very difficult to discover the place upon which it stood, nor could the neighbouring inhabitants give him proper directions. Many latter travellers have sought for her situation in vain, particularly Mr. Hanway, who visited that part of the world about thirty-four years ago.

That great and good man tells us, that he spent several days to find out the situation of Babylon, but could not, although he had every assistance a modern traveller could procure. Nay, so uncertain was he of its antient situation, that the more he enquired, the more he was left in the dark. It was once a nest of vile idolators, and afterwards became a cage for unclean beasts, but now we have nothing left but the name. Let this consideration strike deep into the heart of every British subject, and let us learn wisdom and piety from the vices of those who have lived in ages before us. Let us learn to carry a holy jealousy with us in every part of our conduct, and never forget, that sin, as an offence against God, will, at all times, bring down upon us the Divine vengeance. If we, as Britons, should follow the Babylonians in their sins, we may expect to share in their punishment. That almighty power which turned Babylon into a desert, is able to deprive us of all the invaluable blessings we so much boast of, and too much abuse. We can never form right notions of Divine Providence, without attending to such historical events as are here recorded; but if properly improved, they may be of great advantage to us in time, and infinitely so in eternity. As inhabitants of the same kingdom, and as fellow subjects, let us never forget, that *national calamities* are procured by *national sins*.

The Religion of the Antient Medes and Persians.

THE antient kingdoms of Persia and Media, were so nearly connected by a variety of concurring circumstances, that they cannot be separated in this article. Nay, it is much better that they should be kept joined, especially as they were many ages under one sovereignty. During the continuance of the Assyrian empire, the Medes had no regular form of government, but lived in clans or tribes, much in the same manner as the antient Britons. At last Deyoces, the son of Phraortes, a Mede by birth, projected the scheme of bringing them all under one monarchy. He was a man of great prudence, and much esteemed by his countrymen; he had beheld with concern, the many disorders which had taken place from the jarring contentions among petty tyrants, and he resolved to avail himself of such favourable circumstances. His reputation was so great, that the people of his own district made him their judge, and his decrees were so much approved of, that his popularity encreased every day. The next part of his plan was, to pretend that he could not neglect his own domestic affairs to serve the public, and therefore desired to retire from business. Then it was that the good effects which had flowed from his wise administration began to be sensibly felt; for no sooner was it known that Deyoces had resigned, than all sorts of licentiousness took place among the lower orders of the people.

These disorders, which threatened destruction to the state, occasioned a meeting of the chiefs to be held, and Deyoces having sent his emissaries thither, a motion was made, that a king should be chosen, and the election fell unanimously on him. Deyoces obtaining the end of his ambition, set himself about reforming abuses, and polishing the minds of his subjects. For this purpose, he set about building a city, and palace; for before that period, the people lived in huts in the woods. This city was called Ecbatana, and it was most magnificent and beautiful. It was built in a circular form on an eminence, from whence there was a most delightful prospect over a plain, diversified with woods and rivers. His next business was that of composing a body of laws for his people; and from what we read in antient history, they were well calculated towards promoting order among men, who had not till then been under a regular form of government.

Persia had been long under the government of its own kings, and continued so till the reign of Cyrus the Great, who united them, not by conquest, but by right of succession. Shushan, the royal city, seems to have been built long before the times of Cyrus; for we find it mentioned as a flourishing place about the time that great prince issued his order for the Jews to return to their own country. The religion of the Medes and Persians was of great antiquity, and probably taught by one of the grandsons of Noah, who

planted colonies in those parts, soon after the confusion of languages. Noah had taught his children the knowledge of the true God; and that they were to trust in his mercy through the mediation of a Redeemer, who was to be revealed to them, at a future period of time; for the necessity of a mediator between God and man, was a general notion from the beginning. But as no clear revelation was then made of this Divine person, the people began to chuse mediators for themselves, from among the heavenly bodies, such as the sun, moon, and stars, whom they considered as in a middle state between God and men. This was the origin of all the idolatry in the heathen world; and at first they worshipped those orbs themselves, but as they found that they were as often under the horizon as above it, they were at a loss how to address them in their absence. To remedy this, they had recourse to making images, which after their consecration, they believed endowed with Divine power, and this was the origin of image worship. This religion first began among the Chaldeans, and it was to avoid being guilty of idolatry that Abraham left that country. In Persia, the first idolators were called Sabians, who adored the rising sun with the profoundest veneration. To that planet they consecrated a most magnificent chariot, to be drawn by horses of the greatest beauty and magnitude, on every solemn festival. The same ceremony was practised by many other heathens, who undoubtedly learned it from the Persians, and other eastern nations.

In consequence of the veneration they paid to the sun, they worshipped the fire, and invoked it in all their sacrifices; in their marches they carried it before their kings, and none but the priests were permitted to touch it, because they made the people believe that it came down from heaven. But their adoration was not confined to the sun; they worshipped the water, the earth, and the winds as so many deities. Human sacrifices were offered by them, and they burnt their children in fiery furnaces, appropriated to their idols. These Medes and Persians at first worshipped two gods, namely, Arimanius, the god of evil, and Oromasdes, the giver of all good. By some it was believed, that the good god was from eternity, and the evil one created; but they all agreed, that they would continue to the end of time; and that the good god would overcome the evil one. They considered darkness as the symbol of the evil god, and light as the image of the good one. They held Arimanius, the evil god, in such detestation, that they always wrote his name backward. Some antient writers have given us a very odd account of the origin of this god, Arimanius, which may serve to point out their ignorance of Divine things. Oromasdes, (say they) considering that he was alone, said to himself, "If I have no one to oppose me, where " then is all my glory?" This single reflection

of his created Arimanius, who, by his everlasting opposition to the Divine will, contributed against inclinations to the glory of Oromasdes.

We are told by Plutarch, that Oromasdes created several inferior gods, or genii: such as wisdom, goodness, justice, truth, the comforts of life, and all lawful enjoyments. On the other hand, Arimanius created as many devils, such as lies, wickedness, and all sorts of abominations. The former likewise created twenty-four devils, and inclosed them in an egg; the latter broke the egg, and by that means created a mixture of good and evil. This doctrine of the origin of good and evil, bears such a striking resemblance to that of God and the devil, that it must have been borrowed from the tradition concerning the fall of angels, which was undoubtedly known to the antient Persians; or it might be taken from the account which Moses has transmitted to us, concerning the creation of light and darkness.

The religion of the Persians underwent a variety of very remarkable revolutions; for the Sabians, having fallen into disgrace, they were succeeded by another sect, called the *Magi*; who, on account of their pretensions to superior knowledge and sanctity, became extremely popular among the vulgar. Nay, such was the respect paid to them, that no king could take possession of the throne, till he had been first instructed in their principles; nor could they determine any affair of importance, till it had received their approbation. They were at the head both of religion and philosophy; and the education of all the youth in the kingdom was committed to their care.

It is the general opinion, that the founder of the Magian religion was one Zoroaster, who lived about the year of the world 2900, and it continued to be the established religion of the country for many years after. They kept up continual fires in their temples, and standing before these fires with mitres on their heads, they daily repeated a great number of prayers. The name of their chief temple was Amanus, or Hamanus, which signifies the Sun; and is the same with what we find under the name of Baal in scripture. Their great reputation induced people to visit them from all parts of the known world, to be instructed by them in the principles of philosophy and mythology; and we are assured, that the great Pythagoras studied many years under them. They believed, with the Egyptians, and many other heathen nations, that the soul passed from one body to another; and this sentiment daily gaining ground, gave way for the propagation of others of a more pernicious nature.

The chief priest of the Magi was called Archimagus, or worshipper of fire; but, in latter times, the kings of Persia assumed that dignity to themselves: but there was an inferior order of priests called Harbards, who were obliged to have very long beards; their caps were round, falling over their ears; and they had a girdle with four tassels, to remind them of four established maxims. First, that there is but one God. Secondly, that they were to believe all the articles of the Magian religion. Thirdly, that Zoroaster was God's true and faithful apostle. And, lastly,

that they must never be weary of well-doing, as the only thing that could promote their honour in time, and their happiness in eternity.

While they washed themselves, or sat at meals, they observed the most strict silence, no person being permitted to speak a word; and this probably gave rise to some of the sentiments taught by Pythagoras to his scholars, that they were to be silent in school, and always to adore fire.

The religion of the antient Magi fell into contempt, both in Media and Persia, in consequence of the priests of that order having usurped the supreme authority upon the death of Cambyfes; and the slaughter which was made of the chief men among them, sunk them so low, that they never rose to their original greatness: but still the affection which the people had to a religion which had prevailed among them upwards of six hundred years, was not to be easily rooted out; and therefore an impostor, under the name of Zoroaster, undertook to revive and reform it.

Having seen the mischievous effects of adoring two Gods, this artful impostor introduced one superior to both; and the learned Dr. Prideaux is of opinion, that he took this hint from what we read in Isaiah (Chap. xlv. 7.) "I am the Lord and there is none else; I form the light, and create darkness; I make peace, and create evil." In a word, Zoroaster held that there was but one supreme God, who had under him two principles, one good and the other bad; that there is a perpetual struggle between them which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting happiness.

This Zoroaster was the first who built temples for the worship of the fire; for before his time, the Magi performed their devotions on the tops or summits of hills, in the open air, by which they were exposed to all the inclemency of the weather, which often extinguished their sacred fires. This second Zoroaster pretended to have received fire from heaven, which he placed on the altar of the temple of Xis in Media, from whence the priests gave out, it was sent to all the other cities and temples in the Median and Persian empire. The Magian priests kept their sacred fire with the greatest diligence, watching it continually without ever suffering it to go out. They fed it with wood stripped of the bark; and they were prohibited from blowing it with their breath, or with bellows, lest it should have been polluted; and to have done either was death by their law. The Magian religion, as reformed by Zoroaster, seems to have been, in many points, copied from that of the Jews; and this is not much to be wondered at, when we consider that Zoroaster lived at the time when the Jews were captives in Babylon, and where he had an opportunity of conversing with them. The Jews had the real fire from heaven, and the Magi pretended to have the same, from all which it is evident, that during the time the Jews were in captivity, much of their religion was known to the Persians, and some of their latter systems founded upon it.

The Magian priests were all of one tribe, like those

those among the Jews; and none but the son of the priest could be ordained of their order: Nay; so strict were they in keeping the priesthood among their families, that rather than mix with the rest of the people, they trampled on one of the most sacred laws of nature, by committing incest with their sisters, and (horrid to mention) with their mothers. Thus the Roman Poet ridicules them:

The Magi must from th' incestuous mixture spring
Of sons and mothers: so the Magi sing.
The Persians praise the monstrous breed, nor
blame,
And skreen foul incest with religion's name.

The Magian priests were divided into three orders; the arch-priests, their deputies, and the inferior ones, who, for the most part, resided in the country. The second Zoroaster had the address to get his religion established in the Persian empire; and there it continued to flourish till the Mahometans, by force of arms, established their own on its ruins.

He compiled a book for the use of the priests, who were to explain it to the public at large, who attended the sacrifices. This book was called the *Zend*, a word which signifies a kindler of fire, because it was for the use of those who worshipped the fire; but the allegorical meaning was, to kindle the fire of religion in their hearts. The first part of this book contains the liturgy of the magians; and although Mahometanism is now established in Persia, yet there are still some worshippers of fire among them; for the truth of which we have the testimony of Mr. Hanway, who was present on the spot, where he saw the nature of their service. When Zoroaster had finished this book, he presented it to Darius Hystaspis, bound up in several volumes, making, in the whole, twelve hundred skins of parchment. In this book there are so many passages taken out of the Old Testament, that some learned men have supposed the author was a Jew. He gave almost the same account of the creation of the world as we find written in the book of Genesis; and of the antient Patriarchs as recorded in scripture. He enjoins relating to clean and unclean beasts, the same as was done by Moses, and in the same manner orders the people to pay tithes to the priests. The rest of the book contains the life of the author; his pretended visions; the methods he used in order to establish his religion; and concludes with exhortations to obedience. But notwithstanding such striking similarities between the *Zend* and the Law of Moses; yet it will not follow from hence that he was a Jew. The Jews had been seventy years in captivity, and many of them being men of learning, no doubt but such a great man as Daniel, or such an illustrious queen as Esther, would get them

placed at the head of their seminaries of learning. Josephus tells us, that the great fame of Daniel in revealing and interpreting the dreams of Nebuchadnezzar diffused itself throughout the whole empire. The Chaldeans and Persians were an inquisitive people, they even sent students to India and Egypt; and finding the Jews in a state of captivity among them, they would naturally enquire into the mysteries of their religion. That Zoroaster was not a Jew, will appear from the following considerations.

First, the Jews were not idolators after the captivity; but the followers of Zoroaster were idolators, for they actually paid Divine honours to the fire. Let any person peruse Psalm cxxxvii, where in the midst of an idolatrous nation, the Jews refused to sing even one of their songs to the heathens.

Secondly, The Persians, long after the death of Zoroaster, continued to hate the Jews, and mocked at their religion; a circumstance which could not have taken place if Zoroaster had been one of those people. Many heathens observed rites and ceremonies similar to those of the Jews, but we always find them mixing idolatry with them, which may serve to shew that they were not of a Divine original.

Lastly, the Jews were very tenacious of their law, and rather than profane it after their return from the captivity, many of them suffered the most excruciating tortures under the tyrant Antiochus. Now Zoroaster only abridged some parts of their laws, so as to suit his own purpose: and probably with a view of making proselytes among such of the Jews as had settled in Persia, after the great body of that people returned from the captivity. Upon the whole, it seems evident, that Zoroaster was a native Persian and an idolator; but having received some part of his education under some learned Jews, he knew what part of their religion would suit his countrymen; and mixing those rites with idolatry, he laid the foundation of that system which continued many years after, and of which there are still some remains.

In considering every system of antient idolatry, new reflections present themselves to our minds. Thus, in Persia, two antient systems of idolatry took place, and, at last, an artful impostor established another on its ruins. But although it might not be so gross as some of those that went before, yet still it was idolatry, which may serve to shew that, without Divine revelation, no man can come to the knowledge of the truth. Abraham would have been an idolator, had not God called him from Ur of the Chaldeans; and when Christ came in the flesh, he found the whole world lying in wickedness. How wretched then must the condition of those persons be who reject the gospel of our Saviour! Well might it be said of such persons that they love darkness rather than light, because their deeds are evil.

The Religion of the Antient CANAANITES, SYRIANS, ARABIANs, &c.

AL L those Nations, who inhabited the land afterwards called Palestine, were descended from Canaan the son of Ham; for although we find many sub-divisions among them, under as many different names, yet the general one was that of Canaanites: And here it is necessary that we should answer a deistical objection made by Lord Bolingbroke, and some others, against a passage in the sacred scripture; and this we the more readily comply with, because many weak, tho' otherwise well-meaning persons, have been led into an error by those designing men.

In Genesis ix, we read of Noah having got drunk with the fruit of the vine, and that while he was in a state of intoxication in his tent, Ham, his youngest son, came in and beheld his nakedness; but Shem and Japhet went backwards and covered him. When Noah awoke, and found how different the behaviour of his sons had been, he said (verse 25) "Curfed be Canaan; a servant of servants shall he be unto his brethren." Now Canaan is no where mentioned as the aggressor; but there cannot remain the least doubt, but he was, at that time, along with his father, and like Ham, mocked at the aged patriarch; a crime attended with many aggravating circumstances.

But the deistical objection is this, "It was inconsistent, say they, with the goodness of God, to inflict a curse on a nation in latter ages for the guilt of an ancestor. Now let every unprejudiced reader attend to the passage, and then he will find that the whole was a prediction, and not an imprecation. Noah, by the spirit of prophecy, foreseeing that the descendants of his son Ham, would commit the grossest idolatries, only foretold what would happen to them in latter times, and that their names should perish from off the earth. That all this happened in the manner that Noah foretold will appear from the following narrative.

From some circumstances, it appears, that when Abraham came to sojourn among these people, they were not all equally corrupt; and we do not read of any images among them; but as images will be often mentioned in the course of this work, we shall here say something concerning their original.

The first images or statues were made in honour of great men, who had performed extraordinary exploits; and these being set up in particular places, great veneration was paid to them, which, in the end, turned to religious adoration. It appears, from Pliny, that those statues were at first made of brick, such as that used in building the famous tower of Babel.

But to give beauty to those earthen statues, they painted them over with various colours. Next to earth, wood seems to have been most commonly used in the construction of images, as appears from what we read in the prophet, Isaiah (xliv. 14.) who reproves the idolators of those times for making to themselves graven images of

cedar, cypress, and oak. In process of time, as the arts were more cultivated, they began to make their images, or idols, of richer materials, such as silver and gold, many of which they adorned with precious stones. It is, however, certain that many of the more learned and wise among the heathens, neither worshipped images, nor did they acknowledge a plurality of gods. They considered them as subordinate mediators, always looking up to one Supreme Being, as the Sovereign Lord of all things. This, however, was no better than idolatry; of which we shall have occasion to speak largely hereafter. It begot a thousand unnatural crimes, not proper to be mentioned; of which we have a melancholy account in the conduct of the men of Sodom, who for their abominations were justly destroyed, by fire and brimstone being rained down upon them from heaven.

The tribes of the Canaanites were never united under one form of government, every little district having a chief of its own, and every district had its particular god. Thus Baal-zebub, or Achor, was called the god of flies; the priests having given out, that no flies dared to come near his altars, while the people attended on the sacrifices. This idol was in great repute, as appears from Ahaziah, king of Israel, sending his servants to enquire at his oracle, whether he should recover from a fall he had from a window. 2 Kings i.

Baal-Berith, or lord of the covenant, was an idol worshipped by the Sechemites, and many of the idolatrous Israelites erected altars to him. To him human sacrifices were offered; and it was common to appeal to him as a witness and judge in all matters of controversy; and, especially, when promises, covenants, engagements, or treaties of peace were entered into. The Moabites, and Midianites, who lived near the borders of the Canaanites, worshipped *Baal-Peor*; for we are told that the Israelites joined themselves to him, and that the great king Solomon built him an altar. Who this Baal-Peor was, we are not certainly informed; but all the Jewish Rabbies agree, that he was the god of lewdness, and that the most abusive rites were observed in his temple.

He had groves planted, and altars erected on the top of a mountain in Moab, called Peor, from which, probably, he took his name; for Jupiter is often called Olympius, because his first temple stood on that mountain. It is certain that his priests offered human sacrifices; and what was still more unnatural, they eat of the victims when sacrificed. Thus we read in Psalm cvi. "They joined themselves unto Baal-Peor, and eat the sacrifices of the dead."

Baal-Zephon was another of their idols; and it seems to have been originally set up as a mark, or boundary, between Egypt and Canaan. Eusebius supposes it to have been upon the borders of

of the northern parts of the Red-sea, where the children of Israel crossed; for we read, that the children of Israel came to Baal-Zephon, on the third day after they left Egypt. The Jewish Rabbies have a tradition concerning this idol, which is not unworthy of our notice. They tell us, that when the destroying angel passed over Egypt, all their idols, excepting this, were demolished, whereupon the Egyptians formed a high notion of his power, and went in crowds to worship him. Moses, observing that they went in crowds thither, petitioned Pharaoh that he too might be permitted to take a journey to the place along with his countrymen the Israelites.

Pharaoh complied with his request; but as the Israelites were employed on the shore of the Red-sea in picking up the precious stones, which the river Phison had carried into the Gihon, and from thence were conveyed to the Red-sea, whereby they were thrown upon dry land, Pharaoh surprized them; but deferring to attack the Israelites till next day, and offering in the mean time sacrifices to *Baal-Zephon*, they passed the Red-sea and escaped. This tradition may serve to shew, what wretched notions the Jewish Rabbies endeavoured to inculcate into the minds of their people; but this is rejected by the Jews of the present age. That Moses the servant of the true God should sacrifice to an idol, is such an absurd, idle tale, as does not deserve refutation: it carries confutation along with it.

Chemos was another idol worshipped by the Canaanites, and also by the Moabites, and he had his temples on mountains, surrounded with groves of tall oaks. As the Moabites seem to have been idolators from the beginning, and as they were the offspring of an incestuous intercourse between Lot and his daughters, so we need not be surprized to read, that incest was not only tolerated by them in their temples, but even commanded as a duty.

A powerful body of these people were called Philistines, and inhabited the sea coast of the Mediterranean, near where Tyre was afterwards built. They consisted of five tribes, under the command of so many chiefs; and it appears from scripture, that they were not routed out by the children of Israel; but remained to be a check and scourge upon them, as often as they relapsed into idolatry. The name of their chief idol was *Dagon*, called by the Greeks, *Azotus*; and the image represented a man upwards from the naval, and all below resembled a fish. He was the same with the god Jupiter, or supreme deity of the heathens, although worshipped under a different name. The Egyptians worshipped him under the shape of a fish; because, in Tryphon's wars with the gods, he concealed himself in the sea, under that form. This has induced some to believe, that *Dagon* was *Venus*; because *Diodorus Siculus* relates, that at *Askelon*, a famous city of the Philistines, *Venus* was worshipped in the shape of a woman upwards, and a fish downwards. After all these conjectures, probably none of them are right; for this idol is mentioned in scripture, in the masculine gender. When the Philistines had taken the ark of God from the children of Israel, and brought it to *Ashdod*, they placed it in the temple of *Dagon*, close by the image of that idol; but the next morning, when they came

into the temple, they found *Dagon* fallen on his face on the ground, with the head and hands broken off. This idol had a temple at *Ashdod* so late as the times of the Maccabees; for we read in the first book of the Maccabees, that *Jonathan*, having beaten the army of *Apollonius*, *Demetrius's* general, they fled to *Ashdod*, and entered the temple of *Dagon*; but *Jonathan* set fire to the town and consumed it, and the temple with all those who had taken refuge in it. *Milton* places him among the fallen angels, when he says:

Dagon his name; sea monster! upward man,
And downward fish; yet had his temple high,
Rear'd in *Azotus*, dreaded through the coast
Of *Palestine*, in *Gath*, and *Askelon*.

Upon attending to the nature of the antient mythology, it will appear that the Philistines had their idol in the form already mentioned, because they inhabited the sea coast, and were among the first who carried on commerce with distant nations, by means of the watery element. In the city of *Gaza*, now called by the Turks *Gazera*, in *Palestine*; about one half of the temple of *Dagon* still remains, and this temple was built on the ruins of that destroyed by *Sampson*.

Another idol worshipped in common by the Philistines and Syrians, was *Derceto*, supposed to be the same with *Venus*. *Diodorus* gives us the following account of it. In *Syria*, there is a city called *Askelon*, near which is a deep lake, abounding with plenty of different sorts of fish. Not far from the lake, stands the temple of the famous goddess *Derceto*, the mother of *Semiramis*, who has the face of a woman, and the rest of her body resembling a fish; for which the Syrians assign the following reason: *Venus* having conceived a hatred against *Derceto*, caused her to fall in love with a young Syrian, by whom she conceived a daughter; but being ashamed of what she had done, she murdered the young man, exposed the child in the woods, and then threw herself into the lake, where she was transformed into a fish; for which reason the Syrians eat no fishes, but worship them as gods. Thus the poet says,

The Syrians hence revere the scally brood,
Nor dare to make the hallow'd fish their food.

Elagabalus, worshipped by the Syrians, as well as some of the Canaanites, was no other than the sun; but the meaning of the name is not easily known. But the most probable opinion is, that it means the god of the mountain; for the image represented a large stone on the top of an artificial mountain.

This idol is often taken notice of by the poets. Thus we read:

In the mid plains fair *Apamea* stands;
And next *Emessa*, on the neighbouring lands:
These to the sun their adorations pay,
And victims bleed to the bright god of day;
His fame with tow'ring *Libanus* contends,
And in the clouds its glitt'ring summit ends.

It is remarkable, that *Antoninus Varius* assumed the name of this idol, because he had formerly been one of his priests; and he ordered a temple

to be erected for him at Rome, where he was worshipped under the form of a pyramid.

The *Sidonians*, who were a sect of the Philistines, and very gross idolators, worshipped a goddess whom they called *Astarte*, which, in the Syrian language, signifies sleep; and this idol is often called the Queen of Heaven. Some believe the moon was adored under this name; and we find that Solomon introduced the worship of it, to please some of his concubines, who were natives of Sidon. Jezebel, the queen of Ahab, king of Israel, had altars erected to this idol throughout every part of her dominions; and she had, at one time, upwards of four hundred priests to attend her. She was always worshipped under the character of a woman, but in different forms of dress, according to the different nations where divine honours, and religious worship were paid her.

For the most part, she was represented with horns in the form of a crescent, and many have believed that by her was meant Rachel, the beloved wife of Jacob, her name signifying sleep in the Hebrew. She is said to have consecrated the city of Tyre, by depositing in it a fallen star; from whence came the report, that a star often darted upon her temple, which the people believed to be Venus. Her chief temple was on mount Lebanon, which was actually a perfect sink of lewdness, a school for the most beastly lusts, which were permitted here because Venus was said to have had her first intercourse in this place with her beloved Adonis. This is the same deity which was worshipped by the Israelites under the name of Astarte, or Astarte, of whom Ovid makes mention when he says,

When justice ceas'd and human blood was shed,
From earth to heaven divine Astarte fled.

Moloch was another god worshipped by these antient idolators, particularly by the Ammonites, the incestuous offspring of Lot and his daughters. We are told in scripture, that the children of Israel, as an aggravation of their impiety, caused their children to pass through the fire to Moloch, which brought upon them the Divine displeasure, and at last Almighty vengeance. There have been various opinions concerning this species of idolatry, some believing that the children only jumped over a fire, and others, that they passed between two slow fires to the image.

Both these notions, however, are contradicted by the clearest testimony of scripture; for we are expressly told, that the Ammonites, and, after them, the children of Israel, burnt their children alive to Moloch; and Moses prohibits the people from adoring this deity, under the severest penalties. Solomon built a temple to the idol Moloch on mount Olivet, and Manasseh, the most impious of all the kings of Judah, made his children pass through the fire to Moloch. We are not told in scripture, whether Moloch was worshipped in groves, in valleys, or on hills, by the Ammonites; but certain it is, that the idolatrous children of Israel appropriated the valley of the son of Hinnom for this impious service. This valley lay eastward of Jerusalem, and was the same place wherein all the filth of the city was burnt at the time our Saviour was on earth. We shall here insert what the Rabbins have

told us concerning this idol. They say it was made of brass, the body resembling that of a man, and the head that of a calf, with a royal diadem, and the arms extended. They add, that when children were to be offered to him, they heated the statue; and put the miserable victim between his arms, where it was soon consumed by the violence of the flame. We are further told, that this idol had seven temples or chapels. All these altars, temples, or chapels, were appropriated to the different sorts of sacrifices that were to be offered. Thus he who offered a bird, went into the first chapel; he who offered a lamb, into the second; he who presented a sheep, into the third; he who brought a calf, into the fourth; he who brought a bullock, into the fifth; he who brought an ox, into the sixth; but the seventh, the grandest of all, was destined for those who brought their own children. From the whole of this we may learn, that human sacrifices were the most acceptable at the altars of Moloch; which, undoubtedly, made our great poet Milton rank him among the infernal deities, as one of the fallen angels, and as one who was to be a curse to the idolatrous world.

Another god of the Syrians and Canaanites is called *Rimmon*, and he was chiefly worshipped at Damascus. He is mentioned but once in scripture, namely, in the account of Naaman, the Syrian general, when he came to the prophet Elisha to be cured of the leprosy. *Rimmon*, in the Hebrew, signifies a pomegranate, which fruit being sacred to Venus, some are of opinion that they were one and the same; but this cannot be, because Venus is in the feminine gender, whereas this idol is always in the masculine.

The Syrians had an idol which they worshipped under the name of *Adad*, which, in their language, signified *one*. By him was meant the sun, and they gave him the earth to wife; for they painted Adad with rays shooting downward, and the earth with rays shooting upwards, to shew that all earthly productions were owing to the influence of the sun. Josephus thinks this idol was worshipped in memory of Benhadad; but that is not in the least probable, because that prince lived long after the whole mass of idolatry was formed, and reduced into a system.

Babia was another goddess of the Syrians, and worshipped under the image of an infant; for it was common amongst them to call their children by its name, especially such as they intended to dedicate to the priesthood. Young children were offered up in sacrifice to this idol, and mothers, without relenting, heard the cries of their tortured offspring.

But of all the gods of the Syrians and Canaanites, none were honoured so much as *Baal*, who was no other than the Belus of the Chaldeans, and the Jupiter of the Greeks. It is probable, the sun was worshipped under this name; for Josiah, willing to make some atonement for the sins of his father Manasseh, in worshipping Baal, and all the host of heaven, put to death the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.

This

This idol Baal is often mentioned in scripture in the plural number, *Ballim*, and always implies universal power, wisdom and knowledge. His temples were built within enclosures, for which reason they were called in the Hebrew and Syriac languages *Chamanim*, and perpetual fires were kept burning in them. Mr. Maundrell, in his journey from Aleppo to Jerusalem, tells us that he saw many of the remains of them, but most of the statues were defaced. The Mahometans have a strange tradition concerning this idol, which for the use and amusement of the curious reader, we shall set down in this place.

They say, that before Abraham left Ur of the Chaldeans, he took an opportunity to break in pieces all the idols except Baal, about whose neck he hung the ax with which he had accomplished his design, that the people might suppose Baal himself was the author of all this mischief. Such is the manner in which the Mahometans related this story, but the Jews tell it somewhat different.

They say that Abraham performed this exploit in his father's shop, during his absence, and that Terah returning, and demanding the occasion of this disorder, Abraham told him that the idols had quarrelled about an offering of fine flour brought them by an old woman, and that the strongest of them (Baal) had got the better of the rest, and broken them to pieces. They add, that Terah, falling into a violent passion, carried his son before Nimrod, who gave him a severe reprimand.

Such were the principal idols worshipped by the Canaanites, and bad as idolatry is, yet had they confined themselves simply to the practice of image worship, possibly God might have suffered them to remain in their possessions till the fulness of time, when the Messiah was to enlighten all mankind by his gospel. But their horrid abominations were such, that they called aloud for vengeance from heaven. Murder, rapine, and all sorts of cruelty, were but trifles when compared with human sacrifices, and unnatural crimes which ought not to be mentioned. Thus God, in his all-wise and holy providence, destroyed them, according to the prediction of Noah, to make room for his chosen people.

The Arabians, of whose religion we shall here give some account, were the descendants of Ishmael, the son of Abraham, by his concubine Hagar; and they are, in some respects, even to this day, the most remarkable people in the world. The angel told Hagar that her son should be a wild man, and the Arabians remain uncivilized even to this day. His hand was to be against every man, and every man's hand against him; and so it is to this day, for the Arabians live by plundering, not only such as travel from this part of the world, but even the Turks themselves, who pretend to be their masters. He was to live in the midst of his brethren; and it is very remarkable, that the Arabians were never yet conquered. In vain did the great monarchs of the east attempt to subdue them, they still remain what they were three thousand years ago.

After the death of Ishmael they multiplied extremely fast, and became a great nation; for we find them a trading people at the time Joseph was sold into Egypt. Like the rest of the eastern nations, they were idolators, and wor-

shipped the sun, moon and stars under different names, the chief of which was *Allat*, in the city of Tayef, and it was held in such esteem, that when Mahomet ordered it to be destroyed, the people lamented most bitterly.

Another of the Arabian idols was *Aluzza*, worshipped by several of their tribes under the shape of an Egyptian thorn. At first it was adored in the open fields; but in time temples and altars were erected to it; it remained till the time of Mahomet, who caused all its temples to be demolished, and slew the priests who officiated in them. The Arabians, who lived mostly towards the east, worshipped *Affaf* under the shape of a calf, which they probably borrowed from the Egyptians, with whom they traded. They had a goddess named *Beltha*, and probably the Venus of the Greeks. They kept three holidays in the year to this idol, and the altars whereon they sacrificed were at the gates of their temples. The Sabeans, mentioned Job I, were the principal worshippers of this goddess, and they made a point of conscience to carry part of their plunder to her temple. The leading principle in the religion of the antient Arabians, was their fixed belief in Fairies or Genii; they believed that these Genii attended people through life, that every man had two waiting upon him, the one good and the other evil, that all evil actions were committed at the instigation of the evil spirit in the absence of the good Genii, who sometimes went on a message to heaven. They believed further, that these two angels, or Genii, were continually at war with each other, and this the people considered as the cause of the contending passions in their minds. They were worshipped by the antient Arabians as the companions or friends of God, and they believed that they appeared to them in their sleep. The principal Genii was called *Hafedbab*, and when the people went on journeys to plunder, they prayed he would send some strong Genii to protect them, and some wise ones to direct them in their journey.

But although the Arabians worshipped idols, yet they believed there was one supreme God to whom they ascribed the most sublime attributes, such as eternity, omnipotence, incomprehensibility, &c. which will appear from the following verses.

Why should we seek to comprehend what cannot be comprehended?

It is a tree which hath neither root, trunk, nor branches for thoughts to lay hold of.

It is a riddle in which we can neither find a natural nor a metaphorical sense, and of which there is no satisfactory explication.

God is infinitely above the capacity of our understandings, and we always lose ourselves when we would comprehend, or guess at what he is; let it therefore suffice us to adore him with a respectful silence.

All those antient heathen nations had temples, but it does not appear that any of them were very magnificent, that sort of grandeur having been reserved for the Greeks of whom afterwards. In the mean time let us say something concerning their altars.

In the most early ages of the world, the Pagans made their altars of earth or turf, and they were,
for

for the most part, in groves or on hills, and besides offering up sacrifices to the gods, they were used for several other purposes. All alliances with foreign princes were ratified on the altars, that the gods might be witness of the faithful performance of them; of this we have many instances both in antient history and poetry. Thus, Hamilear made his son Hannibal lay his hand on the altar, and swear he would never make peace with the Romans, and thus a poet says :

I touch the sacred altars, touch the flames,
And all those pow'rs attest, and all their names :
Whatever chance befall on either side,
No term of time this union shall divide.

Another use of altars was to be an asylum for such as were in danger of being punished. It was reckoned a sort of sacrilege to drag any person from the altar, let his crimes be ever so enormous; because he was considered as under the immediate protection of the god to whom the altar was dedicated. Romulus, in order to bring people to Rome, ordered many altars to be set up, that such as were obliged to abscond from the neighbouring towns might find refuge there.

In latter times, altars were made of stone, and their heights were regulated according to the titles of the deities to whom they were consecrated. The celestial gods and goddesses had their altars built very high, but the terrestrial ones had theirs not above a foot from the earth, and for the infernal gods, they dug holes in the earth. The name of the god was inscribed on the altar sometimes in letters, but more commonly in hieroglyphics, pointing out his qualities or attributes. We have no account of altars before the deluge, but that must be owing to the want of records. After the flood, Noah built an altar and offered burnt offerings upon it, and in the patriarchal ages, the altars were generally built near some groves sacred to solitude, as places properly calculated to inspire devotion, and lead the mind up to the contemplation of heavenly things. But as this gave rise to idolatry, the Jews were forbidden, under the severest penalties, to worship God in groves or on hills, nor were they to plant any trees near the place where the true God was worshipped. Thus God says to Moses :

“ An altar of earth shalt thou make unto me,
“ and shalt sacrifice thereon, thy burnt-offerings,
“ and thy peace-offerings, thy sheep and thine
“ oxen. And if thou wilt make me an altar of
“ stone, thou shalt not build it of hewn stone,
“ for if thou lift up thy tool upon it, thou hast
“ polluted it. Neither shalt thou go up by steps
“ into my altar, that thy nakedness be not dis-
“ covered thereon.”

The reason why the priests were not to go up steps to the altar, was, because they wore short garments like petticoats, which, upon stooping, would have discovered their nakedness; and this precept was enjoined to distinguish them as the worshippers of the true God, from the heathens, who used the most odious indecencies in their religious ceremonies. In the temple of Jerusalem there were several altars, the first of which was that for burnt offerings made of Shittim-wood, nine feet square, and about four feet high. It was overlaid with brass, and at each corner there was

like a horn or spire wrought out of the same piece of wood with the altar itself. The use of these horns was to bind the sacrifice to the altar, and it was placed in the open air before the entrance into the tabernacle, that the smoke might not fully any of the sacred vessels. This altar was constructed in such a manner, that it could be carried by the priest from one place to another.

Within the tabernacle, they had the altar of incense, but we know no more of it, but that it was overlaid with pure gold. Every morning and evening the officiating priest offered sacrifices upon it, while the people stood without praying, of which we have an instance in Luke I. This was the altar which the prophet Jeremiah hid, when he found that the city and temple were to be destroyed.

Among the Greeks and Romans, altars were erected on the most conspicuous parts of the highways, and even in the market places in their cities. Thus we find that when Paul was at Athens, he passed by and saw an altar with this inscription, *To the unknown God*.

In the early ages of christianity there were no altars, and the communion table was not called by that name till about the beginning of the fifth century, of which we shall have occasion to take notice in the subsequent part of this work. The church of England in conjunction with the Lutherans, are the only protestants who give the name of altar to that place where they commemorate the death of our Divine redeemer; but it was not so when the reformation took place, for at that time, it was ordered that the sacrament of the Lord's-Supper should be administered in the most convenient part of the church, chapel, or chancel, according to the circumstances which might be necessary to regulate the conduct of the minister.

Wherever there is an altar it is implied there should be sacrifices, but the Christian knows no sacrifice but that of Christ, who offered himself as an atonement for the sins of wicked men, for the guilt of an offending world.

When we contemplate the fate of those antient nations, whose sins brought down upon them the Divine vengeance, we should naturally be led to consider, in what relation we stand to the great lord of providence and grace. To use the words of the most accomplished divine that ever wrote since the apostolic age (archbishop Leighton) all our pursuits are vain, unless directed to a proper end. God looks down with contempt upon conquerors as scourges in his hand to punish disobedient children, while he sheds the dew of his blessing upon the humble and lowly of heart. Those heathens became wise, or rather they became foolish in their own conceits; and the eternal God, by whom they were made, was treated with the utmost indignity, and to the dishonour of their nature they worshipped the works of their own hands. Well might God have given them up to dark delusions; for those that honour him, he will honour, and those that despise him, shall be lightly esteemed. Let this consideration sink deep into the mind of every reader, and let them consider true religion as the grand ornament of human life. This will secure their peace of mind in time; and, will make them happy throughout all eternity.

The

The RELIGION in ETHIOPIA, and other Nations adjoining.

IN treating of this extensive empire, and the other provinces adjoining to it, we shall first consider what it was before the promulgation of the gospel, and secondly, what religion the natives at present profess. Here the author considers himself as highly favoured, in having had an opportunity of conversing with the only gentleman, who, during the present age, has visited those unfrequented deserts. Not that they are really deserts, many of them being well inhabited; but that they are little frequented by Europeans, who, for want of proper information, consider the people as savages, with whom it is dangerous to have any connections.

Ethiopia is situated to the south of Egypt, and between the kings of that country, and the Egyptians, there were continual wars. Nay, it often happened, that the Ethiopians took possession of Egypt, and placed some of their princes upon the throne of that extensive and fertile kingdom. This will appear the more evident, when we consider that the Ethiopians often invaded the borders of Palestine in vast numbers, which they could not have done, had not they either been in possession of Egypt, or nearly allied to the people; for there was no possibility of their passing into Asia by land, in any other manner.

The Ethiopians, originally a colony of the Egyptians, observed the same rites and ceremonies, in their religious worship; and the difference between their languages, was very immaterial. Accustomed to live in the most frugal manner, little notice was taken of them, till the boundless ambition of the Romans trampling upon all human rights, disturbed their repose, and brought some part of the country into a state of subjection. This, however, was a happy event in the course of Divine Providence, because it opened a way for the promulgation of the gospel. The Jews, after their return from the captivity, settled in many parts of the habitable world, for the benefit of commerce; and some of them in Ethiopia. The purity of their religion induced many converts to join them, and those went up every year to Jerusalem to worship. Of this we have a striking instance in Acts, chap. viii. where we find the prime minister of the queen of Ethiopia coming up to Jerusalem, to worship at the time of our Saviour's crucifixion. This man had been well instructed in the Jewish religion, for, upon his return home through part of the wilderness, Philip the deacon found him sitting in his chariot, reading the Prophet Isaiah, chapter liii.

Eusebius, and all the antient church historians tell us, that this great statesman went home and converted the queen his mistress, and that she sent to Jerusalem for some of the disciples of the apostles, to come and preach the gospel to her subjects. This, however, must have happened after the conversion of Cornelius the Roman Centurion, for before that time, the gospel was preached only to those of the circumcision, whether Jews or proselytes. But certain it is, that

soon after the conversion of the eunuch, the Christian religion spread so far throughout Ethiopia, that bishops from that country attended councils, held at Alexandria. Nay, such was the success of the gospel in those early ages, that many of those nations, where heathenism prevails in Africa, professed the religion of Jesus, and some of them submitted to suffer the most cruel torments, rather than blaspheme their Lord and Saviour.

At present, Ethiopia is called by three names, viz. Nubia, Abyssinia, and the Lesser Ethiopia; but the religion is the same in all. Their affinity with Egypt has made way for the introduction of Mahometanism in some places, and in others the inhabitants are Pagans; but the main body of the people are Christians; although, properly speaking, neither of the Greek or Roman Catholic persuasion.

They believe the scriptures to be the only rule of faith, and they have manuscript copies of them; but they know nothing of what we call the Apostle's Creed, for in the room of it they use the Nicene. With respect to the incarnation of Christ, they believe there is but one nature; that all that was human was swallowed up in that which is Divine, so that no distinction could be made. This is what is called the *Eutychian* heresy, which made great noise in the fifth century, and was condemned at the council of Chalcedon, 451. As it had been taught in Egypt, so we need not be surprised at finding it making its way into Ethiopia, where it is held in much repute by the priests, but the people are grossly ignorant. They deny the Papal supremacy, and indeed most parts of the Popish doctrine, particularly transubstantiation, purgatory, prayers in an unknown tongue, images, auricular confession, celibacy of the clergy, and extreme unction. They have joined part of the Jewish and Christian ceremonies together, for they observe as holy days both Saturdays and Sundays, and their children are both circumcised and baptized. They eat no swines flesh, and abstain from several other sorts of meat forbidden in the law of Moses. They pull off their shoes when they go into their churches, and during the whole of their service, sit upon the bare ground. Their service consists in reading the sacred scriptures, particularly the gospels, and receiving the eucharist, after which the priest reads a homily, translated into their language from the works of one of the antient fathers. In the last century, the Romish missionaries, ever assiduous in promoting their religious tenets, went from Alexandria to Ethiopia, and obtained leave from the emperor to settle in his dominions; but the people were so unwilling to relinquish the religion of their ancestors, that many insurrections happened, so that the emperor was obliged to banish all the missionaries out of his country.

The Ethiopians have several sorts of Monks, but they are upon a footing quite different from those

of the Roman Catholics. One of those sects which is now almost extinct, was, in antient times, called *Rembeth*, and they lived in the most populous cities, without being confined to any other rules, besides that of doing all the good offices they could for the poor, and visiting the sick from house to house. These men were not ecclesiastics, but they observed a most rigorous discipline. They fasted often, and the garments they wore were such as pointed out their contempt of the world. Indeed, every thing about them was affected; they wore loose sleeves, wide stockings, coarse cloaths, sighed often, and made daily visits to the Virgin Nuns. They inveighed bitterly against the established clergy, but they themselves were gluttons and drunkards, as often as they had an opportunity.

The bread used in the eucharist, is by the Ethiopians called the *Corban*, which signifies a gift, because it is purchased with the money which they receive as the offerings of the faithful. It is composed of fine wheaten flour, and it must be baked the same day on which it is intended to be used; for if it should happen to be stale, it is considered as improper for use. The person who makes the bread, is obliged to repeat seven psalms during the operation, and the oven must be within the church. Upon each loaf of bread there must be twelve impressions of crosses, and each of the crosses must be within a square. The middle cross is larger than any of the others, and is distinguished by the words *Ishbodicon*, which signifies, belonging to the Lord, it being appropriated for the use of the priest who performs Divine service. Round the whole of the loaves an inscription is impressed, which in English signifies, "Holy, holy, holy is the Lord."

Among the Ethiopians there are still to be found some Monks, called *Coptics*, who first flourished in Egypt, but by no difficult sort of gradation made their way into Ethiopia. They profess the utmost contempt for all worldly things, and look upon themselves as a sort of terrestrial angels. They are obliged to part with all their possessions before they can enter upon a monastic life; they must renounce marriage for ever, live in deserts, be clothed in wool, eat no flesh, employ most of their time in prayer and labour, be continually thinking upon God, and apply themselves to the reading of the sacred scriptures. They sleep on a mat laid on the ground, and before they lay themselves down to rest, they stretch out their hands one hundred and fifty times in the form of a cross. They divide the day into three parts; one for labour, one for refreshment, and one for prayer. All their monasteries are situated in deserts, and to prevent being molested by wild beasts, most of them have no doors, but the Monks are let out and brought in by a machine fixed to one of the windows.

There are among the Ethiopians another sort of Monks, called *Corrupticole*, which is rather an opprobrious name given them, because they assert that the body of Christ was subject to corruption; which being one of the opinions embraced by the *Eutychians*, there will remain some reason to believe that the doctrines of that heretic were taught in Ethiopia, during the first ages of Christianity. It is very remarkable, that even in the

island of Madagascar, there are some remains of the Christian religion; and when we consider the navigation of antient ages, we can only ascribe the first planting of it in such a remote part of the globe, to an intercourse kept up between the inhabitants, and those of Ethiopia. Their manners and customs are almost similar, but it is much to be lamented, that while they are acquainted with the name of the true God, they have forgotten the most essential principles in religion.

As the eunuch, who was prime minister to the queen of Ethiopia, was one of the most illustrious converts to the truth of the gospel, it is necessary that, consistent with our plan, we should lay before the reader every thing concerning the sacrament of baptism. Baptism implies the washing away of all impurities; and certain it is, this rite was always attended to both by Jews and heathens long before our Saviour came in the flesh. Thus we read, that Aaron and his sons were commanded, previous to their consecration to the priesthood, to be washed in water at the door of the tabernacle. To this may be added, that the learned Spencer proves that long before our Saviour's time, all the heathens who became proselytes to the Jewish religion, were previously baptized. There are some indeed who consider this ceremony as invented by the Rabbies, who lived after the Babylonish captivity; but when it is considered, that the Jews always held the Christians in the utmost abhorrence, it will appear highly probable that this ceremony was borrowed from them, consistent with the practices of their ancestors. Every Christian must acknowledge, that the sacrament of the Lord's-Supper comes in place of the Jewish passover; and, by parity of reason, baptism is to Christians the same in effect, as circumcision was to the Jews of old.

The learned Grotius is of opinion, that baptism was observed by the antient nations ever since the deluge, in memory of the world having been destroyed by water, and none but Noah and his family saved. Spencer lays it down as a probable supposition though not as a positive proof, that the Jews received the doctrine of baptism from the neighbouring nations, who always used ablutions or washings when they admitted proselytes among them. In confirmation of this opinion, Spencer take notice, first, that there is not in the Mosaic law, a single precept for the baptizing of proselytes, God having enjoined only the rite of circumcision for the admission of strangers into the Jewish religion. Secondly, that among the heathen nations, it was customary that those who were to be initiated into their mysteries should be first purified, by washing in water, as a sign of their being cleansed from all impurities. Lastly, Spencer observes, that Christ, in the institution of his sacraments, paid a peculiar regard to those rites which had been borrowed by the Jews from the heathen nations. All this may be true, and yet there is somewhat ambiguous in every expression made use of by the learned Spencer, which we shall now endeavour to elucidate, and lay before the reader in the most clear and comprehensive terms.

That baptism was used by the Jews long before the coming of Christ, cannot be denied; for when John the Baptist came, preaching in the wilderness,

wilderness, his conduct was not considered as an innovation, but as what had been long practised; for the popular manner in which he was treated, arose from his humility, self-denial, the purity of his doctrine, and above all his calling himself the forerunner of Jesus, who, at that time, was earnestly expected by the Jews. It was a ceremony pointing out the corruption of human nature, and the necessity that men should be under when they left their former profession, to live and become new creatures, like a person who has been washed from his impurities of body in water.

In the primitive ages of Christianity, the bishop, or pastor of a congregation, generally baptized such as made profession of their faith; but still in his absence, it was permitted that any of the faithful might perform the ceremony, so as it was not done by women. There are two things to be considered relating to baptism, first, the age of the person to be baptized; and secondly, the place where the ceremony was performed.

Those who argue against infant baptism urge, that no persons whatever are to be baptized till they make profession of their faith in Christ, and promise to be obedient to all the rules laid down in his gospel; and they ground this part of their argument upon the silence of the New Testament concerning the ceremony of infant baptism, and likewise upon the words of Christ, when he commanded his disciples to go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost. Now, say they, it appears from these words, that no person could be baptized until he was first taught; and it is certain, that children are not capable of receiving instruction in such momentous points upon which their everlasting salvation depends.

To this it is answered by those who contend for infant baptism, that as the Lord's Supper is acknowledged by all denomination of Christians, to come in the room of the passover, so baptism comes in the room of circumcision. To illustrate this, let us only attend to the following circumstances. The passover was instituted to commemorate the deliverance of the children of Israel from Egyptian bondage; the Lord's Supper to commemorate our deliverance from the power and guilt of sin. The passover was established on the evening of that day on which God intended to signalize his wonderful power and mercy to his chosen people; and the night that Jesus Christ was betrayed, he instituted the Lord's Supper. The passover was to be celebrated annually by the Jews, and the Lord's Supper is to be observed by all denomination of Christians till the end of time. Let us now consider how far baptism comes in the room of circumcision, and we shall make use of the arguments on each side of the question. Circumcision was a rite pointing out, that the Jews were distinguished from all other people in the world, and so was baptism among Christians. Every male child among the Jews was, in consequence of circumcision, entitled to all the privileges of the commonwealth of Israel; and, in like manner, the son or daughter of a Christian parent, is entitled, through baptism, to all the blessings of the new covenant. As children must always be considered

as passive, having no will of their own, so the Jews were obliged to promise, in the act of circumcision, to bring them up in the principles of the Mosaic law. In the same manner, parents under the New Testament dispensation, are either in their own persons, or by sponsors, obliged to promise that as far as lays in their power, their children shall be properly educated in every Christian duty. Every circumcised child among the Jews, was considered as one who was to have no connection with the heathen nations around them; and every child baptized in the name of the sacred and ever blessed trinity, becomes a sworn soldier of Christ Jesus, and he is to fight against all the enemies of his Divine redeemer. Having thus, in the most faithful manner, stated the arguments made use of by each party, we shall leave the reader to judge who is right or who is wrong; and let every person search the scriptures, that he may be able to give an account of the hope that is in him.

The utility of what has been here said concerning baptism, will appear the more necessary, when we consider, that the Ethiopian Christians mingle together the Jewish and the Christian ceremonies. This practice of theirs is not of a criminal nature, for it was followed by many of the primitive Christians. When the Apostle Paul went up to Jerusalem, he submitted to some parts and ceremonies of the law of Moses, nor does he condemn any for adhering to it, but those Jewish converts, who sought to impose it upon the gentile proselytes. That Christ was the end of the law for righteousness to every one that believed, we have the highest testimony of scripture, for when he expired on the cross, he said it is finished, and the veil of the temple was rent, thereby intimating, that the law was no more of an obligatory nature, either as the condition of salvation, or as a rule of conduct. But still in compassion to the weakness of many persons among the Jews, they were allowed to observe their own rites and ceremonies, so as they did not trust in them for salvation, nor impose them upon others. It was, in order to elucidate this subject, that the Apostle Paul wrote his famous epistle to the Galatians, and those who will attend to it with care, will find that he does not direct the force of his argument against those who observed the Jewish ceremonies, but only against those who imposed them.

With respect to the place of baptism, it was at first unlimited, and the ceremony was frequently performed in a pond, a lake, or a river, but always as near as possible to the place of public worship. About the latter end of the second century, they began to build fonts, or rather they made pits, which they filled with water near the front doors of their churches; afterwards they removed them into the church porch, and at last into the church itself. When grown persons were to be baptized, they were first examined by the bishops concerning their belief of the Christian faith, but if an infant, then his parents or sponsors were to vouch for him. It does not appear that sponsors were allowed for children till towards the latter end of the second century, and that which gave rise to it was, sometimes the mothers were heathens. In performing this ceremony, the usual custom

was

was to dip the whole body over in water; for as St. Barnabas says, "We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts." And that all occasions of scandal and immodesty might be prevented in so sacred a ceremony, the men and women were baptized in different apartments, the women having assistants to undress and to dress them.

They were anointed with oil, and the form of the cross was marked on their foreheads; but, as will appear in another part of this work, this ceremony did not take place till the beginning of the fourth century. After being anointed, the candidate for baptism had a white robe put on him, to denote his being washed from the defilements of sin, or perhaps in allusion to the words of the Apostle, "As many as are baptized into Christ, have put on Christ." It was from this custom that the name or word of Whitsunday took its rise, which is now one of the great festivals in the Christian church. When baptism was over, the white garment was laid up in the church, that it might be an evidence against such as denied that faith which they had made a solemn profession of; of this we have a remarkable instance under the Arian persecution in Africa. *Elpidophorus*, a citizen of Carthage, had lived many years in communion with the faithful, but having joined himself to the Arians, became a most cruel persecutor. Among others whom he put to the rack, was one *Militas*, an aged venerable deacon, who, previous to the torture,

pulled out the white garment in which *Elpidophorus* had been baptized, and with tears in his eyes, thus addressed him before all the people:

"These, *Elpidophorus*, thou minister of error, are the garments that shall accuse thee, when thou shalt appear before the majesty of the great judge; these are they, which girt thee, when thou camest pure out of the holy font: and these are they which shall bitterly pursue thee, when thou shalt be cast into the place of flames; because thou hast clothed thyself with cunning as with a garment, and hast cast off the sacred obligation of thy baptism."

Sprinkling first came into use in consequence of some people being converted on their death beds, which often happened; for whatever the heathens said of the primitive Christians, yet their faith and exemplary conduct put them to the blush, and they were glad to take part with them in the hour of death.

So much for the origin of baptism in the Christian church, and we shall, in the progress of this work, point out the ceremonies used in different parts of the world. The only inference we would here draw is, that men ought not to be too forward in asserting the belief of what they may consider to be true; nor let them be too hasty in condemning those who differ from them. We are but fallible creatures, and many things will be revealed to us in a future state which we do not at present comprehend.

The Religion of the ARMENIANS, GEORGIANS, and CIRCASSIANS.

THESE antient nations have been long celebrated in history both sacred and profane, although under a variety of names. Sometimes they made a part of the Persian and Median empire; but when Rome declined in her glory, they set up princes of their own, some of whom have still descendants among them. In general, they are at present, subject to the Turks, and it is, from these countries, that the seraglio of the grand seignor is supplied with beautiful women.

Armenia is a very extensive country, and generally divided into the greater and lesser, but taking both together, they are bounded in the following manner. It has *Georgia* on the north; on the south mount *Taurus*, which divides it from *Mesopotamia*, on the west the river *Euphrates*, and on the east by the *Caspian mountains*.

Georgia has the *Caspian sea* on the east, the *Euxine sea* on the west, on the north *Circassia*, and on the south part of *Armenia*. The river *Cur*, or *Cyrus*, so called from the emperor of that name, runs through it, dividing it into two equal parts.

Circassia, is parted from *Georgia* by an outlet of the *Black-sea*, and mount *Caucassus*; on the north by the great river *Don*, on the east by the *Caspian sea*, and the mouth of the river *Volga*, and on the west by the straits of *Coffa*. It is divided into several principalities, and sometimes they do homage to the Turks, but most commonly to the Russians.

The inhabitants of these countries, like all others except the Jews, were, at the time of our Saviour's incarnation, heathens; and we are told by several antient authors, that they worshipped Noah under the name of *Janus*, on account of his having invented the use of wine, and his wife *Aretia*, whom they called *Vesta*, or the earth. There is no doubt but both Noah and his sons were worshipped after their deaths when idolatry began to prevail in the world; but as these nations are situated so near *Persia* and *Affyria*, we may naturally conclude, that there was but very little difference between them.

The Christian religion was taught here soon after our Saviour's ascension, and probably by St. Peter or some of his disciples; for we find in *Eusebius*, that they had many flourishing churches

churches before the reign of Constantine the great. Like the other parts of the Christian world, they admitted useless rites and ceremonies, and embraced notions contrary to the simplicity of the sacred scriptures. Their most leading notions are the following :

I. Like the Greeks, they assert that the Holy Ghost proceeds from the father alone.

II. They believe, that when Christ descended into hell, he granted a reprieve to all damned souls, which is to continue to the end of the world, when they are to be sent again into eternal flames.

III. They assert, that the souls of the righteous shall not be admitted into everlasting happiness till after the general resurrection; and yet they burn lamps before their images, adore them as objects of worship, and pray for their assistance.

IV. They confess their sins to the priests, much in the same manner as in the Greek church.

V. In baptism, they plunge the child three times in the water, and make the cross on its forehead with consecrated oil.

VI. They give the cup as well as the bread to the laity, and they observe a vast number of festivals.

They have Monks, who follow the order of St. Basil, and they have several nunneries for religious women. The Monks wear the same habit as the Greeks, and instead of spending their time in idleness, some of them dress their gardens, others perform Divine service, while the more aged and infirm instruct the children in the villages. The Nuns have great privileges; for they are permitted to baptize, and to cross the child with the holy oil. They wear a loose black robe, and are always veiled when they appear in places of public worship; but they are not permitted to visit company, nor to converse with men besides their priests, when they come to hear their confessions.

Throughout the whole of these extensive countries, there is to be found an order of Monks called Jacobites, from one Jacob, a Syrian, who lived about the middle of the sixth century, but they are divided into different sects. Some of them follow the rites of the Roman church, others those of the Greek, and a third deny the authority of both. They have generally two rival patriarchs, and each pretend to be endued with infallibility, so that they are constantly disputing and quarrelling. As to their belief, they hold that there is but one nature in Jesus Christ, and with respect to purgatory and prayers for the dead, they are of the same opinion with the Greeks, and the other eastern churches, which may serve to shew that they were once one and the same people in their religious sentiments. They do not admit that auricular confession is of Divine institution, and they use leavened bread in the eucharist. They perform part of their service in the Chaldean language, but part of their mass is said in Hebrew. They believe in transubstantiation, and they administer the eucharist in both kinds, both to grown persons and to children. When they administer this ordinance, they make a large cake, and when it is cut into small pieces, they distribute it to the people in commemoration of Christ's body and soul having been

separated by death on the cross, to make an atonement for sin.

They have written offices of devotion, for the art of printing is yet unknown amongst them; but with respect to the history of their religion, it is conveyed by the priests to the people, in the way of narrative, traditions, or legends.

Legends consisted originally of the lives of Saints and Martyrs; and it was the practice in the fourth century, to read these in Christian churches. As every church was dedicated to some particular Saint, so the priest availed himself of keeping a list, or record of their actions, of which we shall mention the following instances.

The golden legend, written about the year 1298, contains a collection of the most ridiculous stories, said to have been read in the eastern churches, after the time of Constantine the Great; but even the Roman Catholics are now so much ashamed of it, that it is seldom used but in the most obscure country churches.

The vulgar at Mentz in Germany, have a legend which they sincerely believe, namely, that one day, a drunken profligate fellow swore he would kill the first man he met, and a crucifix being carried through the streets in procession, he struck at it with his sword, which brought blood from it. Immediately the fellow sunk up to the knees in earth, where he stood fixed till the magistrates apprehended him, and he being condemned on the evidence of the priests, was burnt alive at a stake.

At Landsberg, a considerable town in Bavaria, there is a crucifix in the church of the Franciscan Friars, placed over the altar, and the person who shews the church, tells travellers, that a fellow once spewed upon this figure, upon which the devil made his appearance, and carried him through the south wall of the chancel; and to commemorate this remarkable event, there is a round window made in the breach with an inscription over it. In the cathedral church of Milan, they have a legend, that while St. Ambrose was bishop of that city, there was a bloody battle between the Orthodox and the Arians; and the good bishop prayed for a sign from heaven, whereby he might distinguish their bodies. That sign was granted him, for as the legend says, he went among the slain, and all the Orthodox lay with their faces upwards, and the Arians with their faces downwards.

At Aken in Germany, there is a legend of a very extraordinary nature, transmitted down from one generation to another. Travellers are shewn a large pair of brass gates, one of which has a crack, occasioned by the following circumstance. When Charles the Great, commonly called Charlemagne, had given orders for the building of this church, the devil came one day and asked him what he intended it for? To which the emperor answered, for a gaming-house; and the devil went away, seemingly well satisfied. A few days afterwards, the devil came again, and seeing some altars erected, asked what they were for? The emperor answered, for gaming tables, which encouraged the devil to lend his assistance towards the building. Accordingly he brought a large pair of brass gates on his shoulders; but happening to see a crucifix, he flung them down and took to his heels, and one of the gates received the

crack which is still shewn. This story is related by the priests, in as serious a manner as if it was part of the sacred history.

In Calabria is a city named St. Agatha, where the priests belonging to the church shew a piece of a pillar, kept in a glass frame, which they tell you shined when Paul preached in that place. The Jesuits wanted to remove this relique to their college; but although only a few pounds in weight, yet twenty men were not able to move it, tho' one man carried it into the place where it now stands.

Another legend, equally extraordinary and ridiculous, is the following, related by the people of Malta, and firmly believed by them. Three young gentlemen, knights of Malta, having been taken prisoners by the Turks, were brought before the grand seignior, who ordered one of his priests to convert them to the Mahometan religion, but they continued stedfast in their opinions. Being brought into the seraglio, the grand seignior's daughter fell in love with them, and told her father, that if he would permit her, she would convert them. Accordingly, she was admitted to them; but they told her they had taken an oath never to marry, promising, at the same time, to shew her an exact representation of the Virgin Mary. This they attempted to do on a piece of carved wood, but not being properly skilled in the art, they prayed for assistance from heaven, which was immediately granted; for the image of the Virgin appeared, and the young princess having made her escape along with the knights, arrived at Malta, and entered herself in a nunnery.

In Armenia, Georgia, and Circassia, there are many such ridiculous legends, and indeed almost every church has a feigned history of the saint to whom it is dedicated. This will not seem strange, when we consider how ignorant the people are of the first principles of religion; nay, they are now little better than barbarians; sentiments they have few, and their ceremonies are ridiculous. In their marriages, they use the ring, which seems to have been the practice of the most early ages, it being an emblem of eternity.

The priest performs the marriage ceremony in the church, and he anoints both the bride and the bridegroom, by pouring consecrated oil on their heads, and marking the sign of the cross on their breasts. The relations of both parties come dressed in white, and the young women accompany the bride with natural, or artificial garlands, according to the season of the year; and when the ceremony is over, they place them under their feet at the church door. On their return home, songs of love are sung before the new married couple, and the evening is spent in every sort of festivity. During these feasts, they still retain some Pagan customs, such as offering plates with corn and wine to the bridegroom, thereby pointing out, that the duty of man consists in all temporal things to cultivate the fruits of the earth, and the women to prepare them for proper use. That this was a practice observed by the heathens, will appear in the subsequent part of this work; but still we have some instances of it among the Jews, where we are told by the prophet, that corn shall make the young men cheer-

ful, and new wine the virgins. This may serve to shew, that there is, and always has been a sort of affinity in religious sentiments, among all ancient nations, although they were not always placed upon the proper object, nor directed to the proper end.

They have many ridiculous ceremonies in burying of their dead, but when we compare some of them with what we find in our own country, perhaps we are as ridiculous as they. They hire people of both sexes to attend funerals, all of whom are dressed in white, and without any connection with the deceased, they utter grievous lamentations, because he has been removed by death. And is it not equally ridiculous in we Protestants to hire men to appear in black, at the funerals of our deceased relations. When the body is put into the ground, holy water is poured, or rather sprinkled upon it, and the priest tolls a small hand bell, conjuring all evil spirits to keep away from the corpse. The relations cover the grave with baskets of flowers, intimating thereby, that as vegetation will create the beauties of the earth at the return of the season, so God will raise the dead body when Christ makes his second and glorious appearance to judge the world in righteousness. They visit the burying grounds from time to time, where they repeat several prayers for the repose of the souls of the departed; for it is their fixed opinion, that they, although removed by death, yet are well acquainted with the affairs of this world. This is not a new sentiment, nor is it easy for mortals to forget those who have been dear to them in this world, and the memory of whom they cannot forget.

Great regard, and the most reverential respect are paid to the bones and ashes of the deceased; for when graves are opened, they make inclosures, and pile up the remains that no indecencies may be offered to them. Once in the year, they sprinkle the bones with holy water, and pray to their titular saints to hasten the time of their restoration to a blessed immortality. Perhaps there is something more expressive in this part of their conduct than many are apt to attend to, for if we will seriously consider the natural temptations and dispositions of men, we will find that a principle is implanted in every human mind, by which we are led to pay some respect to the dead; and, indeed, it may be added, that those who treat the remains of the dead with any marks of indignity, will never shew compassion, nor exercise acts of benevolence to the living.

In considering the religions of those people we have now been treating of, compared with what went before, namely, the Abyssinians or Ethiopians, several things present themselves to our consideration, which ought to be attended to with care, and properly improved by all those who live under the gospel dispensation, who profess their belief in Jesus, but who perhaps, at the same time, set too low a value upon their privileges.

And first, let us learn, that ignorance leads the mind astray from the purity of religion, and then the most monstrous acts of barbarity will take place, in consequence of embracing erroneous sentiments. Erroneous principles will at all times

times lead to immoral practices, and those who deviate from the ways of virtue, seldom know when or where to stop.

Secondly, it is dangerous to mix human passions with divine institutions, for God is not such as ourselves; his nature and his attributes are perfect, but we are poor, weak, imperfect creatures. In all our actions, we should consider our dependance on the Divine Being, and unless we look daily for the influences of his holy spirit, we may naturally conclude, that he will leave us

to our own vain imaginations, and then we are ruined.

Lastly, let us always remember what we are, lest we should sink into the same wretched state as those people whom we have just now mentioned; and instead of adhering to the pure doctrines of the gospel, we may degenerate down to a state of barbarism, and entail misery and infamy upon our children, our relations and our dependents.

The HISTORY of the different PAGAN RELIGIONS in the Empire of the GREAT MOGUL.

IN treating of this subject, much matter presents itself to our consideration; but we shall divide the whole into the following heads, under which we shall consider every thing necessary to be known, for the instruction and entertainment of the reader. First, the extent and situation of the Mogul's empire. Secondly, an account shall be given of the Bramins, their gods, their sentiments, and worship. Thirdly, the Banians, and all the other tribes inhabiting that country, excepting the Mahometans, &c. who will be treated of in their proper places.

Tamerlane, a very extraordinary person, who rose from an obscure original, availing himself of the confusion and anarchy which reigned in his own country, the eastern part of great Tartary, put himself at the head of an army of chosen men; and having quelled the disturbances that had long infested the state, the emperor of great Tartary gave him his daughter in marriage, and from that connection the present race of Mogul emperors are descended, and with whom many European nations have great commercial connections.

The people of the eastern parts of Tartary were called Moguls, and Tamerlane being their countryman, marched at the head of a powerful and well disciplined army into India, where, having subdued several of their antient princes, he laid the foundation of that empire about the year 1400. In one of his expeditions against the Turks, he took prisoner the famous Bajazet, Sultan of the Ottomans, whom he treated at first with great humanity, but Bajazet was so insolent, that Tamerlane shut him up in an iron cage, where he dashed out his own brains.

Tamerlane lived many years in great splendor, but his successors having given themselves up to all sorts of licentiousness, the empire was reduced to the lowest ebb, when a great hero arose to restore it to its antient splendour. The name of this illustrious person was *Aurenzeb*. He was born a little before the middle of the last century, and finding that it was his father's intention to disinherit him, he shut the old emperor up in prison,

where he was treated with tenderness, but his son got himself proclaimed in his room.

He restored peace to the empire; and although he embraced the religion of Mahomet, yet such was his generosity of sentiment, that he granted a free toleration to all the heathens who inhabited his dominions, and most of their rites remain to the present time.

The extent of the Mogul empire is great indeed; it contains all those provinces within the Ganges, besides many more beyond the bounds of that once celebrated country. Some parts of his dominions reach as far as the borders of China, and other parts, to the English settlements at Madras. It is generally allowed, that the dominions of the great Mogul, are the richest in the universe, but those riches consist chiefly of diamonds, and such other things as have been always considered, by wise men, as articles of luxury, rather than utility; the use of them, by Europeans, has tended much towards the corruption of our morals; and the enhancing the prices of provisions by the exorbitant value set upon landed estates. How far this madness may extend itself, God only knows, so that we shall not at present say any thing more concerning it, but proceed in the second place, to take notice of those gods or idols which are worshipped by the people.

In treating of the gods, or idols of the Indian nations, we shall confine ourselves to the best accounts that have been transmitted to us, by those who have visited the different places, and written what came under their own observation, and here the author is very happy in acknowledging himself indebted for some part of his materials to a learned German, who resided many years in India.

All those heathen Indians, when divided into tribes, have each a separate God, but they form such notions of his attributes and perfections, as, in some cases, are not worthy of the meanest of the animal creation. They have books of considerable antiquity, containing rules of faith and duty, but they contradict themselves so often, that it appears evident, they were written at different

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Tamerlane, a very extraordinary person, who rose from an obscure original, availing himself of the confusion and anarchy which reigned in his own country, the eastern part of great Tartary, put himself at the head of an army of chosen men; and having quelled the disturbances that had long infested the state, the emperor of great Tartary gave him his daughter in marriage, and from that connection the present race of Mogul emperors are descended, and with whom many European nations have great commercial connections.

The people of the eastern parts of Tartary were called Moguls, and Tamerlane being their countryman, marched at the head of a powerful and well disciplined army into India, where, having subdued several of their antient princes, he laid the foundation of that empire about the year 1400. In one of his expeditions against the Turks, he took prisoner the famous Bajazet, Sultan of the Ottomans, whom he treated at first with great humanity, but Bajazet was so insolent, that Tamerlane shut him up in an iron cage, where he dashed out his own brains.

Tamerlane lived many years in great splendor, but his successors having given themselves up to all sorts of licentiousness, the empire was reduced to the lowest ebb, when a great hero arose to restore it to its antient splendour. The name of this illustrious person was *Aurenzeb*. He was born a little before the middle of the last century, and finding that it was his father's intention to disinherit him, he shut the old emperor up in prison,

where he was treated with tenderness, but his son got himself proclaimed in his room.

He restored peace to the empire; and although he embraced the religion of Mahomet, yet such was his generosity of sentiment, that he granted a free toleration to all the heathens who inhabited his dominions, and most of their rites remain to the present time.

The extent of the Mogul empire is great indeed; it contains all those provinces within the Ganges, besides many more beyond the bounds of that once celebrated country. Some parts of his dominions reach as far as the borders of China, and other parts, to the English settlements at Madras. It is generally allowed, that the dominions of the great Mogul, are the richest in the universe, but those riches consist chiefly of diamonds, and such other things as have been always considered, by wise men, as articles of luxury, rather than utility; the use of them, by Europeans, has tended much towards the corruption of our morals; and the enhancing the prices of provisions by the exorbitant value set upon landed estates. How far this madness may extend itself, God only knows, so that we shall not at present say any thing more concerning it, but proceed in the second place, to take notice of those gods or idols which are worshipped by the people.

In treating of the gods, or idols of the Indian nations, we shall confine ourselves to the best accounts that have been transmitted to us, by those who have visited the different places, and written what came under their own observation, and here the author is very happy in acknowledging himself indebted for some part of his materials to a learned German, who resided many years in India.

All those heathen Indians, when divided into tribes, have each a separate God, but they form such notions of his attributes and perfections, as, in some cases, are not worthy of the meanest of the animal creation. They have books of considerable antiquity, containing rules of faith and duty, but they contradict themselves so often, that it appears evident, they were written at different

different times, and by different persons. Some of them worship boiled rice, because it is the food they mostly subsist on; but to understand their notions right, we must give an historical account of their origin, and from that it will appear, that they have all along had some notion of a trinity in the godhead, which probably was conveyed down to them by oral tradition, although now much obscured by fable.

Their writers say, that in the beginning God created a woman, whose name was "Paraxacti," which signified sublime power, and this woman had three sons, the first of whom was born with five heads, and was called "Bruma," which signifies knowledge, and he was endued with the power of creating all inferior beings. The name of the second was "Vixnu," and he was to be the lord of providence by preserving all things as they came from the hands of "Bruma." The third son was named "Rutrem," and he had power given him to destroy all things which his other two brothers had made and preserved.

This "Rutrem," like his brother "Bruma," had five heads, and the three brothers agreed to marry their mother. It is related of Bruma, that desirous of taking his own daughter to wife, he assumed the form of a stag, and pursued his daughter till he got into a forest, where he lay with her; but his brothers, in an assembly of thirty thousand millions of gods, having heard what he had done, resolved to punish him by cutting off one of his heads. This punishment was inflicted by Rutrem, who, having found Bruma, tore off one of his heads with his nails, and since that time he has had only four heads.

But Bruma, not being satisfied with having married, or rather ravished his own daughter, took Sarassuadi, another woman to wife, who was reputed to be extremely learned, and she is still held in great veneration among the Indians. According to the notions of those Indian heathens, the god Bruma, writes upon the forehead of every new born child, an account of all that shall happen to him in this world, and that it is not in the power of God or man to prevent these things from taking place. Thus we find that the doctrine of fatality has taken place in the most early ages, and even in the most barbarous nations, but this subject must be considered afterwards.

Again it is related by the Indians of Vixnu, the second son of Paraxacti, and also one of her husbands, that he married Laximi, who for many years after, was worshipped under the form of a cow, and sometimes a horse. The Indian women wear the name of Laximi in a ribbon, tied round their necks or arms, and it is considered as a charm for the cure of all sorts of diseases, and likewise to preserve them from all sorts of accidents. It is said of this Vixnu, that he metamorphosed himself several times, which probably gave rise to the notion of the transmigration of souls, so commonly taught, both in China and many parts of the Mogul empire. It is added, that he first assumed the form and nature of a fish, and although no reason was assigned for this transmigration, yet it appears evident, that the whole represents the power he is believed to have over the waters. The second form he assumed, was that of a tortoise, and, indeed,

for a very whimsical reason. The Indians believe that there are seven seas in the world, one of which is of milk, of so delicious a nature, that the gods eat butter made of it. Accordingly it happened one day, that when the gods wanted to feast on the butter according to custom, they brought to the shore of the sea of milk, a high mountain of gold, which the heathens believe supports the fourteen worlds, whereof this universe is composed. The uppermost part of this mountain served them for a resting place, over which they brought an adder of a monstrous size, having an hundred heads, which at all times support the fourteen worlds. The gods made use of this adder as a rope, in order to get at the butter the more easily, but while they were attempting to procure the butter, the giants, who have a continual hatred against the gods, drew the adder on the other side with so much violence, that it shook the whole frame of the universe, and sunk it so low, that Vixnu, assuming the form of a tortoise, placed himself under it, and supported it. In the mean time, the hundred headed adder, unable any longer to endure the pain the gods and giants had put him to, vomitted upon the giants something of a poisonous nature, which killed many of them on the spot.

The next form assumed by Vixnu, was that of a beautiful woman, and such of the giants as remained alive, fell desperately in love with her. By this artifice, he amused the giants till the gods had eat all the butter, and then he vanished away in a moment and left them.

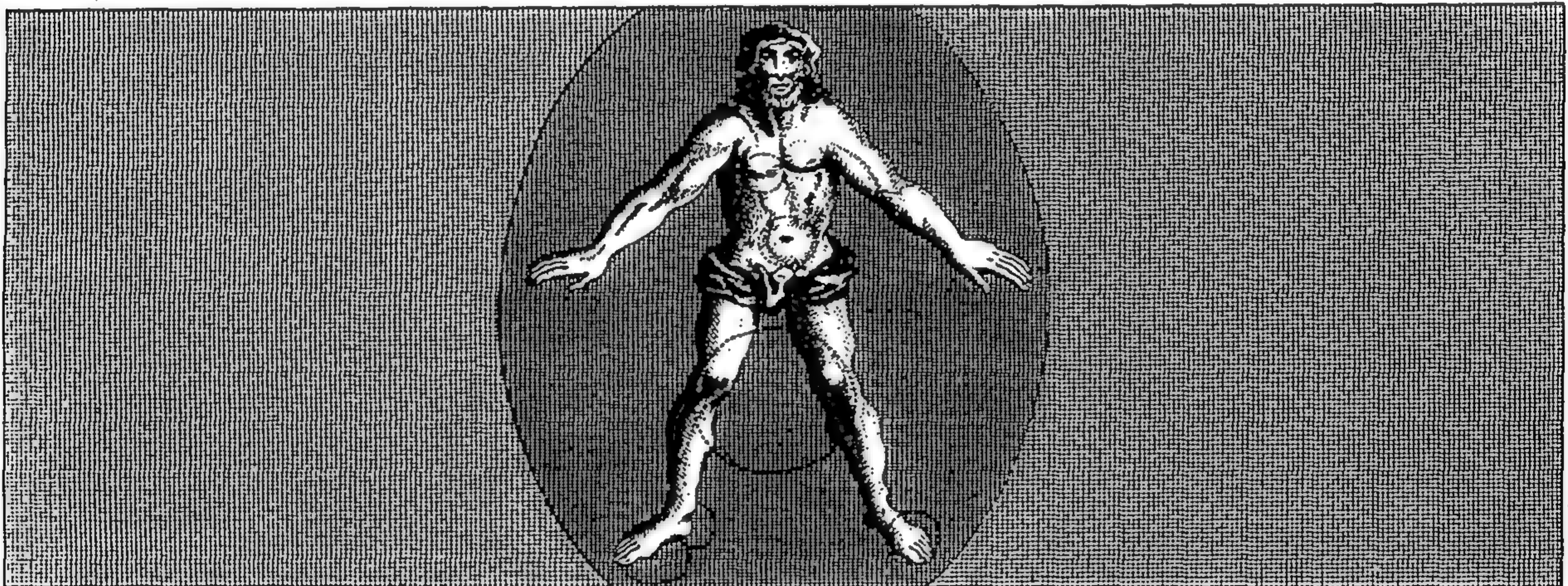
In his third incarnation, he changed himself into the form of a hog, in consequence of the following incident. One day a contest arose between the three gods, Bruma, Vixnu, and Rutrem, concerning the extent of their power. Rutrem undertook to go and hide himself, and, at the same time, promised to submit himself to him, who should first discover his head and feet. But if they could not find his head and feet, then the others were to acknowledge him as the supreme God. Bruma and Vixnu having given their consent, Rutrem immediately vanished, and hid his head and feet in places at a great distance from each other, where he imagined they could not be found. In the mean time, Bruma set out in search of the head, and that he might the more easily succeed, he transformed himself into the shape of a swan; but finding that he could not see any appearance of it, he resolved to return home. But just as he was going to give over his search, he met with the thistle-flower, which came and saluted him in a very courteous manner, and shewed him the place where Rutrem had hid his head. Immediately Bruma ran to the place, where he found his brother's head, who was vexed to think that what he imagined to be impossible, had been discovered. Rutrem, exasperated against the flower, pronounced a curse upon it, forbidding it ever to come into his presence; and this is the reason why his followers will not permit thistles to be brought into their temples in any parts of the East-Indies.

The next thing to be done was to find out his feet, for which purpose Vixnu transformed himself into a hog, and ran up and down from place to place, digging into the bowels of the earth, but all to no purpose; for he came out of the earth

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



A very remarkable form under which IXORA is worshipped in the EAST INDIES.



The Idol BRUMA, or BRAMA, another Indian object of Religious adoration.



The Heathen God QUENEVADI, who is called Son of Ixora.

earth like a hog as he went in. He is, however, still worshipped under the form of a hog, and divine honours are paid to him, as to a celestial being.

The next forms that Vixnu assumed, were those of a man and a lion at the same time; the circumstances of which we shall relate as they have been transmitted to us. Rutrem conceived a strong friendship for one Iranien, a mighty giant, and granted him the singular privilege that no one should kill him either by day or by night: but this extraordinary grant, instead of having melted the giant into gratitude, had a quite different effect; for it made him proud, haughty and insolent, and he even insisted upon being worshipped as a god. To punish the giant, Vixnu had recourse to a stratagem, he rushed out in the form of a cloud, and appeared suddenly before the giant in the shape of a monster, half man and half lion. This was towards evening, when Iranien was standing at the threshold of his door. Vixnu, throwing himself upon him, tore him to pieces, pulled out his bowels, and drank the last drop of his blood; but this had such an effect upon Vixnu's brain, that he has remained stupid ever since.

His fifth transformation was into a dwarf, of which the following account is given. During an early period, Magapelixacravanti, an enormous giant, was the only king upon earth, and a most blood-thirsty tyrant. The people addressed themselves to Vixnu, to deliver them from his tyranny, and he had compassion upon their afflictions, and resolved to destroy the detestable tyrant. Accordingly, he transformed himself into the shape of a dwarf, and went to the city where the tyrant kept his court, begging of him a grant of three feet of ground to build himself a house. The tyrant was going to have granted a request of so trifling a nature, when the morning star, which attended him under the character of secretary of state, suspected there was some treason in the case. It was common when requests were granted, for the king to take water in his mouth, and pour some of it into the hand of the suppliant, and therefore the secretary, by the assistance of magic, slipped imperceptibly down the prince's throat, in order to keep the water he had in his mouth from coming up again.

The magic, however, had not the desired effect; for the king, finding something in his throat, forced a sharp instrument into it, which put out one of the secretary's eyes, and the water gushed out upon the head of Vixnu. Vixnu, willing to take possession of the place granted him, changed his form, and became so large that the whole earth was not sufficient to afford room for his feet. He then said to the king, you have given me three feet of earth, and yet the whole world can scarcely contain one of my feet, where am I to place the other? The tyrant being sensible of his guilt, laid his head down before Vixnu, who, with one stroke, kicked it into the lowest abyss of hell. This wretched tyrant, finding himself condemned to hell, begged pardon and mercy of Vixnu; but all the favour that could be shewn him was, that one day's respite should be granted him annually, in order to assist at some particular ceremonies, to be observed in commemoration of that event, and which is still kept up

by his followers, during the month of November; but excepting that day, once in the year, the tyrant was to be punished in hell for ever.

His sixth form was that of a man, and he was called Rameni by the people of the east, for the following reasons: He subdued a great number of petty tyrants, and washed his hands in their blood, nor did he desist from fighting against them until they were totally destroyed. In the same form he destroyed many dreadful giants, some of whom had carried off his wife; and he had recourse to a most extraordinary stratagem, to discover the place where she was concealed. He ordered all the apes in the country to attend him, and these animals were so much overjoyed to meet with such an opportunity of doing service to Vixnu, that they assembled in a numerous body, and joined him with their reinforcements. Through the power of Vixnu, and the dexterity of the apes, the giants were overcome, subdued, and destroyed; and Rameni, or Vixnu, regained his wife.

The last form he assumed, was that of a black man, of which the following account is given. There was a great tyrant, named Campsen, a vicious prince, and a violent persecutor of all those who professed religion, and he had a sister named Exudi. It happened, that the soothsayers, having consulted the stars, told the king that Exudi would have eight children, and that he, the tyrant, would be killed by the youngest. This enraged him so much, that he destroyed seven of the children the moment they were born, which barbarous treatment threw the princess into the most violent agonies; but notwithstanding her affliction, she became pregnant of the eighth child, who was no less a person than the god Vixnu, who had artfully conveyed himself into her womb. This circumstance she was ignorant of, and not doubting but this child would be murdered in the same manner as the others, she begged of her husband, that as soon as she was delivered, he would carry the child into some desert place, there to be preserved from the fury of the king. But the king had so many spies, that he placed them every where, in order to murder the young prince. In this, however, he was disappointed; for the father escaped with the child, and committed him to the care of shepherds, whom he enjoined to instruct him in every thing necessary, and to conceal the knowledge thereof from the king.

These poor shepherds performed their duty with secrecy and care; but at last the king found out where the child was concealed, and went and laid hold on him, in order to murder him with his own hands. At that instant the child vanished, and in his room appeared a little girl, whom the tyrant attempted to kill, but all his efforts proved in vain. It is impossible to express the rage of the tyrant, which was considerably increased, by the girl disappearing, laughing at his menaces, and triumphing over his folly. Vixnu had so much knowledge, that, in order to prevent the tyrant from finding out the place of his concealment, first sucked out all the milk from his nurse's breasts, and then sucked her blood, so that she died. He afterwards assumed the form of a shepherd, and one day, having stolen a large quantity of butter, he was detected and tied to a

tree, where he was severely whipped; but growing up to a state of maturity, he raised an army and defeated the tyrant Campsen, whom he slew with his own hands. He afterwards married two wives, but neither of these pleasing him, he espoused sixteen thousand shepherdesses as concubines: but lest he should have been scourged by them in the same manner as was done by their fathers and relations while he lived amongst them, he multiplied himself in such a manner, that he lay with them all at one and the same time, making each of them believe that he was a single person, and thus he secured the love of the whole.

One day while he was standing by the side of a pond, he saw a great number of beautiful women bathing themselves, and on a sudden took up all their cloaths and carried them to the top of a tree which stood very near the pond; so that the women began to consider themselves as under the necessity of exposing their nakedness, and walking home in the same attitudes they came out of the water, to the scandal of their sex, and as a chastisement for their imprudence.

Finding themselves in such a state of perplexity, and not knowing what to do, they perceived large leaves growing in the water, which they plucked, and having bound them round those parts which should be concealed, they all approached the tree where Vixnu was, begging he would restore their cloaths. This he refused to comply with, unless they would lay both their hands on his head; and when they had done so, the leaves fell off, and they appeared stark naked, which was just what he wanted, and the only motive for carrying off their cloaths. Bad as this god was, he restored the cloaths, and the women went home in triumph; but still the people believe he will yet assume another form. They imagine he is to come in the shape of a horse, but till such time as that metamorphosis shall take place, he is to wallow in a sea of milk, laying his head in the most delicious manner on a beautiful snake, which at the same time is to serve him both as a pillow and a bed. There are many other ridiculous stories told concerning Vixnu, which are not necessary to be repeated; but from the whole history of his transactions we may learn, that carnal notions of religion lead to carnal notions of God, and that those who can ascribe the worst of passions to those objects whom they worship with a religious veneration, are even beneath the dignity of those who profess no more than natural knowledge.

An Account of the Indian God RUTREM.

Rutrem, the third son of Paraxacti, is much respected by the people of that country, and yet from the accounts of him that have been transmitted to us, he must have been rather an object of detestation than of worship. He married Parvardi, daughter of a king of the mountains, with whom he lived one thousand years; but his two brothers, Bruma and Vixnu, having disapproved of the match, gathered together the thirty thousand millions of gods, and went in search of him. Accordingly he was found, and being dragged away from his wife, wandered up and down the world, spending his time in all

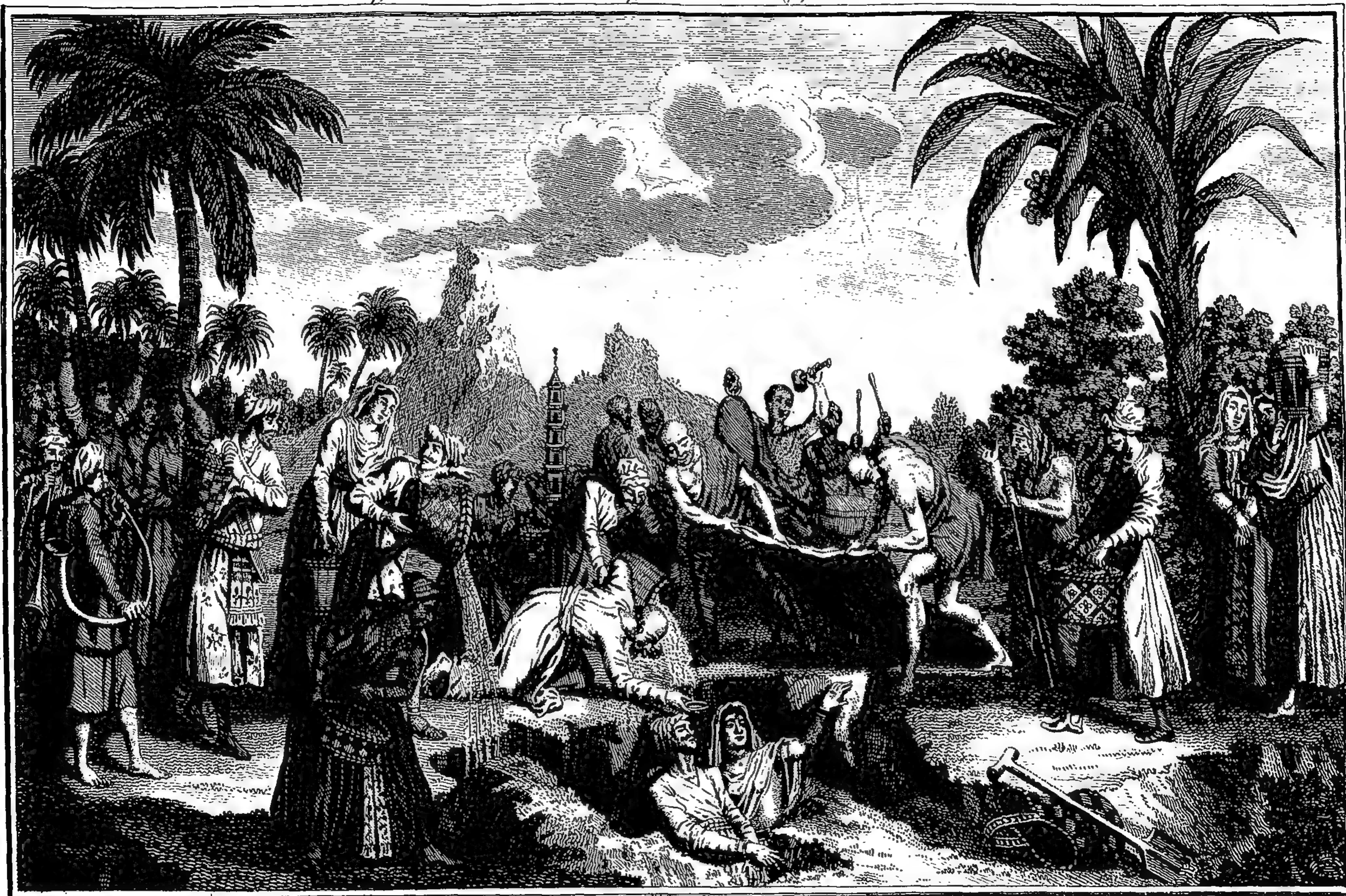
sorts of lewdness. One day as he was walking along, the earth gave him a son with seven heads; but as there was no nurse to be procured, the seven stars undertook the office, and the monster was called Camarassuammi, which signifies "the son of the Lord." Parvardi, disconsolate for the loss of Rutrem, went every where in search of him; and one day while she was bathing, she begged the gods would give her a son; which request was complied with, for a child dropped out of the sweat of her forehead, whom she named Vinayaguien, the meaning of which was, "he had no God." In the mean time Rutrem returned to his house, and finding the child, whom he knew not to be his own, became excessively enraged; but when he was told of the miraculous manner in which he was born, his hatred was turned into love, and he resolved to treat him as if he had been his own son, or rather to make him a god.

The king of the mountains made a solemn feast and sacrifice, to which the gods were invited; but Rutrem, his son-in-law was not, which aggravated him so much, that he went to the place where his father-in-law was regaling his guests, and laying hold of one of the gods, he tore off from his head a handful of hair, which he threw upon the ground, and immediately a giant of an enormous size started up. The moment the monster appeared, he reached up his hand to the firmament, and struck the sun with such violence, that he knocked out all his teeth; for which reason the Indians offer nothing to the sun but what can be eaten without teeth, such as butter, milk, ripe fruits, pap, &c. But not satisfied with knocking out the teeth of the sun, he likewise bruised the moon in such a manner, that the marks are visible at present. He then killed several of the guests, among whom was young Vinayaguien, whose head was cut off and thrown to the dogs. Rutrem afflicted to find that the giant was one of his own natural children, and finding that it was not in his power to replace the head of Vinayaguien, he cut off the head of an elephant, and fixed it so artfully on the shoulders of Vinayaguien that the life was restored, and Rutrem immediately ordered his son to go and rove up and down through the world in search of a wife, upon this condition however, that he should not marry till he could find one equal in beauty to his beloved mother Parvardi.

For this reason, the East-Indian pagans always represent Vinayaguien with an elephant's head; and they tell us, that he has never yet found a woman in beauty equal to his mother. Sometime after this, Rutrem, by the command of the gods, set out in search of his brother Bruma, who had transformed himself into the shape of a stag, and cohabited with his own daughter in the forests in a most scandalous manner; and, at last meeting with him, he cut off one of his heads, which had such an effect upon him, that for some time he became distracted. In the midst of his afflictions, and in order to afford him some consolation, Rutrem married the river Ganges, which was represented under the form of a beautiful woman; but he had no children by her, because he had been castrated.

At that time there was a giant named Paimen-juran, who, for several years, had undergone a severe

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



Various Ceremonies & Customs in the EAST INDIES, when a WOMAN has obtained leave to BURY herself ALIVE with her DECEASED HUSBAND.

a severe penance, for having offended Rutrem; but becoming sensible of his folly, desired to be absolved. This favour was granted him, with the privilege of reducing every thing to ashes upon which he laid his hands; a circumstance which gave Rutrem great uneasiness; but his brother Vixnu came at that moment to his assistance. Vixnu assumed the shape of a most beautiful woman, and the giant fell desperately in love with her, and forgot all thoughts of Rutrem, who was enjoying himself in a peaceful manner.

The amorous giant, not apprized of the snare that had been laid for him, went to bathe himself in the Ganges; but no sooner had he raised his hands to his head, than he was reduced to ashes. Vixnu, who had performed this exploit, quitted the shape of a woman and assumed his usual form; but at the same time told his brother what he had done towards his preservation. At that instant Rutrem came out of a nut-shell, where he had concealed himself, and told his brother he would be more circumspect for the future. He begged his brother would appear to him under the same form as he had done to the giant; but this part of his request was denied, because Vixnu was no stranger to his amorous disposition. This, however, did not satisfy Rutrem; for his brother was obliged to appear before him in the form of a beautiful woman. At the sight of so lovely an object, he forgot all his fortitude, and seemed to be entirely absorbed in love. Just at that instant a child appeared in the arms of Vixnu, which was to be considered as the son of Rutrem. This may serve to shew what are the leading principles among the heathen nations in the East-Indies; and now we shall go on to describe their practices in a more particular manner.

These idolators are divided into many different tribes or casts, and some of them differ considerably in their religious worship, but all their priests are called Bramins. They are divided into two sorts, first, such as attend their temples, to offer up sacrifices; and secondly, those who live single, and affect great austerity. All the children of these Indians are considered as unclean ten days after the birth. On the eleventh day, they cleanse all the vessels in the house. On the twelfth day, they light the sacred fire Homam, and repeat certain prayers after which they give the child its name.

In their marriages they are very superstitious, and pay much regard to omens. The consent of the parents being obtained, and a fortunate day appointed, the parties meet, with the relations, when the bridegroom throws three handfuls of rice on the head of the bride, and she does the same to him. Then they are washed, and the Bramin pronounces a blessing on them. Part of the ceremony is performed by the father's putting water in the bride's hand, with a piece of money, telling her, she is now become the property of another, and he has no more power over her. The bridegroom hangs a ribbon to the bride's neck with a piece of money at the end of it, during which ceremony the Bramin prays; and in the evening the parties are, by torch light, carried home in a sedan by four men, when the whole is concluded by music and feasting.

When a person is taken ill, a Bramin comes and prays with him. They believe that two spi-

rits, one good and the other bad, attend at the hour of death; and if the person has been good, he is carried away in a flying chariot, but if he has been wicked, the evil spirit carries him away to be judged according to his works. He is then sent back to rove about the earth ten days, in the shape of a magpye; and for this reason these people always after the death of their relations, feed a magpye ten days, imagining that a human soul may be in it.

The instant a man dies, his beard is shaved, his whole body is washed clean, lime is put into his mouth, and the women rub his face over with rice. Then a Bramin preaches a sermon to the relations, and asks the widow of the deceased, whether she is willing to be burnt along with her husband. If she refuses to be burnt, then she is not forced to it; but in a religious sense, she is considered as an impostor, and in temporal things she is discarded by every one, so that she has no prospect before her besides that of dying for want. When she consents, she is visited by the Bramins, who tell her, that she will meet with her husband the moment she expires, and that they will be eternally happy together. Near the house where the deceased lived, a vast heap of wood is piled up, and the body laid upon it. The woman is then conducted to the funeral pile, accompanied by her relations and some Bramins; and if she is fearful, they say all they can to encourage her. When she arrives at the pile, she washes herself in a pool of clear water, and then her jewels and ornaments are taken off. The Bramins pray with her, and she gives them money, after which she wraps herself up in a yellow shroud, and walks to the place where her deceased husband's body lays; she takes in her hand a pot of oil, which she pours upon her head; and then the wood being set fire to, faggots are thrown over her, and the whole soon reduced to ashes. It is difficult to find out when this horrid practice first took place; but that what is here related is matter of fact, will appear from the testimony of those of the European nations, who have visited India within these few years.

In mourning for the dead they have various ceremonies, the principal of which is, shaving the beard; and all the slaves of the deceased are to comply with this custom. The ashes of the deceased are all carefully gathered up and thrown into the Ganges; for the waters of that river are considered as having something in them of a virtuous and holy nature. If the persons burnt were of an elevated rank, pagods or temples are frequently erected on the place where the pile had been reared.

The secular Bramins are obliged to observe several ceremonies, such as getting out of bed two hours before the sun rises, and repeating several prayers to their gods, after which they wash themselves, and sit down on a carpet with their faces turned to the east or to the north, but never to the west or south. The reason why they turn to the east is, because the sun rises in it, and towards the north, because they believe that some of their gods have their residence in that quarter of the heavens, so that those places are always considered by them as holy, and that they ought to be respected.

The

The first part of their worship consists in singing some hymns to the praise of their gods, and bathing themselves either in the Ganges or in some other consecrated river; but if they have not time to go to the river, they bathe at home. Being dressed, they again sit down, and pour some spring water into the hollow of their hands, and throw it upon their mouths. This being done, they repeat the twenty-four names of their gods, at the same time touching so many parts of their bodies. Such are the most common ceremonies of the secular Bramins, or, in other words, the common officiating priests; but in the second place, those of their regulars, or hermits, are so austere, that had we not clear proofs of the truth of it, we would be apt to doubt whether such a body of people ever existed in the world.

These regular Bramins are a set of men, who, under pretensions to the most superior sanctity, inflict on themselves the most severe corporeal punishments, believing that this will obtain the favour and approbation of their gods. Some of them make a solemn vow to walk with a square grate, or collar of iron round their necks, weighing twenty-four pounds, nor is it to be removed, either day or night, till such time as they have procured, by begging, as much money as will build an hospital.

Others of them erect a pole, almost in the form of a gibbet, to which they tie themselves, and swing over a slow fire, during the space of a whole hour, taking care to have the fire constantly fed with fuel. This is done in honour of an idol, called Eswara, who is believed to have great rewards to bestow in a future state, on all such as cheerfully submit to austere rites of that nature.

A third sort get themselves chained to the foot of a tree, and remain in that position during the rest of their lives, being supplied with herbs and a bottle of water daily, from the neighbouring villages; for the people consider them as beings, far superior to common mortals.

A fourth sort walk in pairs together, carrying heavy iron chains, one end of which are fixed to their legs, and the other to their shoulders. Some have nails struck through the soles of their shoes, and notwithstanding the severity of the pain, they will often walk with them several days together.

The inhabitants of all nations in the universe believe in the necessity of an atonement for sin, before men can be justified by the Supreme Being, and although very unworthy notions have been formed concerning the existence of such an essential point in religion, yet it does not follow that the principle itself is false. Nay it rather proves the contrary, for there is something in every man's conscience which points out to him that he has offended God, and that some atonement must be made, either by himself or by another. Now these heathens in India believe, that an atonement has been made for their sins, and they are to have the choice of enjoying the benefits of it, on two conditions: Either they are to visit several holy cities at a vast distance from each other, or secondly, they are declared to be absolved, in consequence of their repeating the names of their gods, twenty-four times every day. Such as visit the holy places, offer up a sacrifice; and on the tail of the victim is written

the name of the penitent, with the nature of his offence. This practice seems to have been universal in ancient times; it was so among the Greeks, the Romans, the Carthaginians and the Jews; and the prophet Isaiah alludes to it, when he says of Christ, "Surely he hath borne our griefs, and carried our sorrows." Isaiah liii. 4.

The Bramins believe, that there are in heaven five different states or degrees of glory, to which the souls of virtuous persons are conveyed after death. The first of these mansions is called *Xoarcam*, where the king of the gods resides, with a great number of wives and concubines. The second is *Vaicundam*, and there *Vixnu* resides with his wives, and a certain bird, somewhat like a hawk, upon which he rides as on a horse. The Bramins teach, that all the virtuous followers of *Vixnu* go into this habitation when they die, and where their natures are changed so as to resemble that of their god.

The third mansion is *Cailasam*; and this they believe to be a very high mountain of silver, situated towards the north, and inhabited by *Rutrem*, with his wife and all his concubines, and a bull upon whom he rides. The Bramins teach, that all the worshippers of *Rutrem* go to this place when they die, where they are for ever happy in beholding the countenance of their god. Some are employed in cooling him with fans, others in holding gold spitting boxes to him, some in holding lighted torches to him during the night, and others in bringing him whatever necessities he wants.

The fourth mansion of glory is called *Brumalogam*; and there *Bruma* resides with his wife *Sarassuadi*, attended by a large swan on which he rides abroad; for this god is said to be much addicted to travelling.

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It is considered as incumbent upon all those who would be considered as faithful Bramins, to go frequently on pilgrimages to the temples of their gods; and when they arrive, they are enjoined to perform several penances of a very austere nature. Some of them slash themselves in the most unmerciful manner, with knives, to make

make an atonement for their crimes; imagining that will be the utmost satisfaction to their gods. Others confine themselves in cages, which are placed on the top of a pole, and the penitent, having no room to turn himself, is tortured with the most excruciating pain. In his sight are placed the figures of two idols, whom he is obliged to adore all the time he remains in that painful situation. Some are to spend their whole time in feeding birds, it being generally imagined, that souls reside in them. Some plunge themselves into the Ganges, in hopes of being devoured by crocodiles; and others murder themselves at the altars of their gods.

Great part of their religious services consists in dancing, a practice of very great antiquity. In their temples, the men and women dance together, using the most indecent postures, which serves as a stimulation to all manner of debauchery; but this is exactly consistent with the notions they form of the attributes of their idols. They adore serpents in the most religious manner, because they believe them to be inhabited by departed spirits, and they foretel great success in consequence of meeting them on a journey. Many of their children are named after particular sorts of serpents; and when they find adders in their houses, they offer them milk, and beg of them to depart in peace; but when the reptiles do not obey, they send for all the Bramins in the neighbourhood, who offer up prayers to their gods to take them away; it being contrary to their law to do them any injury.

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The first part of their worship consists in singing some hymns to the praise of their gods, and bathing themselves either in the Ganges or in some other consecrated river; but if they have not time to go to the river, they bathe at home. Being dressed, they again sit down, and pour some spring water into the hollow of their hands, and throw it upon their mouths. This being done, they repeat the twenty-four names of their gods, at the same time touching so many parts of their bodies. Such are the most common ceremonies of the secular Bramins, or, in other words, the common officiating priests; but in the second place, those of their regulars, or hermits, are so austere, that had we not clear proofs of the truth of it, we would be apt to doubt whether such a body of people ever existed in the world.

These regular Bramins are a set of men, who, under pretensions to the most superior sanctity, inflict on themselves the most severe corporeal punishments, believing that this will obtain the favour and approbation of their gods. Some of them make a solemn vow to walk with a square grate, or collar of iron round their necks, weighing twenty-four pounds, nor is it to be removed, either day or night, till such time as they have procured, by begging, as much money as will build an hospital.

Others of them erect a pole, almost in the form of a gibbet, to which they tie themselves, and swing over a slow fire, during the space of a whole hour, taking care to have the fire constantly fed with fuel. This is done in honour of an idol, called Eswara, who is believed to have great rewards to bestow in a future state, on all such as cheerfully submit to austere rites of that nature.

A third sort get themselves chained to the foot of a tree, and remain in that position during the rest of their lives, being supplied with herbs and a bottle of water daily, from the neighbouring villages; for the people consider them as beings, far superior to common mortals.

A fourth sort walk in pairs together, carrying heavy iron chains, one end of which are fixed to their legs, and the other to their shoulders. Some have nails struck through the soles of their shoes, and notwithstanding the severity of the pain, they will often walk with them several days together.

The inhabitants of all nations in the universe believe in the necessity of an atonement for sin, before men can be justified by the Supreme Being, and although very unworthy notions have been formed concerning the existence of such an essential point in religion, yet it does not follow that the principle itself is false. Nay it rather proves the contrary, for there is something in every man's conscience which points out to him that he has offended God, and that some atonement must be made, either by himself or by another. Now these heathens in India believe, that an atonement has been made for their sins, and they are to have the choice of enjoying the benefits of it, on two conditions: Either they are to visit several holy cities at a vast distance from each other, or secondly, they are declared to be absolved, in consequence of their repeating the names of their gods, twenty-four times every day. Such as visit the holy places, offer up a sacrifice; and on the tail of the victim is written

the name of the penitent, with the nature of his offence. This practice seems to have been universal in antient times; it was so among the Greeks, the Romans, the Carthaginians and the Jews; and the prophet Isaiah alludes to it, when he says of Christ, "Surely he hath borne our griefs, and carried our sorrows." Isaiah liii. 4.

The Bramins believe, that there are in heaven five different states or degrees of glory, to which the souls of virtuous persons are conveyed after death. The first of these mansions is called *Xoarcam*, where the king of the gods resides, with a great number of wives and concubines. The second is *Vaicundam*, and there *Vixnu* resides with his wives, and a certain bird, somewhat like a hawk, upon which he rides as on a horse. The Bramins teach, that all the virtuous followers of *Vixnu* go into this habitation when they die, and where their natures are changed so as to resemble that of their god.

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Happy if any thing said here could be the means of turning the thoughts of the directors of the East-India company, and their governors in Asia that way. Wherever the arms of heathen Rome subdued the people, with the loss of their liberties, they received a double advantage. First, they became polite, and acquired the knowledge of the arts and sciences; and, secondly, after the reign of the emperor Constantine the Great, they embraced the Christian religion. The Jesuits have made many converts to popery, among the heathens in different parts of the world; but the Jesuits are not properly qualified for making con-

verts, and the rites and ceremonies of the church of Rome cannot make much impression on those who have ceremonies as gaudy of their own.

Upon the whole, this is a very serious, a very important subject, and ought to be attended to, especially by those persons who have acquired opulent fortunes in the East-Indies. Would they enjoy a blessing upon them, and transmit them to their children, let them do something towards enlightening the minds of those persons, who, if properly instructed, might become ornaments of society, of human nature, and of Christianity.

The RELIGION of the CHINESE.

CHINA, one of the most extensive empires in the world, is situated in the northern and eastern parts of Asia, and has been long famous for the knowledge of many curious arts with which we Europeans are still but little acquainted. They profess to have an exact uninterrupted genealogy of kings during a series of twenty-four thousand years, which is upwards of eighteen thousand years before the Mosaic account of the creation. For this, however, they have no other authority besides tradition, and it is well known, little regard should be paid to what is not supported by written evidence.

It is true, they have books containing the whole accounts of these genealogies; but these books were compiled in latter times, nor should any regard be paid to them. That they are a people of great antiquity, little doubt can remain, and probably a colony was settled there soon after the deluge, although we never find them mentioned in antient history, but perhaps they are spoken of under some other name. Some have supposed them to be a colony from antient Egypt, because of their religious rites and ceremonies, being in many respects the same; but this is altogether improbable, when we consider the vast distance there is between Egypt and China. Similarity of religious sentiments is no proof; for in antient times there were but few differences among idolators, concerning the nature of worship; some of them were more gross than others, but all of them were bad enough.

Eusebius tells us, that Christianity was first preached to the Indians, by St. Thomas the apostle; and the Jesuits say, that there are still some remains of it in China, at least that they have a traditional account; but if ever that apostle was in China, and preached the gospel, it was either rejected or not much remembered afterwards. At present, and for many years, the Chinese have been gross idolators, and pay Divine honours to many gods, particularly to *Fo* or *Foe*, who, for his great and illustrious actions, was deified and worshipped above a thousand years before Christ's incarnation.

The account the Chinese give of this *Foe* is, that he was born in that part of their empire which they call *Chung tien Cho*, and that he was the son of a king, and that his mother, while she was with child of him, dreamed that she had swallowed an elephant. As soon as he was born, he stood upright, and walked seven paces, pointing with one hand to heaven, and with the other to the earth, uttering, at the same time, the following words, "There is none in heaven, or on earth, that ought to be adored besides myself." When he was only turned of seventeen, he married three wives; and two years afterwards retired to a solitary place, where he put himself under the direction of four philosophers; under their tuition, he learned all they could teach him, and at thirty, being divinely inspired, he considered himself as a god. He soon after began to work the most wonderful miracles, of which the Chinese relate a great number, and they have whole volumes giving an account of them. He is said to have, in the compass of a few years, gained over to his notions eighty thousand disciples, whom he sent to teach his doctrines throughout the empire of China.

Ten of those disciples were of a much higher rank than the others, and it is said, that they published upwards of five thousand volumes of their master's works. Finding himself near death, he told his disciples, that till that moment he had concealed the truth of his doctrine, but now he would make it public to them, "Learn then (said he) that the principle of all things is emptiness and nothing; from nothing all things proceeded, and into nothing all will return, and this is the end of all our hopes."

However, some of his disciples adhered to what he had formerly taught them, and the doctrine they now teach is directly opposite to Atheism. The rest of his disciples abode by this impostor's dying words, which laid the foundation of many of those ridiculous ceremonies which now prevail in China.

Many stories were told after his death, namely, that he had been born eight thousand times, that his soul had passed through the bodies of

of many different animals, and that he had appeared in the shape of an ape, an elephant, a dragon, &c. In consequence of these ridiculous stories, all those animals through which his soul was said to have passed, were afterwards worshipped as gods.

In every province in China, there are temples erected on mountains, where the people go in pilgrimage to worship, and some of these are held in greater esteem than others. When these pilgrims arrive at the foot of the mountains they kneel down, and do so at every step as they ascend. During the whole of the procession, they sing hymns in honour of *Foe*; but as there are two sects among them, violent enemies to each other, so it often happens that they quarrel before they reach the temple.

The first doctrine taught by *Foe*, is called the Exterior, and consists of some very good rules of morality, namely, that there is a great difference between good and evil, and that there are rewards and punishments in a future state: That the god *Foe*, was born to save the world and expiate the sins of men; that there are five precepts to be observed, namely, that no living creature is to be killed; not to steal any thing from another; to abstain from all sorts of impurity; the fourth prohibited lying; and the fifth forbade the drinking of wine. To these they added the doctrine of the transmigration of souls, and this is still believed by the generality of the people.

With respect to the interior doctrine, very few are suffered to be made acquainted with its mysteries. It is the same as that taught by *Foe*, in the last moments of his life, and which some of his disciples have endeavoured to propagate. As was said before, they teach that nothing is the principle of all things. That beings differ only according to their shapes and qualities; and, that in order to become like the first quality, we must accustom ourselves to do nothing, and to desire nothing, to see nothing, and to think of nothing. That all holiness consists in being reduced to one original nothing, when all the faculties of the soul shall be dissolved. They add further, that when a man has once attained to this happy state, he will be perfect without being in want of any thing.

Some of those who pretend to knowledge among the Chinese, have embraced this stupid senseless system of atheism, and among others the emperor *Kao Ijong* resigned his crown to his son, that he might have an opportunity of studying it in order to be like the god *Foe*.

Another of the Chinese idols is called *Chim Hoam*, and always worshipped as the guardian of cities. There is an ordinance in China, that all public magistrates, when they enter upon office, shall go in procession to the temple of this idol, and sacrifice to him candles, perfumes, wine, flowers, and the flesh of different animals. This ceremony they are likewise to repeat twice every year, upon pain of incurring the emperor's displeasure, and being suspended from their offices. And when they take possession of their places, they are obliged to swear, before this idol, that they will do justice to every man, otherwise they are to be severely punished.

Chines, is a name given to a great number of idols in China, which are not in the shape of any living creature, but as temples built in the form of

a pyramid. The Pagans have such a veneration for these idols, or rather pyramids, that when they purchase a slave, they carry him before one of them, and pray that if he shall desert the service of his master, that he may be devoured by tygers. This keeps the poor wretches in much awe, for although they are often cruelly treated, yet they are afraid to run away.

In the province of *Takien*, near the walls of the city of *Fobieu*, is one of those *Chines* nine stories high. It is built in the form of an octagon, and its perpendicular height is nine hundred cubits. It is adorned with several curious figures, and the whole of the outside is faced with porcelain. There is at every story a colonnade of marble, surrounded by an iron balustrade, which gives the whole a most splendid appearance, and on the top is a gilt idol.

The Chinese, like the ancient Greeks and Romans, have gods whom they imagine superintend all their public affairs, each having his own department. Thus *Ti-Can* is considered as the supreme director of their treasures, and who conducts the dispensing of their riches. His image is placed on a very high altar, with a crown on his head and a scepter in his hand, the whole being gilt over; so that it makes a most glorious appearance when the sun shines. Eight images, as his attendants, stand around him, all dressed and decorated in the same manner; and on the walls of the temple are displayed the punishments of the damned in hell. Above the idol is inscribed in letters of gold, "He who shall humble himself, and say his prayers a thousand times before me, shall be delivered from these torments."

Ram, a god much worshipped by the people of China, is greatly esteemed by those of a lower rank. It is said that while on earth, he was a noted persecutor, and made so many converts to the doctrines of transmigration, that, after his death, he was honoured as a god. It is further added, that he passed through no less than four-score thousand transmigrations, in the last of which he appeared under the shape of a white elephant, and by that symbol he is now worshipped in all his temples. It is generally believed, that he was one of the chief disciples of *Foe*, in the exterior form of doctrine, because all his followers profess those sentiments. His temples are for the most part in the country, and the sacrifices offered up to him consist of the fruits of the earth, milk, vegetables, and such other things as the seasons will produce.

As all ancient heroes were deified among the heathens, so the Chinese tell us that *Quante-Cong*, their first prince and law-giver, was, for his great actions, made a god. He was the first who introduced among them the fashion of wearing decent apparel; for before his time they were accustomed to go almost naked. He brought them under some sort of a regal form of government, and prevailed upon them to build towns and cities. For this reason, in all the temples dedicated to him, he is represented under a most gigantic form, and sitting on a table, with a taper placed before him. On the table several books are placed, and behind him stands his attendant *Lincheou*, in appearance equally as formidable as himself.

Cang-y is worshipped among the Chinese as the god of the lower heavens, and it is believed by them that he has the power of life and death. He has always three ministering spirits to attend him; the first of whom sends down rain to refresh and nourish the earth; the second is the god of the sea, to whom all their navigators make vows, and perform them upon their return home; and the third presides over births, and is called the god of war. It is probable, that some ancient astronomer among the Chinese was, and still is, worshipped under this name, especially when we find him represented as the god of the lower heavens.

The religion and philosophy of the Chinese are so blended together, that there is no such thing as separating them; they partake of each other, nor is there any great difference, as will appear from what we are going to relate concerning a sect among them, who seem to have been a sort of epicureans, that did not pay much regard to moral duties.

This sect is named *Tao-see*, and owes its rise to one *Lao-Kuin*, who, according to the account delivered to us by his disciples, was not born till forty years after his conception. He is said to have been an eminent philosopher, and there are many books of his still extant, replete with the finest maxims of morality; and yet those who pretend to be his disciples, are considered by many of the Chinese as no better than Atheists, or Epicureans. They boast that they can make a liquor which will make them immortal, and are persuaded that by the assistance of spirits, whom they invoke, they can obtain all things. Some of the Chinese Mandarins were so stupid as to believe that they could avoid death, and several of the emperors gave countenance to that notion. This sect flourished many years in China; but unless it be among the vulgar, they have now fallen much into disrepute.

The Chinese worship a goddess whom they call *Puzza*, and of whom their priests give the following account. They say that three nymphs came down from heaven to wash themselves in a river, but scarce had they got into the water, before the herb *Lotos* appeared on one of their garments, with its coral fruit upon it. They were surprized to think from whence it could proceed; and the nymph upon whose garment it was, could not resist the temptation of indulging herself in tasting it. But by thus eating some of it, she became pregnant and was delivered of a boy, whom she brought up, and then returned to heaven. He afterwards became a great man, a conqueror and legislator; and the nymph was afterwards worshipped under the name of *Puzza*. She is represented as sitting on the flower *Lotos*, and has sixteen hands armed with knives, swords, halberds, books, fruits, plants, wheels, goblets, vials, and many other things needless to be mentioned.

Phelo, another of their idols, is worshipped because he first discovered the making salt; but his ungrateful countrymen not making him that recompence which his merits entitled him to for so useful an invention, he left them in great indignation, and never was heard of afterwards. They have a festival in honour of his memory, in the beginning of June, upon which occasion they

adorn their houses with boughs of trees. At the same time they fit out vessels, in which they sail round the coast, singing hymns and calling aloud for their beloved *Phelo*.

Besides the sects and gods already mentioned, there are many others in China, particularly the sect of *Laotun*, who is said to have been born six hundred years before Christ. This impostor boasted himself to be the offspring of heaven; and, in order to make his disciples believe this story, he said that he had laid concealed in his mother's womb fourscore and one years, and that the moment before she expired, he issued out of her, through a passage in her left side, made by himself. He soon gained a great number of followers, because he taught them many things agreeable to their lusts and passions.

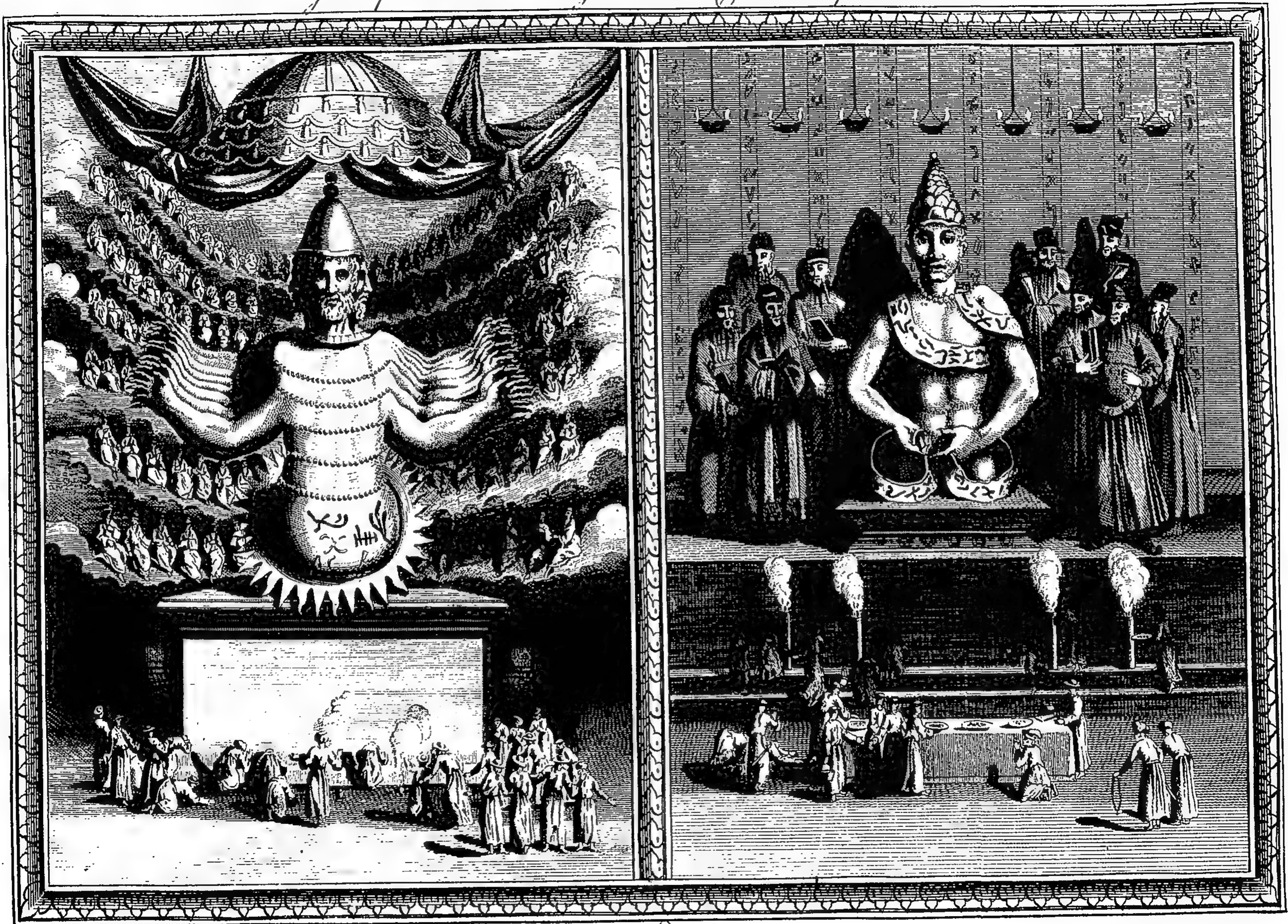
The principal parts of his doctrines were, that God was corporeal, and that he sat at ease and peace in heaven, governing the world by subordinate deities. He taught that all happiness consisted in pleasure, and was confined to this life. This notion induced his disciples to do every thing they could imagine to prevent death, by prolonging life till the latest period. It was this that first induced them to study chemistry, as the grand preservative of life, and for some time, they were so vain as to believe they would never die. But instead of prolonging life, they shortened it, by giving themselves up to drunkenness, uncleanness, and every sort of debauchery they could think of.

The morals of the people of China, having been shockingly corrupted by the errors and blasphemies of these impostors, a person arose to reform all the abuses that had crept in, whether relating to government, religion, morals or philosophy. This illustrious person was *Confusius*, a man, noble by birth, of a sweet, natural temper, and adorned by a liberal education. According to the best accounts, he was born about four hundred and fifty years before the incarnation of our Saviour, and we shall here relate what is said concerning him.

The Chinese priests told the Jesuits, that as soon as *Confusius* was born, two dragons came to guard him against all sorts of harm; and that the stars bowed down to salute him. When he was about seventeen years of age, he made a most judicious choice of the best ancient authors, and made an extract from them of every thing that was valuable towards improving his mind. When he was about twenty, he married and had a son, but soon after parted with his wife, lest she should interrupt him in his studies.

Having acquired a large share of knowledge, he was solicited to act as a civil magistrate; but not relishing that employment, he opened a school for the instruction of youth, and we are told he had no less than five thousand pupils. These he divided into classes, seventy of whom assisted him in teaching the higher classes, and one hundred and fifty instructed the younger ones. He laid down excellent precepts for the regulation of their conduct in the practice of virtue, whether civil or social, and he prevailed with the women not to wear any thing ungraceful, or unbecoming their sex.

In study, and in the practice of every virtue, public



*One of the forms in which AMIDA is worshipped
by the People of JAPAN and TARTARY.*

*(11) The Image of CONFUTIUS with the SUTANGS,
as exhibited in the College of the CHINESE.*

public and private, this great man lived 'till he was seventy years of age, and at last died of grief, when he beheld many corruptions that had taken place among his disciples. But although little regard was paid to his precepts when alive, yet the highest honours were shewn to him after his death. The whole empire went into mourning for him.

He left many books behind him, which, considering the time and place, when and where he lived, and besides that he was a heathen, one will be surprised to find in them so many fine sentiments, respecting moral duties. These pieces, or extracts from them, are to be found in the first volume of Duhalde's history of China.

It is generally allowed that the Chinese, like all other heathens, acknowledge that there is one universal Supreme Being; but they admit that there are many demi-gods who act under him. We have already given an account of the sect of *Foe*, sometimes called *Xekia*, and we shall now proceed to describe the manner in which they offer up sacrifices to Confucius, and in general to the rest of their idols. There are several temples erected for this illustrious person, and all those temples are built in the form of obelisks or pyramids.

The governor of the city where the temple stands, is always the sacrificing priest, and he is assisted by all the learned men in the neighbourhood, who meet the evening before the sacrifice is performed, and provide rice and all sorts of grain, which are set on a table before the altar of Confucius. A table is placed in the court before the temple, illuminated with wax tapers, fire for the sacrifice, and rich perfumes. He then makes choice of hogs, and such other beasts as are to be sacrificed, by pouring wine on their ears, and if they shake their heads, they are deemed proper objects, but if otherwise, then they are rejected. Before the hog and the other beasts are killed, the priest makes a reverential bow, and then they are slain in his presence. When their throats are cut, they make a second reverence, after which the hair is scraped off, and the entrails taken out, but the blood is preserved till the ensuing day. As soon as the cock crows in the morning, a signal is given, and the priest, with his assistants, light up the tapers, and throw perfumes into the censers. Then the master of the ceremonies orders the choir to sing, and the priest standing before the altar, says, "Let the hair, and the blood of the dead carcase be offered up in sacrifice." Then another of the priests takes up the basin, in which the blood and hair are intermingled, and the master of the ceremonies says, "let the blood and the hair be buried." Immediately the priests carry it out, and bury the basin with the contents in the court before the chapel. This being done, they uncover the flesh of the sacrifice, and the master of the ceremonies says, "may the soul of Confucius descend upon it." The sacrificing priest then takes up a chalice filled with wine, and pours it upon the image of a man, composed of straw. The image of Confucius is then placed on the altar, and the following ejaculation repeated. "O! Confucius, thy virtues are godlike and inimitable! our emperors themselves are obliged to thee; for 'tis by thy

"unerring precepts that they regulate their conduct. All our obligations to thee are pure and perfect; O! let thy enlightened spirit descend upon us; and assist us by its presence."

When the priest has repeated this short prayer, the people fall down on their knees, but in a few minutes rise up again. When the priest washes his hands and wipes them with a towel, or napkin, one of the inferior priests supplies him with a basin, a towel, and a chalice full of wine; and then the master of the ceremonies chants aloud, "let the priests go near the throne of Confucius." Upon that, the sacrificing priest kneels down, and presents a piece of silk and a cup of wine to Confucius. The silk is then burnt in a fire pan, while all the people kneel down; and then the priest addresses himself to Confucius, in the following words: "Thy virtues surpass those of all the saints that ever lived before thee; our oblations are but trifles; all we beg is, that thy spirit would vouchsafe to hear us."

This part of the ceremony being over, the master of the sacrifice says, in a chanting tone, "let us drink the wine of blessing and true happiness," ordering, at the same time, all the people to kneel down. After this, the officer attending puts into the hands of the priest a chalice full of wine, and the master of the ceremonies chants again, "Drink the wine of true happiness," and the priest drinks it. Then the officer puts into the hands of the priest, a piece of the flesh, and the master of the ceremonies chants aloud, "partake of the flesh of the sacrifice." This being over, the priest says, "when we offer this sacrifice, we live in expectation of receiving thereby all the comforts of this life." The remainder of the flesh is distributed among all the people present; and consistent with the ancient and general notion of sacrifices, all those who taste it, believe that Confucius will be gracious unto them.

The last ceremony is that of reconducting home the soul of Confucius, which they imagine was present and assisted at the sacrifice. This is done by the priest's repeating the following prayer, "We have offered up our oblations to thee, with the utmost reverence and respect, we have implored thee to be present at our sacrifices, of a sweet smelling savour, and now we accompany thy soul to heaven." During this ceremony the people kneel, and it is an established rule, that those of the highest rank should be present.

When the sacrifice is over, what remains of the food is distributed among the people, and they are at liberty, either to carry it home or to eat it in the temple. These remains of the flesh are given to the children, in hopes that the virtue they are endowed with, will one day make them celebrated persons; and the remains of the silk offered to Confucius, are distributed among the girls to dress babies with, imagining, that while they preserve those precious reliques, they will be preserved from every danger.

On the fourteenth of August, every year, they have a solemn sacrifice, in commemoration of their ancestors, and it is performed in a temple in the following manner; the priest being seated on a carpet with two of his attendants, one on each

each side, in the middle of the square before the temple, the master of the ceremonies orders the sacrifice to begin. The people then fall down on their knees, and instantly rise up again in the most decent manner. Round the walls of the temple are many inscriptions in memory of their ancestors; and towards these the priests, followed by the people, approach with decent reverence, and perfume them with incense. Then the master of the ceremonies orders the bread and wine of blessing and true happiness to be offered up. The priest then takes up the chalice and pours out the wine. At the same time he delivers the following speech to the people. "Let all those who have assisted at this sacrifice be assured of receiving some particular favours from their ancestors, in return for all these grateful oblations which you have in this public manner now made unto them. You shall be honoured and respected by all men, live to a good old age, and enjoy all the blessings this life can afford." After this they set fire to the sacrifice, which consists of the flesh of many different animals; and then, having saluted the walls of the temple three times, and fetched three groans, they depart. It has been asked, with what propriety can the Chinese pray for the dead, seeing they believe in the transmigration of souls? This question would be unanswerable, were it not that we are assured they have very confused notions of things of a theological nature. But they believe that such souls as have been virtuous are to go in the transmigration, and many of them are at a certain time taken up to heaven and placed among the gods.

That the doctrine of the transmigration of the soul has a strong effect on the minds of the Chinese, will appear from the following anecdote in father Le Compte's history of China. That Jesuit, who resided upwards of twenty years in the country, and made some converts to popery, was one day sent for by a dying man, whom he found in great agonies because his priest had told him, that his soul was to go into a horse, and that the horse being a stubborn one, would be whipped so severely that he would die, and then he was to pass into that of a toad. The Jesuit endeavoured to convince him of the falsity of such doctrines, and having baptized him, the man died in peace. The Chinese have a notion that every one who kills a dragon or a giant ought to be worshiped as a god, but as they have already a vast number of gods, so they imagine that most of the dragons and giants have been already destroyed. These sentiments are not new, for even in this island we find stories of giants and dragons in Geoffery of Monmouth's British history. It is remarkable that Voltaire, one of the greatest deistical writers in the present age, often tells us that the government of China is the best in the world, but had he attended to what is related by his own countrymen the Jesuits, he would never have made such a bold assertion. Can that be a well regulated government where the people are in a manner devoured by impostors, who, rather than work for an honest subsistence, go begging from place to place; and if the people refuse to give them alms, they immediately tell them, that their souls shall go into the bodies of rats and mice, snakes, toads, serpents and other

reptiles. Their bonzes or monks, go two and two together; and according to Le Compte, they are a parcel of idle, dissolute fellows, who herd together like swine, and live upon the wages of the industrious.

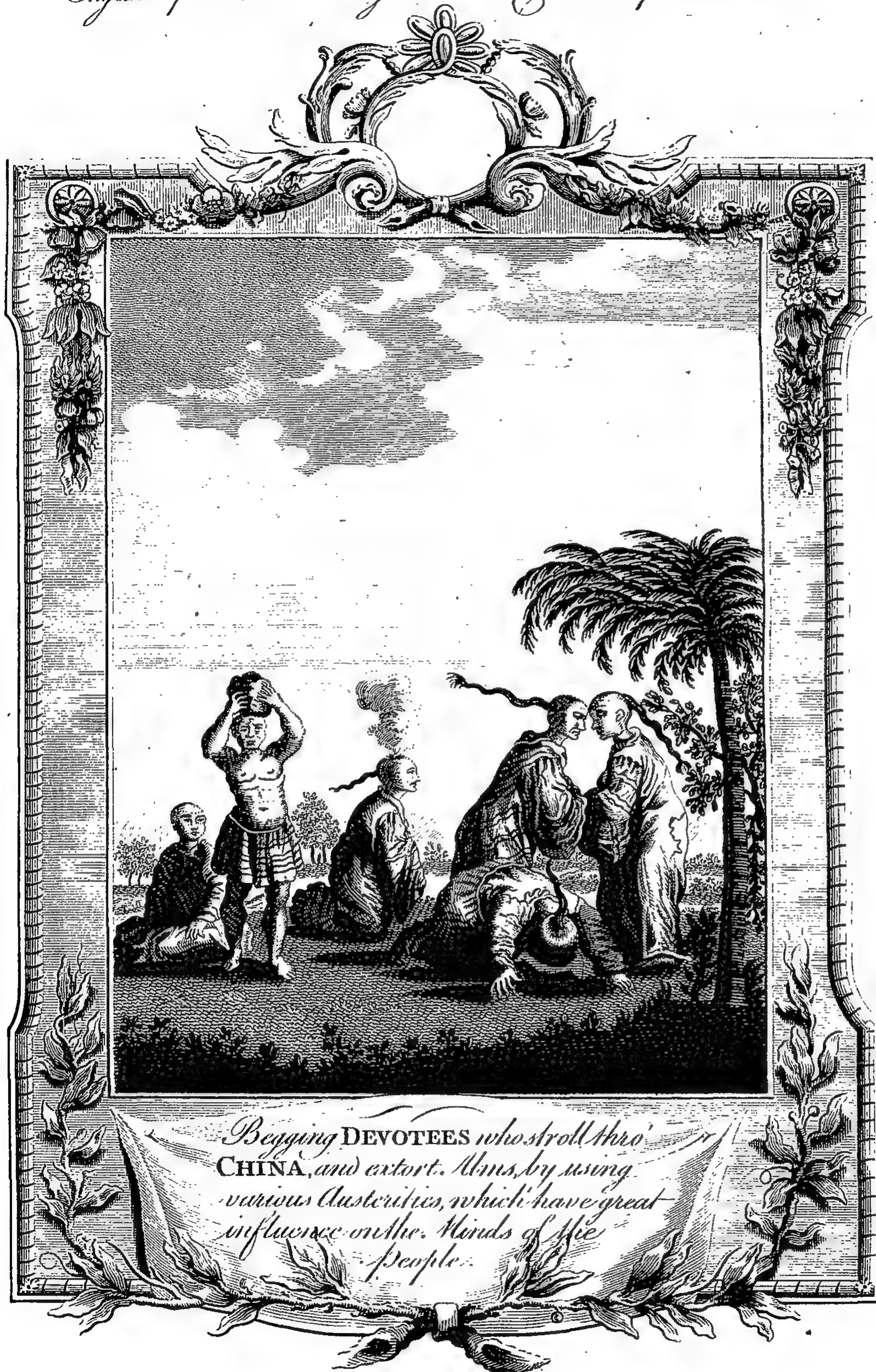
It sometimes happens, that the people either cannot, or will not relieve them, upon which the idle impostors assume the characters of penitents, and perform several acts of austerity, which have too often the desired effect on the minds of the vulgar. Some of them go from house to house, dragging heavy chains after them, and when they come to the door they cry out in a canting tone, "It is by these austere penances that we make an attonement for your sins." Some place themselves by the sides of the highways, and when they see a traveller come up, they fall down and knock their heads against stones. Others put some particular drugs on their heads, and set fire to them to excite compassion; for the people, imagining them to be in great pain and torture, generally give them something. These, however, are no more than the tricks of artful impostors, who, by studying chymistry, can easily delude the vulgar, by making them believe they are in real torment, when, in truth, they feel no pain at all.

Father Le Compte tells us, that one day he accidentally met with a young bonze or monk, in the market place of a country town, whose air and deportment were graceful, sweet, and modest. He stood upright within a sedan, thick set with long sharp pointed nails, fixed as close by one another as could be, in such a manner that it was impossible for him to turn to the one side or the other without having his body pierced. Two fellows hired for the purpose, carried him from house to house, where he begged the people would have compassion on his miserable condition. "I am," (said he) "confined in this chair for the benefit and advantage of your precious souls, and I am determined never to stir out, till I have sold every nail you see in it, which are ten thousand in number, and all I demand for one is only ten pence, though each is worth its weight in gold." This induced some of the people to buy as many of them as they could afford; and within a few days afterwards he sold them all.

There are in China another set of vagabonds, who, in many respects, resemble our stage mountebanks in Europe; and some of them are so artful that they will get upon the backs of tygers, tamed for the purpose, and ride from town to town, without being under the least apprehensions from those ferocious animals, although they are neither bridled nor muzzled. These impostors have always along with them a large retinue of beggars and penitents, that bestow on each other a considerable number of lashes to excite the compassion of the people. They have another sort of beggars, who, under pretence of devotion, live in caves in the woods and the rocks, and are supported by the contributions of the people, who, looking upon them as saints, consult them from time to time in every thing of importance, for what they say, is considered as coming from God himself.

Some of these friars live together in convents, in the woods, and are supported at the expence of

Engraved for D. Hurd's Religious Rites & Ceremonies of All Nations.



Engraved for D. Hurd's Religious Rites & Ceremonies of All Nations.



of government; but in general they are collected from the very dregs of the people, and one part of their employment is to attend the funerals of the deceased. They are divided into four orders, namely, the white, black, yellow, and red, and they have one principal who resides always at court, several deputies being appointed to act under him. They take a vow of chastity, but when it is found that they break it, then he is punished in the following manner;

They bore a hole in his neck with a red hot iron, and thrust a chain through the wound, of about sixty feet in length, and in that deplorable condition, and naked as he was born, lead him all over the city, till he has collected a particular sum of money for the use of the convent to which he belongs. Another monk follows him, and whips him severely, when he attempts to lay hold of the chain to mitigate his pain. They have also nuns in China, but their number is very inconsiderable, in comparison with that of the monks; they have their heads shorn quite bare, nor are they suffered ever to go abroad.

The feast of Lanthorns is one of the most remarkable among the Chinese, and is celebrated on the fifteenth day of the first month every year. Every person is obliged, on the evening of that day, to set out a lanthorn before his door, and these are of various sizes and prices, according to the different circumstances of those to whom they belong. During this festival, they have all sorts of entertainments, such as plays, balls, assemblies, music, dancing, and the lanthorns are filled with a vast number of wax candles, and surrounded with bonfires. During the whole of the festival, it seldom happens that any irregularities take place; for excepting the monks already mentioned, the people are in general very sober, and obedient to their laws.

The Chinese ascribe the origin of this festival to the following melancholy occurrence. One evening, as the daughter of a Mandarin was walking by the side of a river, she fell in and was drowned. The disconsolate father, in order to recover the body, put out to sea, attended by all the people in the neighbourhood, each carrying lanthorns, but after a fruitless search, they were obliged to return. The Mandarin was much beloved by the people, and therefore, upon the annual return of the day, when this unhappy circumstance took place, all those who had known the young woman, went with lanthorns to the sea side, so that in time it became an established custom.

But there are some others of the Chinese, who ascribe the origin of the festival of lanthorns to a quite different cause. They say that many hundred years ago, one of their emperors proposed to shut himself up along with his wives and concubines, in a most magnificent palace he had erected on purpose, and that he caused every window in the building to be grandly illuminated with wax candles in lanthorns, that he might have the pleasure to behold, as it were, a new sky as a canopy over his head. This occasioned an insurrection among the people, because the emperor neglected the affairs of government, and they demolished the costly palace. That this shameful part of his conduct might never be forgotten, they hung out lanthorns all over the town, and the practice has been kept up ever since.

They have another festival, at the time when the fruits of the earth are gathered in, and, on that occasion, the most solemn sacrifices are offered. In every town throughout the empire, the chief magistrate, being crowned with flowers, marches out of the eastern gate, attended by musicians, and a vast concourse of people, provided with flambeaus, colours, streamers, and other ensigns of dignity.

Several persons follow him, carrying figures or images, representing the invention, and progress of agriculture, and the streets are adorned with triumphal arches, hung with tapestry. The magistrate advances towards the east, as if he intended to meet the new season, and before him appears the figure of a cow, made of burnt clay, and of such an enormous size, that forty men are hardly able to carry it. On the back of the cow sits a beautiful boy alive, representing the genius of husbandry, with one leg bare, and the other covered with a thin buskin. The boy lashes the cow, and several peasants march behind, carrying with them the implements used in husbandry. All these are emblematical, the lashes the boy gives the cow, point out the necessity of labour in cultivating the fruits of the earth, and his having one leg bare, and the other covered, is the symbol of hurry and diligence, which scarce affords to the industrious time to dress.

When the procession arrives at the emperor's palace, all the flowers with which the cow is dressed, are taken off, and then her belly is opened, when several little cows come out, and are distributed among the people by the ministers of state, in order to remind them of the care and industry attending husbandry, and to admonish his subjects never to let any piece of ground lay fallow.

The goddess *Quonin*, presides over all their household affairs, and the fruits of the earth. She is represented with an infant on each side of her, one of whom holds a cup in his hands, and the other has his hands closed one within the other. The goddess whom the batchelors worship, is called *Chang-ko*, and is held in great esteem by their learned men, as Minerva was by the Greeks and Romans.

The first day of the new year is celebrated with great pomp and splendour. There is a total cessation from business, the courts of justice are shut up, and the ports are stopped. Every one then makes merry, and partakes of the general joy. Solemn sacrifices are offered throughout the empire, and their gods are brought out and placed before their doors. It must, however, be observed, that these are household gods, and not such as are placed in their temples, for the latter cannot be brought out without leave of the emperor.

Their most celebrated temples are built upon mountains, for although groves were the original places for worship, yet we find, that when societies of men were formed, they changed the ancient customs, probably, that their pride might be the more gratified by setting forth the grandeur of their temples. To these temples, the devotees resort in great numbers, some walking on foot, and others mounted on horseback, or drawn in chariots, according to the nature of their circumstances. The female sex are remarkably

ably fond of going on these pilgrimages; but as father Le Compte observes, devotion is not the sole motive. They are ambitious of being seen in public, and of freeing themselves for a time, from the restraints laid on them by their husbands.

In all their temples, which are built in the form of pyramids, the idols are placed on altars, and the cloisters are inhabited by monks, or bonzes, much in the same manner as the cloisters of collegiate churches among the Roman Catholics. The altar is illuminated by a vast number of lamps, which burn day and night, and the idol being richly gilt, the whole has a most splendid appearance. The idol is always of a gigantic size, and he has some smaller ones standing around him as his guards. On each side of the altar stands censers, in which incense is continually burning, and at the foot of it is a wooden bowl to receive the oblations of the devotees. The altar is painted all over with a most beautiful red, that colour being appropriated only to such things as are sacred.

Before the image of *Ti-can*, the god of their treasures, stand several hedious devils, ready to execute their master's orders. The torments of the damned are represented in the most hedious figures, one of which always represents a sinner in a pair of scales, with his iniquities in the one, and his good works in the other. We meet with several such representations in the Grecian mythology, as will be taken notice of afterwards, when we come to treat of the religion of that once celebrated country.

Besides those vagabonds and cheats, whom we have already mentioned, there are many others of a lower order in China, who, to the dishonour even of their own idols, and the scandal of religion, go about the country like impostors as they are, and pretend to foretell future events, beyond the power or comprehension of any human capacity. Some of these wretches pretend to instruct women how to have children, a proof of which the author has in his possession, committed to him by a learned German, who resided above two years in the interior parts of China, but the particulars are too obscene to be mentioned. Others of them pretend to sell the wind and air, and these always go in couples together. One of them with a very grave and demure countenance, carrying on his right shoulder a bag in which his airy goods are deposited, and out of which, at a certain price, he delivers to the credulous, as large a quantity as they can afford to purchase. In his left hand, he carries a hammer, with which he strikes the ground three times, in order to make the genius of the wind appear; and if credit is to be given to these impostors, the wind will appear in a certain number of days, born on the wings of a bird.

Another of their tricks is to consult domestic idols, for, as was said before, every house has its god. In such cases, the juggler takes two little sticks and ties them fast together with a thread, and having made the most humble supplications to the domestic idol, they throw the sticks down before it, in full assurance that their petitions will be graciously heard and answered. As one side of each of the sticks is flat, and if by accident they happen to fall on the flat side, they then expostulate with the god, and proceed

to try a second experiment. If, on the second repetition they prove again unsuccessful, they have recourse from words to blows, and knock the idol two or three times about the head, to teach him to be more propitious for the future.

However, they are seldom discouraged, for they continue throwing the sticks till they fall in a proper position, and the greater trouble they are put to, they impute it to the obstinacy of the god. For this juggling trick, they receive some money from the credulous, who are vain enough to believe them; just in the same manner as our fortune tellers do in Europe. To treat these villains with contempt, or to refuse them at least something, would be considered as sacrilege, for they are authorized by the priests, in order to keep the people in a state of ignorance.

There are in China, many female devotees, who observe the strictest austerities; and father Le Compte gives us an account of one of them, which is very extraordinary. The Jesuit had been often told of her piety, and therefore he thought her a proper object to be converted to the Christian religion. Being introduced to her, he found, that besides observing the austerities of the sect to which she belonged, she had not tasted animal food for the space of forty years. She was by profession, one of those who delighted in long prayers, and a member of a society that belongs to a temple frequented by pilgrims from all parts of the empire. These pilgrims, upon their arrival at the foot of the mountain upon which the temple is built, fall down upon their knees and crawl up to the top. Le Compte found this woman too much wedded to her own opinions, to embrace his religion, so that he was obliged to leave her a heathen, in the same deplorable state as he found her.

Polygamy is tolerated in China among all ranks of people, but the woman first married is considered as superior to the others. The Chinese are so jealous of their wives, that they will not permit them to be seen by any besides themselves, even their own relations are denied admittance to their apartments, unless the husband is along with them. Indeed their apartments are contrived in such a manner, that they cannot be seen by any one, and when they are indulged to go abroad, it is in a close carriage, hidden from every one.

In the article of marriage, neither parties are permitted to consult their own inclinations, but the match is made up, either by the relations, or by old women employed for that purpose, and who make a trade of it. The wedding day being fixed, the bride is carried in a sedan, followed by the bridegroom, and their relations. The bride brings no other portion besides her wedding garments, a few other cloaths, and some household furniture; for in China the men give money for their wives, instead of receiving it with them. The bridegroom attends the bride to his own door, when he opens the sedan, which before was shut up, and conducting her into a private apartment, recommends her to the care of several women, who have come to attend the wedding, and who spend the day in feasting and rejoicing, while the bridegroom does the same among his male friends and acquaintance.

As the bridegroom is never permitted to see the

the bride whom he has purchased, till he opens the chair, so if he finds himself deceived with respect to her beauty, he immediately shuts it, and dismisses her home to her relations, chusing rather to lose the purchase money, than to marry one whom he cannot love.

The solemnization of the marriage is always preceded by three days mourning, during which time, all the relations abstain from every sort of amusement. The reason assigned for this practice is, the Chinese look upon the marriages of their children as a presage of their own deaths. The purchase and sale of wives are much more common among the lower sorts of people, than among those of an elevated rank; for the latter always take care to have one lawful wife, and to treat her in a manner becoming the rank in which she was brought up.

The day after marriage, the bridegroom and bride, or rather the new married couple, repair to the next temple, where they offer up sacrifices to one of their gods, and have their names enrolled among those of their ancestors. Then the priest bestows upon them the solemn benedictions, and declares that nothing can part them till death.

When one of the princesses of the blood royal is to be married, twelve young men of high rank, are brought into an apartment in the palace where they can be seen by her, although they cannot see her. They are ordered to walk round the apartment while she surveys them, when she makes choice of two, who are presented to the emperor, and he nominates whom he thinks proper. This is perhaps a much better, and more rational way of disposing of a daughter than that of the European fathers of princesses, concluding marriages, without giving their daughters an opportunity of so much as seeing the object of their affections. A woman who cannot pick a husband out of twelve lovers, must be nice in her choice indeed!

When a Chinese dies, an altar is immediately erected in some particular room of the house, which for the most part, is hung with mourning. The image of the deceased is laid upon the altar, and the corps behind it, in a coffin. Every one who approaches it, is to pay his compliments of condolence, and bow his knee four times before the image; but previous to these kneelings, they offer up their perfumes. If the deceased has any children, they stand around the coffin, dressed in deep mourning; and his wives and relations, weep aloud with the female mourners, who are hired, and, who stand concealed behind a curtain. When the body is laid in the coffin, the mouth is filled with as much corn, rice, silver and gold, as circumstances will admit of; nails and scissars, tied up in purses, are likewise put into the coffin, in order that the deceased may cut his nails as often as he pleases.

The day on which the funeral is to be solemnized, all the relations and friends of the deceased meet together at the house of the deceased, dressed in mourning, who, together with the priests, form the funeral procession, which is attended by the images of men, women, tygers, elephants, and various other sorts of creatures, which are to be burnt, in memory of the de-

ceased, and for the repose of his soul. The priests who are to make a funeral panygeric walk behind the procession. In the front, several persons walk with brazen censers on their shoulders. The children of the deceased walk immediately behind the corpse on foot, leaning on sticks, as an expression of sorrow and concern. After the children, come the wives and the more distant relations of the deceased, in a close litter. Handfulls of red sand are thrown upon the coffin, during the procession, which is a symbol of the body's returning again to its native earth. Musicians, playing the most melancholy tunes, walk in the midst of the procession, till they come to the place where the corpse is to be interred, which is always without the city in an open field, set apart for that purpose. The body is laid in the ground, and the priest pronounces a funeral oration, after which all the mourners return home.

Such was the ancient, and, such is the modern state of religion in China, and upon an impartial consideration, we will find much to commend, and much to blame. The deists have represented the Chinese religion as the most perfect in the universe, but, upon a strict enquiry, it appears to be a system of barbarism and heathenism. That they are well acquainted with some of the fine arts, cannot be denied; but their religion is of such a nature, that unless some reformation takes place in their system, they will remain as they have hitherto done, a people secluded from the rest of the world; and indeed; out of the way of improvement. To deduce any other inferences is altogether unnecessary; for those who know the value of the blessings they enjoy under the gospel, where life and immortality are brought to light, will look with an eye of pity on the highly reputed natives of China, and wish those people to share with them in happiness.

Before we dismiss this article concerning China, it may not be improper to say something concerning burying-grounds, especially as the right understanding of that subject will serve to remove some prejudices which too many labour under.

The antient Greeks never suffered a dead body to be buried within the walls of their cities; they had fields appropriated for that purpose, at a considerable distance, and at the public expence.

The primitive Christians could not bury their dead within towns or cities, for they being subjects of the Roman emperors, were obliged to comply with all their edicts, in things of a civil nature; it therefore remains for us to enquire at what time, and for what reason this practice first took place? So far as ecclesiastical history will direct us, it seems to have been towards the middle of the fifth century, owing to the veneration the Christians had for the remains of the martyrs. Those they picked up and piled round their churches; and others, who were professing Christians, desired to have their bodies interred near the remains of those who had laid down their lives for the truth. Superstition was then beginning to gain ground in the Christian church, and the less than non essentials of religion were considered as of a greater importance than the

articles of faith and duty, upon which man's salvation depends. Corrupt priests found it conduced towards promoting the dignity of their characters, and considerable emoluments arose from it, in consequence of the fees that were paid. This practice has continued ever since in the church of Rome; and we have several instances in the reign of Henry VIII. of people being committed to prison, where they died miserably for no other reason but that of refusing to pay money for the funeral rites.

Some of the greatest men, both in the last, and the present age, have earnestly wished, that fees for the burying of the dead, had been long since abolished, especially in protestant churches; but we wish for reformation, long before it takes place. However, with respect to things of a religious nature, they are not what we have at present in view, instead of them, we look towards utility, and the promoting of public safety.

Whatever may be the consequences of burying bodies in church yards, certainly, the practice of interring them in churches must be of a very pernicious nature. In Italy, the smell arising from the corrupted bodies, often interrupts the devotions; nor need we be much surpris'd, if the plague, or some such epidemical distemper was to break out in the country. In the original judgement pronounced upon our first parents, we find the words, "Dust thou art, and unto dust thou shalt return;" but such is the vanity, such the pride of mortals, that they cannot bear the thoughts of their near relations being consigned to the silent grave. Like the Egyptians of old, they would have them kept above the ground; but alas! they cannot preserve them from corruption. Nay, it will, and frequently does happen, that the churches in which they are buried, fall to the ground, and the author of this work has seen whole cart loads of dead bodies taken in their coffins from vaults, and thrown down in a promiscuous heap in the fields.

Would it not, therefore, be much better to have a field purchased at the public expence; near every town and city, to deposit the dead bodies of our dearest relations? Surely it would; but here we must state a particular objection.

Those who stand up in defence of the burying of dead bodies in church-yards, being fairly beaten out of all the assistance they vainly ima-

gined to procure from the Greek and Roman historians, have had recourse to what they call a natural principle. They tell us, that men desired to have their remains deposited near the spot where they offered up their prayers and praises to the Divine Being. In proof of this, they produce the practice of the antient Druids, who buried their relations near the confines of their temples. Plausible as this objection may seem, yet it will not require much force of argument to overthrow it.

The temples of the Druids were piles of stones, set up in a circular form, far from towns and cities, and the bodies being buried deep in the earth, no evil consequences could arise, in consequence of a noxious smell; but many of our burying grounds are in the most conspicuous parts of our cities, and thousands of coffins with their mortal contents are left above ground, to the disgrace of humanity and civil polity. But allowing the argument to hold good, let it be granted that the Druids did so; what has Christians to do with it? Life and immortality being now brought to light by the gospel, we have an assurance, that our bodies will be raised at the general resurrection, and then what does it signify to us where they were deposited. It is nothing to the Christian, whether his body is cast into the sea, or laid up in a monument of Parian marble, whether it is trodden under the feet of men, who are a disgrace to humanity, or inshrined behind the altar of a cathedral church. That respect should be shewn to the ashes of the dead, is certainly consistent with all those ideas we form of Divine benevolence, because man is the image of his Divine maker; but that it should be exercised at the expence of the living, is contrary to moral justice, and common sense.

From the whole, we may draw the following conclusions. First, that it is our duty to deposit the dead bodies of our fellow creatures in a decent manner. Secondly, that to lay their dead bodies in vaults above ground, is contrary to the original order of God. Thirdly, that the having burying grounds in towns and cities, may be attended with very dangerous consequences; and lastly, that it is the duty of the state to have common burying grounds in every part of the nation, and that no fees should be exacted from those who are unable to pay.

The Religious Ceremonies of the Inhabitants of the Provinces of CARNATE, GOLCONDO, BISNAGAR, and DECAN.

THESE antient nations, of which history is in many respects silent, worship the same gods, tho' under different forms, as those adored by the Bramins, and in general, their religion is called *Banian*, and the people *Banians*. This is not a term of reproach, but a word that signifies *Gravity, Reverence, or Strictness*, in allu-

sion to the great austerities they observe, both in their temples and in their private lives. And first of their hermits, for they are much esteemed in those parts. This sect was first founded by Rhevan, whom the god Ram deposed, to revenge the indignities offered to his wife Sita, and he became their patriarch. These hermits are called *Faquirs*,

Faquirs, which signify holy recluses, or such as have denied to live in human society. They live retired in woods and caves, feeding on roots, herbs, fruits, &c. and sometimes the shepherds bring them a piece of bread, for they must not, on any account whatever, eat flesh.

They are in such repute for their sanctity, that devotees will sometimes travel two or three days to ask them questions; and so far are many of the women divested of shame, that they will even kiss their privy parts. A gentleman, who visited these parts about ten years ago, actually saw this done by a lady, after she had travelled above three days to enquire of the hermit whether she should have children. Strange and incredible as this may appear, yet there are many persons alive who can witness the truth of it; nay, and many things more extravagant, ridiculous, and abominable in their nature.

Their pagods, or altars, where they worship their idols, are, for the most part, built under tall trees, and the name of one of them is *Mamaniva*, shaped in a monstrous form. To this idol, the votaries bring their freewill-offerings of rice, millet, and several sorts of fruit, and whoever come to offer up their sacrifices before their god *Mamaniva*, are marked by the hermit on the forehead with vermillion. The moment they receive this tincture, they imagine that the devil can have no power over them, and that all manner of temptations will be rendered ineffectual.

In the same grove, and at a small distance, stands another pagod or altar, dedicated to the god *Ram*, whose image is represented under the figure of a cow. At all these places, the hermits receive gifts from the people, who come in great numbers to worship. Some of these hermits or *Faquirs*, retire one after another into the most gloomy caverns, where no light can come, but through a small crevice, and there they stand in one posture from day to day, during a whole week, without tasting any sort of refreshment. Others spend whole years together, without so much as reposing themselves on the ground; for when sleep overpowers them, they lean against a cord, fixed by each end to the branches of a tree. Some of them do penance, by standing ten or twelve hours a day, with one foot extended, and their eyes steadfastly fixed on the sun. At the same time, they hold a censer in their hands, filled with burning incense; and others sit squatting on their posteriors, with their legs under them, and their arms wreathed over their heads in a variety of frantic postures.

It has been generally allowed, that these Indian devotees would sink under the force of such penance, were it not for some assistance from art, for unless the senses were lulled to sleep, the torments would be too great to endure. But we are assured, that they drink water, with opium infused into it, which is of such an intoxicating nature, that for some time it turns their brains. During the time they attend their sacrifices, they hang small round stones about their necks, as an emblem of eternity, which has induced some travellers to believe that they are descended from the Egyptians, who, in antient times, painted eternity in the form of a circle, having neither beginning nor end.

Another god, much esteemed and worshipped by these people, is called *Perimal*, and his image is that of a pole, or the large mast of a ship. The Indians relate the following legend concerning this idol. At *Cydambaran*, a city in *Golcondo*, a penitent having accidentally pricked his foot with an awl, let it continue in the wound for several years together; and although this extravagant method of putting himself to excessive torture, was displeasing to the god *Perimal*, yet the zealot swore he would not have it pulled out till he saw the god dance. At last, the indulgent god had compassion on him, and danced, and the sun, moon, and stars danced along with him. During this celestial movement, a chain of gold dropped from either the sun or the god, and the place has been ever since called *Cydambaran*. It was also in memory of this remarkable transaction, that the image of the god was changed from that of an ape to a pole, thereby intimating, that all religious worship should reach up towards heaven, that human affections should be placed on things above.

At *Samorin*, a considerable city, is a chapel, and in it a statue seated on the throne, and young children are sacrificed to it. It is made of brass, and when heated from a furnace underneath the altar, the child is thrown into its mouth and consumed. There are certain days set apart for the worship of this idol, and he is washed in consecrated water, every morning, by the *Bramins*. Flowers are scattered upon the altars, during the sacrifices; and they steep some herbs in the blood of a cock, which are afterwards thrown into a censer, with a large quantity of frankincense, and with this they perfume the idol. During the whole of the ceremony, the priest tinkles a little bell, to animate the people in their devotions, a practice common in many heathen nations.

The first part of the sacrifice, namely, that of destroying an innocent child being over, the priest cuts the throat of a cock, with a silver knife, dipped in the blood of a hen, and holds the cock with the knife over a chaffing dish, in the middle of the altar. The altar is pompously illuminated by wax tapers, and at the close of the sacrifice, the priest takes a handful of corn, and walks backwards from the altar, keeping his eyes steadfastly fixed upon it. When he comes to the middle of the chapel, he throws the corn over his head, and returning to the altar again, removes every thing from it.

There is a pagod near *Naugracut*, a considerable city between *Indus* and the *Ganges*, and in it is an idol, which the *Bramins* honour, by cutting off part of their tongues. This, however, is but done once during their lives, and it is reckoned the highest act of devotion they can perform, and such as submit to it are considered as saints.

It is remarkable what veneration these people have for the river *Ganges*; in it they wash, out of pure devotion, and often throw into it, as offerings, pieces of gold and silver. Vast numbers of pilgrims are continually visiting this celebrated river, and while they bathe in it, they hold a short straw between their fingers. The pilgrims having washed themselves with great ceremony, are received by the *Bramins*, who conduct them to a pagod, where they offer some money and rice.

During

During these ceremonies, the pilgrims repeat several prayers, and every one is said to have his sins forgiven, when he has been washed in the Ganges.

Quilacara, a celebrated town on the borders of the Indies, is remarkable for a Jubilee, celebrated there once in twelve years. On the morning of the festival, the raja of the place, who is both sovereign, high priest, and civil governor, mounts a scaffold; and, having stripped himself naked, is washed all over by his attendants. He then makes an oration to the people; telling them, that he is to offer up himself, a free-will offering to the gods. The people shout applause, when the raja pulls out a sharp knife, and cuts off his nose, lips, and ears, and presents them to his idols, and he closes the ceremony, by cutting his throat.

Horrid as this ceremony may appear to us, yet there are others more barbarous still; and in the same province. Some of their devotees go in scores together, to visit the most celebrated temples; and, standing before their altars, cut off their flesh by piece-meal; using the following words, "Thus do I mortify myself for the sake of my God." When they can endure the torment no longer, they say, "Out of love to thee, O my god, do I offer up myself, a cheerful sacrifice!" Then they stab themselves, and their bodies are immediately reduced to ashes. These precious ashes are sold by the priests for a considerable sum, to the deluded people, and are considered as preservatives against all sorts of diseases. During the month of May, these people observe a remarkable ceremony; and it is at the time when the pilgrims come to bathe in the Ganges. They erect a pile of cow dung, on which they put several baskets of rice, with herbs, roots, and all such vegetables as can be procured. To the whole is added a quantity of butter, and several piles of wood, which they set fire to; and during the time it is burning, they pretend to discover what sort of a harvest will ensue.

In *Visapour*, at seed-time, they have a festival, which they celebrate in the following manner. The priests lop off all the branches of one of their tallest trees, except those at the top, and with these lopped branches, march in grand processions, singing hymns, attended by a vast concourse of people, to one of their pagods, where they rest before the gate, and salute the idol. The people repeat loud acclamations, and walk three times round the temple; and the arch-priest digs a hole in the ground, and pours into it some water brought from the Ganges, mixed with the urine of cows. In this hole, the branches of the tree are fixed, and while the fire is consuming them, the arch-priest pretends to know, from the attitudes of the flames, what will happen, during the remainder of the year.

In all their ceremonies, they sing a great number of hymns and psalms, which seems to have been a very antient practice, even among the most idolatrous nations, both in Asia, and in other parts of the world. That it was used in Egypt, while the children of Israel were in a state of slavery, cannot be doubted; for we read that when Moses went up into the mount to receive the law from God, the people made a

golden calf, and danced before it; and, undoubtedly, they had music. Nay, there is not an antient nation, or indeed any of the moderns, where music, of some sort or other, does not make a part of their religious service. The Greeks and Romans were of opinion that music appeased the anger of the gods; thus the poet says,

'Tis pious duty now to praise,
With incense, songs, and sacred lays,
And with a promis'd heifer's blood,
My Numida's kind guardian god.

For this reason, the pagan devotion was generally attended with vocal and instrumental music; and it was the custom to turn into verse, and sing in their temples, the heroic acts of their gods. But without taking any notice of the music made use of by the primitive Christians, which will naturally occur, in its proper place, we shall here only observe, that even those barbarous people whose religion we have been treating of, are no strangers to music, and although they may not know the rules of art so well as the Europeans, yet we find that they have what is sufficient to satisfy their taste, and from that single circumstance we may learn, that music is a universal science.

When the devotees among those people convert any young persons to become profelytes to their austerities, they prescribe a rule for their conduct, by attending to which their sincerity is known, and this is to last during six months. The reason they protract the time so long, is, that they may not reveal their secrets to novices, till such time as they are in a manner certain that they will not desert them.

This term of their noviciate, or trial, is called their regeneration; and, during the first three months, they are obliged to eat one pound of cows dung, mixed with rice, every day. During the last three months, the quantity of dung is gradually lessened, and the reason why they eat the excrements of this creature is, because they believe there is something in them of a divine and purifying nature, both for the body and the soul.

All marriages among them are concluded and solemnized when they are young, and this is done to prevent every sort of suspicion concerning impurity; although the men are allowed a plurality of wives, according to the nature of their circumstances, yet, except in cases of barrenness, they seldom have more than one. Their priests, notwithstanding their attachment to idolatry, and their many ridiculous ceremonies, as well as criminal sacrifices, are such friends to human society, that they do all they can to discourage polygamy, or the having more wives than one. In support of this sentiment, they point out to the people, that where there are a plurality of wives, there will be a vast number of dissensions and jealousies, as the continual consequence of divided love. If the husband treats the one with tenderness and indulgence, which may frequently happen, then the others are sure to repine; and what man of human sensibility can bear the thought of such contending passions. It must distract his soul; and while he provides for the offspring of one woman, the children of the others are in a manner totally neglected.

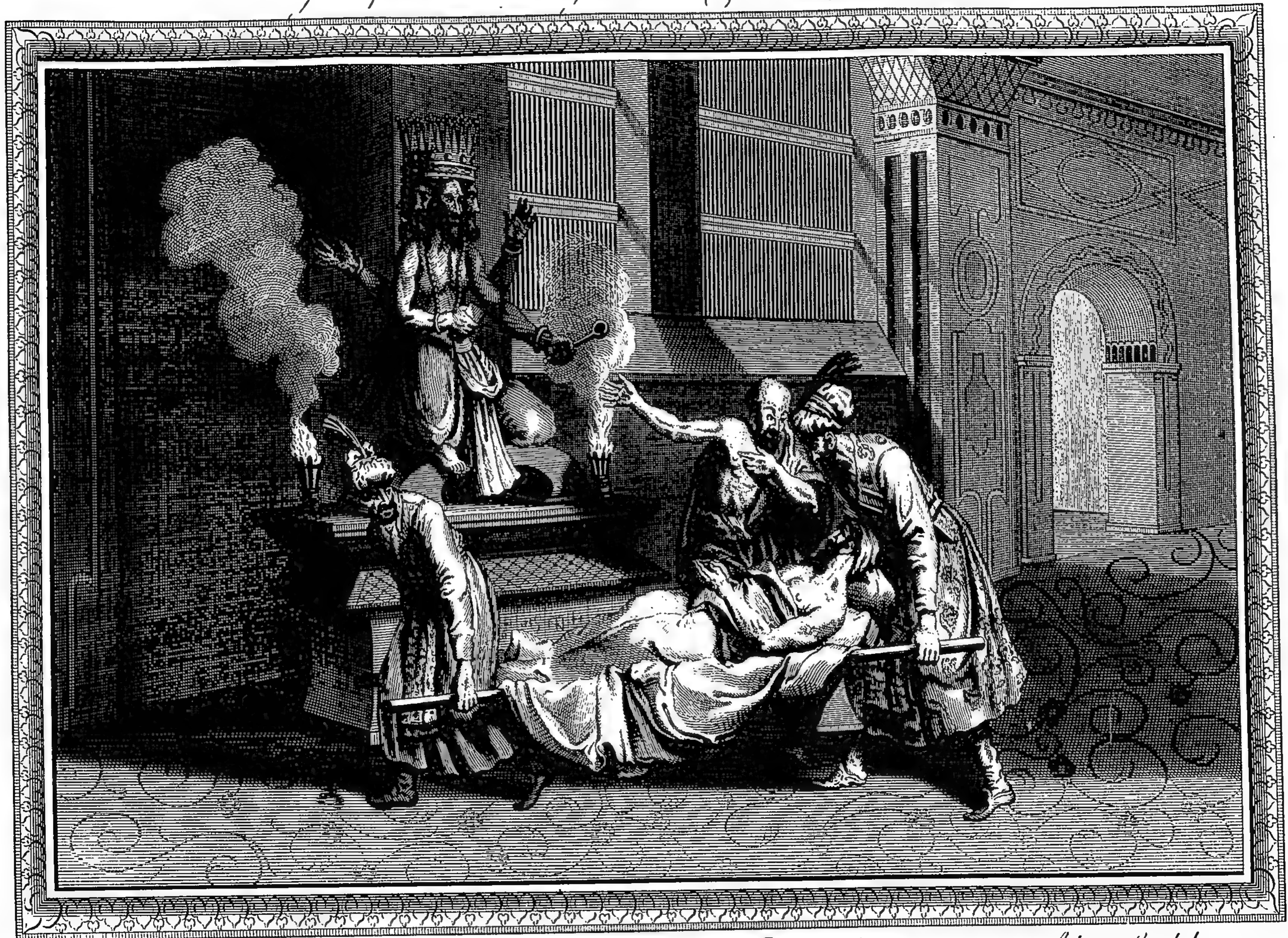
The

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



AN INDIAN WOMAN
burning herself
on the Death of her
HUSBAND.

Engraved for D'HURD's Religious Rites & Ceremonies of All Nations



(A SICK PERSON presented to IXORA, an Indian Deity for the recovery of his Health.)

Engraved for D. HURD's Religious Pictures & Ceremonies of All Nations.



A CHINESE IDOL called QUANTECONG,
which they say represents their first-Emperor.

The evening before the solemnization of their marriages, the bridegroom, accompanied by all his relations, goes to the apartment of the bride, and at his first admission, puts a pair of braclets on each of the legs of his intended spouse; thereby intimating that she is his captive, and that it is her duty never to depart from him. The next day there is a grand entertainment at the house of the bridegroom, and, towards the evening, the bride makes her appearance, accompanied by her relations. Several priests attending, lay their hands on the heads of the parties, and repeat several prayers; after which, they are both sprinkled with water, as an emblem of purification. Several dishes of the richest fruits are then served up, and the company having eaten, the priests ask the bridegroom, whether he will promise, by his industry, to provide for the woman as long as he lives; to screen her from want, and bring up her children.

This part of the ceremony being over, the whole company ride out on elephants, and towards midnight, when they return home, bonfires and other illuminations, serve to grace the solemnity. One of the most extravagant expences attending these marriages is, that although the parties should happen to live above an hundred leagues from the Ganges, yet they are obliged to have some of the water of that celebrated river. This the priests take care to furnish them with, for they keep it in jars for that purpose; which brings them in a considerable revenue. This costly liquor is always kept till the latter part of the feast, and the more liberal the bridegroom is in the distribution of it, the more generous he is esteemed, and the more respected in the neighbourhood where he lives. Last of all, the priest puts a chaplet, or crown of flowers on the heads of the bride and bridegroom, declaring them to be husband and wife, and then they are conducted to the haram, the place appropriated for the women.

In their funeral ceremonies, they are not so rigid as those who live under the direction of the Bramins, in the countries we have already described, subject to the Great Mogul, but still there is a strong similarity. Such of the women as are Religious devotees, often burn themselves along with the bodies of their husbands; but if they refuse to comply with that horrid, unnatural ceremony, then they are obliged to submit to the ignominy of having their heads shaved, and to go without a covering as long as they live. Sometimes the chief magistrate of the place, refuses to grant them the indulgence (if it may be called so) to burn themselves, and in such cases, they are to lead a life of penitence ever afterwards. If they have money, they are to give the greatest part of it to the poor, and they are to repeat a certain number of prayers every day. They are also to go barefooted to one of their pagan temples, on the day of every solemn festival; but, they are not to be admitted as worshippers.

In considering this circumstance, the governor acts in a very political manner; and, if there is any crime in the women, the penance is not voluntary, but constrained. But, while he refuses them the privilege to burn themselves alive, along with the dead bodies of their husbands, he ought

to take care that they are protected from insults. Perhaps, the civil power is weak, and religious prejudices strong, and as enthusiasm, or religious prejudices operate with the greatest strength on the minds of the vulgar, and; as the vulgar are always the most numerous in all communities, so it is often dangerous for the magistrate to interfere with them.

When a person is considered as in a dying condition, the body is carried out to the river, or brook, where it is dipped till the water comes up to his mouth, and this is done, that both body and soul may be purged from all impurities. If it happens to be near the Ganges, they tie the hands of the dying man to a cow's tail, and make her drag him into the water. If the cow emits urine upon the dying person, it is considered by the people as the most salutary purification, and he is believed by the priests and his relations to be washed from all imperfection. If the urine flows plentifully upon him, his friends make loud acclamations of joy, and consider him as ranked among the number of the blessed; but when it happens that the cow is not disposed to make water, then the relations are disconsolate, and consider the dying man as going into a state of punishment.

If it appears that the patient's life is not absolutely in danger, then he is brought into the temple of one of their idols, to be cured, and left all night before the altar, not doubting, but his god will grant him a respite. If he dies, all his relations assemble at his house, and put the body in a coffin, decorated with figures, pointing out the circumstances of his death. The corps is then carried to the funeral pile, attended by a vast concourse of people, and there it is reduced to ashes. During the procession, they sing several hymns, and repeat a great number of short collects or prayers, and when they approach the place, the priest rings a little bell, intimating to the people, that it is their duty to pray for the soul of the deceased. The body is always washed with pure water, before it is put upon the pile, and that part of the ceremony being over, fire is set to the wood, and the whole reduced to ashes, while the priests continue singing hymns.

A question may here naturally be asked, viz. Why do those heathens in the East Indies, in conformity with the practice of the Romans, burn the bodies of the dead? There have been several conjectures concerning the origin of this barbarous practice, as first, many of the eastern nations adored the fire, and therefore they considered it as an acceptable piece of devotion, to offer up the dead bodies of their relations to it. Secondly, their pride might induce the most celebrated heroes, and the most beautiful women, to desire to conceal from the world, what poor, helpless creatures they were while alive. Thirdly, they beheld many indignities offered to the dead, and they were willing, nay desirous that nothing of that nature should happen to their relations. Lastly, they might do it in order to prevent a contagious distemper, which often takes place from the noxious smell of dead bodies. Whether any, or all of these conjectures may be founded in truth, we leave the reader to judge, but, certain it is, the practice itself, is contrary

to natural religion, as well as to Divine revelation. Natural religion points out, that as man was formed out of the earth, so at death his body should be consigned to it. "Dust thou art, and unto dust thou shalt return." Divine revelation teaches us, that as Christ laid down his head in the grave, so the bodies of those who are his faithful followers, should be deposited in the earth, to rest till that awful period, when he shall come to judge the world in righteousness. Let

us pity heathens, who have none of those consolations, which our holy religion holds out to us; let us daily pray for their conversion; let us not be afraid to lay down our heads in the silent grave; let us not reflect much on the indignities that may be offered to our bodies after death; for our Divine Redeemer has gone before us, he has made the grave sweet unto us, and by his almighty power, he will raise us up at the last day.

The Religion of the People of ASEM, AVA, and ARACAN.

THE history of mankind would be one of the most pleasing studies in the universe, were it not often attended with the most humiliating, the most melancholy considerations. By studying human nature, we are led to consider in what manner we were formed by our all wise Creator; what we have made ourselves in consequence of our disobedience to the Divine law; what we may be through Divine grace; and then what we shall be in glory. Principles of this nature, should strike deep into our minds, when we consider the state of the heathen world, and, at the same time, reflect on the many blessings we enjoy. In vain do we pride ourselves in any of our endowments, in vain do we pretend to superior attainments; for if our affections are as much attached to earthly objects as those of the heathens, then we are much more inexcusable than they. We have all the truths of the gospel laid open to us, while they remain in a state of ignorance, worshipping the works of their own hands. Nay, worshipping even reptiles and insects, offering human sacrifices, shutting up their bowels of compassion, and trampling upon every moral obligation. This will naturally apply to what we are now going to relate, for the dignity of our holy religion never shines so bright, as when contrasted with heathen superstition, pagan idolatry, and every thing else that can dishonour our nature.

The provinces, or nations, we are now to give some account of, particularly with respect to religion, differ in some few things from those already described in this part of the world. Like the other heathens around them, they have many gods or idols; but the sovereign and supreme one over all the others, is *Quiay-Paragray*. To his honour they have several temples erected, and on particular festivals they have grand processions, in which, not only the priests, but likewise all the people in the neighbourhood attend. They carry him in a triumphal chariot through their cities, attended by ninety priests, all dressed in yellow sattin, and the devotees fall down on their knees as the procession marches along. Nay, some of the devotees prostrate themselves before the chariot, that the wheels may run over them, while others rush against sharp spikes fastened to the wheels of the chariot, which tear their flesh in pieces, and this is considered as the most me-

ritorious action they can perform. It often happens that these devotees become martyrs to their enthusiasm, for their bodies being torn by the spikes in the wheels of the chariot, they often mortify, and death ensues. In such cases, the people esteem them so much, that it is considered as an honour to be permitted to touch them; even the spikes of the wheels are deemed sacred, and the priests lay them up as precious relics in their temples.

This idol sits on a pedestal, cross legged, and every day the prince of the country sends him a most magnificent entertainment. The devotees prostrate themselves before this idol, in order to be cured of various diseases, it being their firm opinion, that it is in his power to perform every thing supernatural; but in this there is nothing at all surprising, because all those who acknowledge a supreme power, must honour the perfection of his attributes.

The grandest temple dedicated to this idol, stands in the island of Munay, and in the same island is another god, who is said to preside over the four winds. All their temples, like those in China, are built in the form of pyramids, but some of them are much higher than others. In the winter these pagans cover their gods, lest they should catch cold, praying, at the same time, that they will, at some future period, reward them for their duty and piety.

They have a great number of priests, and over all these is one who acts as sovereign pontiff, and decides in all religious matters. He is universally respected by all the people, and the king gives him the right hand, nor does he ever speak to him but with the profoundest reverence and veneration. Their inferior priests, who are also considered as the physicians of the country, are divided into three classes, or orders, and distinguished by as many names. They are all dressed in yellow sattin with their heads shaved, but their chiefs wear a cope, resembling a mitre, with a peak falling down behind. They are all obliged to take an oath of celibacy, and if they afterwards marry, then they are degraded and reduced to the same state with the laity. Some of them reside in monasteries, founded by illustrious persons, some live in deserts, and others act as schoolmasters to the youth, and when they find a young man of a more than ordinary capacity, they endeavour

endeavour to persuade him to enter himself among them. Those who have nothing to subsist on, are supported at the royal expence, but most of them live by begging from the people.

With respect to the nuptial ceremonies in the kingdom of Aracan, they are rather different from some of the others. The king is to have the preference of all the young women in the country, and for that purpose every governor or chief magistrate of a district, chuses twelve virgins, once in the year, who are educated at the king's expence, till they are twelve years of age, when they are sent to court, dressed in fustian gowns, and exposed to the heat of the sun, till the sweat runs through the garments. These gowns are next day carried to the king, who is so curious as to smell them all over, and such virgins as appear to have nothing disagreeable about them, are reserved for his own private amusement, and the rest are given to his servants.

In the kingdom of *Asem*, every man marries four wives, but lest any family disputes should take place, every woman is to bring up her own children. When they are first taken sick, they send for one of their priests, who breaths upon them, and repeats several prayers, and if there does not appear any hopes of their recovery, the priest directs the sick person to sacrifice to *Choor-boos*, the god of the four winds, and the sacrifice consists of a certain number of fowls, according to the circumstances of the patient. This sacrifice is offered four times, according to the number of the winds; but if no success attends it, and the patient becomes worse, then they have recourse to another expedient, which has been long in use among them, probably from the most early ages, because they have not among them the least traces of its original, nor by whom it was first taught.

The principal room in the house is adorned with tapestry, an altar is erected at the upper end, and the image of an idol is placed upon it, and the priest, with the relations of the sick person meet together, where they are sumptuously entertained; but the most ridiculous part of the ceremony is, that the person who conducts the entertainment, is obliged to dance as long as he can stand upon his feet; when he can stand no longer, he lays hold of a linen cloth, which is fastened to the ceiling for that purpose, and by that slender assistance, continues to dance till he has no strength left, and then he falls down in a swoon. Then the music begins to play, and every one present envies his happiness, being fully persuaded, that during the time he was in a trance, he was conversing with the idol. If the patient happens to recover, he is conducted to the next temple, and anointed with oil before the altar; but if it happens, that notwithstanding all their endeavours he dies, the priest assures them, that what they have done has been highly acceptable to the gods, and although they thought proper to remove the patient from this lower world, yet that act was the result of infinite goodness and compassion to make him happy for ever.

When a person dies, he is laid out in the middle of the house, and some of the priests walk round the body, repeating several prayers, while others are employed in sprinkling the room with frankincense, and all sorts of aromatic flowers.

The coffins have the figures of different beasts painted upon them, all serving to point out some of the actions of the deceased.

While the priests are performing these ceremonies, the servants keep tinkling on instruments of copper, in order to keep away the evil spirits, whom they imagine are surrounding the corpse. They believe, that if an evil spirit should happen to go over the body of the deceased, the soul would return, and then he would be deprived of all that happiness into which he was entered. Before the body is carried away, several persons in the neighbourhood are invited to attend, and if they neglect to come, the whole company present are much troubled; their refusal being considered as an indication, that the departed soul is gone to hell. The last part of the ceremony is to convey the body into the fields, where it is burnt to ashes, and all the relations are dressed in white, which is the common fashion of mourning in that country. The priests set fire to the funeral pile, and during the time they are doing it, several hymns are sung in honour of their gods.

These ceremonies, however, are confined to the lower classes of people, and particularly to the laity; but when an arch-priest or pontiff dies, something of a more exalted nature takes place, of which we shall give the following account from those who were witnesses of it. As priests in all nations are considered as at the head of religion, so we need not be surprized to find, that when they die, they are attended to the grave, or the funeral pile, with the most pompous ceremonies; and this is done in order to keep alive that flame of superstition and enthusiasm, which, unless guided by reason, will always lead into captivity the human heart.

A few years ago, the supreme pontiff died, and an account of his funeral will serve to shew what is common to others of the same rank and character. The moment he expired, the fires were all extinguished, and every one of the inhabitants shut up their windows, as a sign of mourning, the temples were crowded with penitents, and in the streets, not a single individual was to be seen. The body of this high priest was exposed three days to the public, with all the solemnity that can be imagined. It lay on an altar in the chief temple, and there were upwards of a thousand priests attending, with tapers in their hands, singing hymns around the coffin. Above five hundred young children went naked to attend the funeral, each girt round the middle with cords and chains of iron, and each carrying a bundle of sticks on his head, and a knife in his hand. During the whole of the procession, they sung the most dismal songs that can be imagined, sometimes in concert, and sometimes one after another.

They were divided into two classes, and the first sung, "O thou, who art going to partake of the joys of heaven, forsake us not in this our unhappy exile;" and the other class answered, "That we may be made partakers with thee of those heavenly blessings." After this, all the people fell on their knees, while an aged priest made a funeral oration. The oration being ended, there was a second procession of young men, who paid their honours to the deceased

ceased as they marched along, and drew their scymaturs as they surrounded the coffin, in order to drive the devil away, and confine him home to his house of smok, there to live for ever, and suffer for the many crimes he had committed, both against God his creator, and likewise against those laws prescribed for regulating the conduct of the children of men.

These ceremonies being over, the body of the sovereign pontiff was laid on the funeral pile, and six young persons of considerable rank, submitted to be burned along with it. Next day, a priest made an harangue before the king, expatiating largely on the virtues of the deceased; and when the oration was finished, the ashes of the pontiff, and those of the young men, who had been burnt along with him, were distributed as precious relics among the populace.

The people of Ava don't burn their dead, although in most other religious respects, they differ but little from their neighbours. They bury all the dead bodies of their relations, and are of opinion, that, after a life spent in doing good, they will enter into eternal happiness. But, if they have injured their neighbours, or lived in a profligate manner, then they will be tormented hereafter with hunger and thirst. When they carry the body out to be buried, some of their idols are carried in procession, and some provisions are put into the grave.

In the funeral ceremonies of their kings, there is something shocking to human nature. When the body is carried out to the sepulchre, hymns are sung by several persons hired for that purpose; and, as soon as the corpse is laid in the grave, or tomb, all his wives, concubines, ministers of state, and such others as had their dependence on him, drink a glass of poison each, and it is generally so strong, that they expire within an hour afterwards. These are all laid into the same grave with the king, in order to accompany him to the other world; and along with him, are likewise buried, six horses, twelve camels, an elephant, and twenty hunting hounds, with which he is to divert himself, when he comes into a state of bliss.

We have already taken notice, that the heathens above described, make use of copper vessels, instead of bells, to frighten away such devils as may want to disturb the repose of the dead. This naturally leads us to enquire into the antiquity, and use of bells in churches. The heathen Greeks and Romans, knew nothing of bells, and, with respect to the Christians, during the three first centuries, they were obliged to meet in their assemblies, in the most private manner. Baronius is of opinion, that there was a certain person, belonging to every congregation, appointed to go round to every member, and give notice of the time of meeting, nor is this at all improbable.

During the fifth and sixth centuries, we find, that in Egypt and Palestine, trumpets were used to call the people together for divine service; but, in the monastries, the monks took it in their turn, to go about to the doors of the cells, and knock at the windows with a hammer. In a nunnery erected at Jerusalem, in the fifth century, by Paula, a Roman lady, the usual signal was given by singing *Halleluja*; but in other parts

of the east, it was by striking one piece of wood against another.

It is not certainly known, at what time bells were first used in the Western church, but it is generally supposed to have been about the beginning of the seventh century; although the popish writers, particularly cardinal Bona, have attempted to make them as ancient as the time of Constantine the great; because the heathens in that age used small bells in their temples, to put the people in mind of devotion; but this author is not countenanced in his opinion, by any writer of repute.

When the Turks became masters of Constantinople, they prohibited the Greeks from making use of bells, for which reason, those poor afflicted people, hung upon trees bent plates of iron, like those on our cart wheels, with holes in them lengthways, and upon these plates, they chimed with little iron hammers, to call the monks together to prayer. In the Romish church, there is much superstition practised in the use of bells, and they are said to represent the duration of the gospel, the sound of which is gone out into all lands. They likewise represent the faithful praising God, and the ministers preaching the word. A bell cannot be used in a Roman Catholic church, till it has been consecrated in the following manner.

The bell is hung up, and disposed in such a manner as to leave room for certain persons to walk round it: having previously prepared a pot of holy water, another of oil, and one of salt, with incense, myrrh and cotton, with a piece of bread, the priest begins the procession, attended by the principal persons in the parish, particularly those who contributed towards furnishing the church with the bell. The procession begins at the vestry, and the priest who officiates, having seated himself near the bell, delivers a discourse to the people, concerning the nature of the ceremony. He then mixes some salt with holy water, and repeats a prayer in Latin, begging that God would make the bell efficacious to the driving away evil spirits, in exciting people to devotion, to prevent tempests, earthquakes, and, in a word, all those natural afflictions which men are subject to in this life.

He then dips a brush, or sprinkler, in the holy water, and sprinkles it three times over the bell, saying, I baptize thee in the name of the father, the son, and the holy ghost.

Then the vessel, containing the oil, is opened, and the officiating priest dips the thumb of his right hand into it, and applies it to the middle of the bell, signing it with the sign of the cross. Then the twenty eighth psalm is sung, and the bell is crossed seven times, and dedicated to a particular saint. Last of all, the bell is perfumed with myrrh and frankincense, and the whole is concluded by a prayer, which is called, "the dew of the Holy Ghost."

According to the Romish writers, all these ceremonies point out some particular mysteries. Thus, the consecration of the bells, points out the duty of pastors; the washing with holy water, points out the sacrifice of baptism; the seven crosses, that pastors should exceed all other persons in the graces of the holy spirit; and that as the smoke of the perfume rises in the

the bell and fills it, so a pastor, adorned with the graces of the spirit, receives the perfume of the vows and prayers of the faithful. But some of their writers have carried the mystical meaning of bells still farther: Thus they tell us, that the metal signifies the strength of the preacher's understanding, and the clapper his tongue; the stroke of the clapper, the tongue's censure of vice; and that which holds the clapper, the moderation of the tongue. The wood, to which the bell is fastened, denotes the wood of the cross;

and the parts to which the wood is fixed, the oracles of the prophets. The iron by which the bell is fixed to the wood, points out the preacher's attachment to the cross of Christ. There are likewise several mysteries in the bell ropes; thus, the three cords of which the rope is made, points out the three senses of the scriptures, viz. the historical, moral, and allegorical. In the same manner the heathens discover mysteries in their bells, but the Turks will not suffer a bell in their places of worship.

An Account of the RELIGION of PEGU.

PEGU, is one of those provinces situated beyond the Ganges, and the established religion is paganism. In their sentiments, the people hold the same belief as was professed by some of the Christian heretics, particularly the Manicheans; for they affirm, that there are two supreme powers, the one good, and the other evil. For this reason, they sacrifice to the devil, as the author of all evil, and not to the good being, because they believe he cannot, or will not hurt them; thus they adore the devil, to procure his favour and indulgence, and to him, though under different images, they offer up their vows and prayers. They believe in an eternal succession of worlds, and that as soon as one is burnt up, another springs out of its ashes. They have such an exalted notion of the sanctity of crocodiles, that they believe such as are devoured by them, are carried up to heaven. They believe that apes have human souls, and that they formerly were men, but to punish them for some crimes they had been guilty of, the gods transformed them into their present shape. But the creature mostly adored by them, is the white elephant, and one of the king of Pegu's titles is, Lord of the White Elephant. All these creatures are served in dishes of silver, curiously gilt, and when they are led out for an airing, musicians play before them on different sorts of instruments.

As they walk along, six persons of distinction hold a canopy over them, and when they return, one of the king's gentlemen ushers waits with a silver basin, and washes their feet. The temples in Pegu are called *Varellas*, and are all built in the form of pyramids, having the bases very broad; and it is related, that in one of them, are no less than one hundred and twenty thousand idols, but probably, many of these are small, and perhaps some of them are no more than hieroglyphics, which is customary throughout most parts of the east. As there are many pilgrims who visit these temples, so most of them are endowed with great riches, and in the porch is a large font, where they wash their feet. Their first act of worship is to lay their hands on their heads, as a sign of reverence, due to the object of their adoration. Besides these temples, which in some

sense may be called their cathedrals, or capital churches, they have many smaller ones, which answer the same end as parish churches, and these are called *Kiacks*; but they are only the great ones that are visited by the pilgrims, for in them alone the grand sacrifices are offered, the chief idols have their altars, and the priests of the highest reputation reside.

As the devil is the grand object of their worship, so they have many altars erected in honour of him, and these are adorned with flowers, and sacrifices are daily offered on them, to appease his wrath, and obtain his favour. When they are seized with sickness, they make solemn vows, that if they recover, they will erect altars, and offer up sacrifices upon them; and some of their devotees run through the streets of their cities, in the morning before day light, with torches in their hands, and carrying baskets full of rice, exclaiming, that they are going to supply the devil with all sorts of provisions. Their intention in this, is to prevent the devil, for that day, from roving about seeking whom he may destroy.

If a dog happens to follow at the heels of one of these devotees, then they sincerely believe that the devil has given him commission to devour what they were carrying to the altar, and without farther ceremony, they throw it on the ground. Others never taste their victuals till they have thrown some part of it behind them, which is either eaten up by the dogs, or by devils, as they imagine; for they believe that dogs are sent as ambassadors from the devil. Nay, it sometimes happens, that when a fit of devotion seizes the master of a family, he will retire from his house for a whole month, taking his wife and children along with him, and leave the possession of it to the devil; and in all cases of that nature, the house is left very clean and genteelly furnished.

Throughout the whole of this kingdom, Monday is set apart for religious worship, and on that day their priests, whom they call *Talapoins*, preach sermons to the people in their temples.

They have likewise several solemn festivals, one of which is called *Sapan-Giache*, and is a kind of pilgrimage, which the king and queen, with

all the royal family, and a great concourse of people make to a place about twelve miles from the capital. On the morning of this festival, the king and queen set out in a triumphal chariot, so elegantly adorned with jewels and precious stones, that it dazzles the eyes of the spectators, who behold it with silent admiration. Another of their festivals is called *Sapan-Catena*, and consists partly in making small pyramidical figures to please the king and his wives. As the king is to be the judge of every artist's performance, so they all conceal themselves in different apartments, that none may see each others works before they are presented to the sovereign. Such of the performances as are most approved of, the king takes along with him, and this the artist considers as one of the highest honours that can be conferred upon him.

Another feast is called *Sapan-Daiche*, and it is properly one of their water festivals. The king, with all the royal family, sprinkle themselves with water, in which roses have been steeped; and all the civil, as well as the military officers, follow their example. Some of this water is thrown out of the windows, upon the heads of the populace as they pass along, but many of them are so regardless of it, that they keep themselves within doors. All their solemn festivals are regulated by the change of the moon, and they have one, called *Sapan-Donon*, on which day their watermen, or those who ply at their ferries, row for a prize, and whoever obtains it, receives a robe from the king, which he wears ever afterwards, when he attends sacrifice in the temple.

Their priests, or *Talapoins*, are not admitted into orders till they are upwards of twenty, and till they arrive at that age, they are brought up in proper schools, according to their own system of learning. Previous to their admission, they are strictly examined concerning the progress they have made in learning, and with respect to every article of their faith. They are obliged to swear, that they will renounce all the gaities of this world, and live in a state of celibacy, and this examination they go through several times. When the novice has gone through his examination, and obtained the approbation of his superiors, he is mounted on a fine horse, and led along the streets in triumph, with drums beating and music playing. This is their last farewell to all the pomp and vanities of this world; and as soon as they have put on the habit, they are conducted to a place resembling a convent, situated at a small distance from the town. This convent consists of a long row of cells, built on the side of the road, and each of them is about seven or eight feet high, but some of them are built in the woods.

These priests eat but one meal in the day, consisting chiefly of fruits and roots, all which they purchase with the money given them by devotees; for all our travellers tell us, they never beg. They have small buildings in the form of chapels, where they celebrate the change of the moon, and at that time the people send them what provisions they can afford. They have their heads shaved as well as their beards, their feet and right arms are naked, but they make use of an umbrella to screen them from the heat

of the sun, or from any inclemencies of the season.

When one of these priests dies, they keep his body several days, and make a public entertainment to his honour. The body is exposed on a scaffold, erected for the purpose, and the priests standing round it, perform several ceremonies, which may properly be called the funeral service. After this, odoriferous wood is piled round the scaffold, and the body reduced to ashes in the presence of the spectators. Such pieces of the bones as remain among the ashes, are carefully picked up, and buried in an earthen urn, behind the cell where the deceased resided, and the ashes are thrown into the river.

In their marriage ceremonies, they are like the heathens in many other nations, that is, in general, for in some particulars they differ. The bridegroom is obliged to purchase the bride from her parents, and lay down the money before he receives her; but as divorces are common among them, so the money must be returned if a separation takes place. In such cases, the husband sends home the wife to her relations, without any sort of formality, or so much as assigning a reason, and then the purchase-money is returned. The estates of those who die without issue, are seized by the king, and he is intitled to one third of the estates of those who have children. Some of the richer sort of persons in *Pegu*, purchase, for a small sum the daughters of the poor, if they are handsome, and although they are only kept for a short time, and then sent back to their parents, yet this does not in the least prevent them from procuring husbands.

Their customs are much more equitable than what takes place under the government of the Great Mogul, who seizes the estates of every one of his subjects at their deaths, without making any provision for their wives or children. The king never marries but one wife, but he keeps a great number of concubines, sometimes upwards of a thousand.

When the children in *Pegu* are born, they tie a little bell round their necks, and within the bell they put the tongue of a snake, and although this may at first be painful to the infant, yet custom and use render it familiar, and when they grow up, it is considered as an ornament. They likewise infuse paint, of a blueish colour, into the skins of their children, which instead of making them appear beautiful, has quite the contrary effect, and spoils their complexions.

The priests in *Pegu*, as in other heathen nations, act as physicians; and when a person falls sick, one of them is selected to attend him, and he is called *The Devil's Father*. This person being much esteemed for his knowledge, both of human and divine things, pretends to know what will be most agreeable and acceptable to the evil spirit, and he instructs the patient how to appease his anger. A grand entertainment is made for the devil, and the people dance to all sorts of vocal and instrumental music. They believe in the transmigration of souls from one body to another; but, at the same time, they imagine that when they have passed through several bodies, they will enter into a state of everlasting happiness.

When the king dies, two boats, with gilded roofs,

Engraved for D'HURD'S Religious Rites & Ceremonies of All Nations.



Remarkable CEREMONY of the BANIANs, on giving a Child its NAME.

Engraved for D'HURD'S Religious Rites & Ceremonies of All Nations.



CEREMONIES used by the People of PEGU, at their KINGS FUNERALS.

roofs, in the form of a pyramid, are prepared, and in the middle between them, a stage is erected, on which the body is laid, and exposed to public view. Under the stage, they kindle a fire, the materials of which are composed of the most odoriferous woods that can be procured. They throw into the fire fine herbs, so that the whole has the most fragrant smell that can be imagined. After this they let the boats sail down the river, and while the fire is consuming the body, the priests or *Talapoins* sing hymns, and repeat several prayers, which they continue doing as long as the fire burns. The fire being extinguished, they temper the ashes with milk, and having moulded the whole into a solid mass, throw it into the sea at the bottom of the river, but such pieces of the bones as are picked out of the ashes, are buried in the tomb erected to the memory of the deceased.

With respect to the funerals of the common people, there is a distinction made between them and the king. A funeral pile is erected in a field, adjoining to where the deceased resided, and the corpse is laid on a stage, in the middle of which is a dome, and sometimes a small pyramid. The stage, or litter, is then covered artfully over with gilt cane, and carried by sixteen men to the funeral pile. The relations and friends of the deceased follow the corpse, and after the fire has consumed the body, they make the priests some recompense for their trouble, and return home, where they have an entertainment that lasts two days.

At the close of the feast, the widow of the deceased, accompanied by the relations, repair to the place where the body was burned, and shed tears over the ashes. After which they gather up such pieces of the bones as have not been consumed to ashes, and bury them with every mark of sorrow and lamentation. The mourning of the women, as well as of the men, consists chiefly in shaving their heads; which mark of respect for the memory of the deceased, is reckoned the greatest that can be shewn, because nothing is so much esteemed by them as fine hair.

Much having been said concerning these idolators worshipping the devil, we shall here say something concerning what notions the antients entertained, respecting that being, who is considered as the grand adversary of mankind. Dæmons, or devils, are always by Christians, taken in a bad sense; and for this, we have the authority of our Lord and all his apostles. The heathens believed that devils had bodies as well as souls, and that although immortal, yet they had the same passions as men. They believed further, that they had power to foretel future events, and that all dreams happened in consequence of their superintending providence. They were to convey the prayers of men to heaven, and bring down the answer from the gods.

The Christian fathers had confused notions concerning dæmons or devils, for *Justin Martyr* often ascribes to them such actions as could not have been performed without a body. He says, that some of the angels, having received from God the government of the world, soon corrupted his law, and by the commerce they had with the posterity of Adam, they begot what we call devils; and in this sentiment he is followed

by many of the rest of the fathers. The Jewish Rabbies have strange notions concerning devils, and they say that the worship of them was the last species of idolatry. Some of them are of opinion, that there were a sort of devils, who often appeared to the children of Israel in the wilderness, under the shape of goats; but we have no proof that the Jews ever worshipped them, even at the time they were sunk into the grossest idolatry. If ever they did worship devils in the shape of goats, they must have learned the practice from the antient Egyptians, who considered those animals as sacred.

Minucius Felix, an antient Christian writer, acknowledges the existence of devils, which he seems to have taken from the poets; but he adds, that among philosophers, this was a matter of dispute: Socrates believed this doctrine, for he had always a dæmon or devil to attend him. The *Magi* in Persia, and other parts of the East, pretend to perform all their operations by the assistance of the devil, and they imagine that those unclean spirits lie concealed under images erected in their temples. Sometimes these dæmons or devils, are called *Genii*, and they are considered, not only by the Pagans, but likewise by the Mahometans, as beings employed to conduct the affairs of this lower world; and particular providences are (say they) intrusted with them.

Plato gives us the following description of the *Genii*. "They are spirits (says he) who never inhabit bodies, and one of them is appointed to attend every man upon earth, to be a witness of his actions; and that, when the man dies, the genius conducts his soul into the other world, and delivers in his evidence before the judge." Thus Horace says,

The genius only knows, that's wont to wait
On birth-day stars, the guider of our fate;
Our nature's God, that doth it's influence shed,
Easy to any shape, or good, or bad.

The antients had their *genii* for provinces, as well as for particular persons, nay even for trees, fountains, the sciences and forests. Sacrifices were offered annually, and sometimes oftener, to these imaginary beings, and many of the offerings were extremely costly. From a passage in Plutarch, it seems to have been a notion among the Greeks and Romans, that every man had two spirits to attend him. That justly celebrated writer tells us, that the evening before the battle of Philippi, while Brutus was sitting melancholy in his chamber, a monstrous horrid being appeared to him, and being asked what god or devil he was, the apparition answered, "I am thy evil genius, Brutus; thou shalt meet me at Philippi." Brutus, not in the least discomposed, answered, "I will see thee there;" and next day he lost the battle, and put an end to his life. It is certain, that Plutarch was not a credulous writer, but what truth there may be in this story, we shall not presume to say.

The Mahometans believe, that the world was inhabited by *genii*, many thousands of years before Adam was created, and that Elias was sent down from heaven to drive them into a remote corner. That ever since they have been employed as ministering angels to attend on men,

to preserve them from danger, and to conduct them through life.

When we read an account of so many people, both in ancient and modern times, believing in the existence of spirits, we cannot assign any other reason for the universality of such a notion, besides that of tradition: we are taught in the sacred scriptures, to believe in the existence of angels, both good and bad, although we are commanded not to worship them. Thus we read in Revelations, xix. 10. "And I fell at his feet to worship him: and he said unto me, see thou do it not; I am thy fellow servant." And again, with respect to the ministry of angels, we

have a clear proof, in Psalm xci. 11. 12. "He shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone." Many other passages might be adduced, but these may serve to shew, that the existence of spirits is a notion universally embraced by Jews, Christians, Mahometans, and Pagans. And it may serve to shew, that the doctrine of the immortality of the soul was never denied by any collective body of people in the universe, that it has been always an established principle, and that all our hopes, and all our fears, are regulated by our expectations of it.

The RELIGION in the Kingdom of SIAM.

THIS very extensive kingdom, is situated beyond the Ganges, but their religion is, in many respects, the same with those already described in that part of the world. In some things, however, they differ, and these are what we must now attend to. They comprise the whole of their moral law in five negative commandments, viz. "Thou shalt not kill; thou shalt not commit any manner of uncleanness; thou shalt not lie; thou shalt not steal; and thou shalt not drink any intoxicating liquor." Most of these precepts are the same with what we find written in the law of Moses, which may serve to shew, that natural religion is always the same, in all ages and nations, although often debased by rites and ceremonies of human invention.

Their priests, like those in Pegu, are called *Talapains*, and they are the sole keepers of the law, of which they are so tenacious, that they refused to explain any passages in it to some French Jesuits, who visited Siam, in order to convert the people. They reproached the Jesuits for exposing to public view, the images of their saints, and for saying mass with irreverence, and inattention. It is probable, the Jesuites never imagined to give offence to these heathens, but the latter, not comprehending the Romish ceremonies, might probably consider that as irreverent, which the Jesuits looked upon as sacred.

The grand object of worship in Siam is *Sommona-Codom*, of whom they give us the following account: They say he was born of a virgin, through the influence of the sun; and, that when the virgin found herself with child, she was so much affected, that she went and hid herself in a desert, in order to conceal her shame from the world. There, on the banks of a lake, she was delivered of a most beautiful child, but having no milk, wherewith to suckle him, and unwilling that he should die, she jumped into the lake, and set him upon a flower which blowed of itself, for his more commodious reception, and afterwards inclosed him in a cradle.

From the moment he was born, without the assistance of a tutor, he instructed himself, and acquired a perfect knowledge of all things relating to heaven, earth, paradise and hell, with all the mysteries of nature. He taught the people to believe that angels visited him, as he sat under a tree, and that they worshipped him. But, although he was born in such a miraculous manner, yet they tell us, he had a brother named *Thevatat*, who being jealous of him, conspired his downfall; but *Sommona-Codom* prevailed, and *Thevatat* was sent to be tormented in hell. They tell us further, that the guardian angel of the earth, whom they make a female, endeavoured to prevail with the enemies of *Sommona-Codom*, to adore him as a god; but they refusing, she squeezed her watery locks, and poured forth a deluge, which destroyed them.

Before *Sommona-Codom* began to aspire at the godhead, he had appeared five hundred and fifty times in the world, under various forms, and always assumed that which was the most beautiful at each period. He frequently laid down his life for the good of his people, and accustomed himself so much to mortification and penance, that he suffered a bramin to take his son and daughter from him, and put them to the most exquisite tortures before his face. He was so charitable, that he once gave his wife to a poor man who implored charity. Whatever an European may think of this benevolent action, we are assured, that the people of Siam consider it as one of the most illustrious virtues in his life.

After he had renounced the pomp and vanities of the world, he applied himself to all the austerities of a devotee. He fasted, prayed, and performed all the religious duties common in the country, and rose to such strength of body, and perfection of mind, that he overcame, in single combat, a saint of consummate virtue. He had the power to work miracles, and he could make himself invisible, in order to know what secret things were transacting in the world. He flew as swift as the wind, from place to place,

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in order to preach virtue and morality; but one day forgetting himself, he killed a man, for which he was put to death. The person whom *Sommona-Codom* murdered, was, what the people of Siam call, a heretic; for these idolators have heretics among them, as well as we Christians. It was not long before *Sommona-Codom* made his appearance again in the world, and the first thing he desired was, to eat the flesh of the hog into which the soul of him whom he murdered had entered, in order to be revenged on his murderer.

Accordingly, as he was teaching his disciples one day, a piece of the flesh of this hog was brought him, and he eat a part, but being taken ill with it, he told his disciples to build temples and altars to his memory, and then died. Ever since his death, he has enjoyed *Nireupan*, or perfect tranquillity, being subject to no sort of pain, trouble, or sorrow.

He left the print of his feet in three different parts of the world, viz. in the kingdoms of Siam and Pegu, and in the island of Ceylon. To those places, whole crowds of pilgrims resort annually, where they offer up their prayers to him. These pilgrims are permitted to see the bones of *Sommona-Codom*, but they shine with such resplendant lustre, that they cannot behold them a minute at a time.

Sommona-Codom had two favourite disciples, whose images stand behind him on his altars, but they are not so large as his. The one that stands on the right hand, once, at the earnest solicitation of the damned, turned the earth upside down, and took into the hollow of his hand, all the fire of hell, but notwithstanding all his endeavours, it was not in his power to extinguish it. He therefore implored *Sommona-Codom* to do this charitable office; but the god refused to comply with his request, telling him, that should mankind once shake off the fear of punishment, they would grow abandoned, and most abominably wicked. There is, in this sentiment, something in all respects consistent with natural religion, and the notions that we mortals form of right and wrong.

The people of Siam have a strong persuasion, that *Sommona-Codom* will once more return to visit them, and they expect that he will come under the form of an idiot, for which reason, whenever they see a stupid fellow, they treat him with Divine honours. They relate many strange stories concerning the jealousy that took place between *Sommona-Codom* and *Thevatat*; but they are not agreed whether they were brothers, or only near relations. *Thevatat* having entered into the order of priesthood, pretended he had it in his power to work miracles, and to assume whatever form he pleased. He had such an implacable hatred against *Sommona-Codom*, that he did every thing to vex and afflict him; but the sublime virtues of *Sommona-Codom* were such, that *Thevatat* soon lost many of his followers; and thus abandoned, he resolved to make his peace with him. To effectuate this purpose, he sent the following proposals to *Sommona-Codom*, viz. that his scholars should retire into the most solitary deserts; to live upon the charity and benevolence of well disposed persons, to be cloathed in rags, to reside no more in convents, but live day and night

under trees in the open air, and not to eat any sort of animal food. To this proposal, *Sommona-Codom* returned him this answer, that such austerities ought to be the result of freedom and choice, and that those who acted otherwise, were no better than hypocrites, and consequently he would not advise any of his disciples to follow those rules.

But notwithstanding all this precaution of *Sommona-Codom*, *Thevatat* led away above five hundred of his disciples; for which, when he died, he was condemned to endure the following torments: His head was thrust into a large iron cauldron, made red hot with the fire of hell. His feet hung down into the flames, and his whole body was impaled with an iron spit lengthways, and crossed by two others. They believe that these torments are not to continue for ever, but that they are to end with the regeneration of the sinner.

The people of Siam observe many festivals, particularly one in honour of their rivers, from which the fertility of their country flows. At such times they have boats on their rivers illuminated, and sacrifices are offered to *Sommona-Codom*. This practice is, in all respects, consistent with the idolatry of the antient Egyptians, who once every year observed a festival in honour of the river Nile. And as the Greeks borrowed their religion from the Egyptians, so we find many other heathen nations imitating their example. The Chinese have their goddess *Puzza*, the Egyptians had their *Isis*, and the Greeks imitated them in the worship of that imaginary being. In the same manner, the people of Siam have an annual feast in memory of the harvest, when they offer up thanksgivings to their idols, and march in procession from one place to another accompanied by their *Talapains* or priests, who have books of sacred music, which they sing in consort with such of the people as are able to join in the harmony.

They have so many pagods, that one cannot travel above a league without seeing one, and near them are always convents for their priests to reside. It is computed that there are above fourteen thousand pagods in the kingdom of Siam, but the principal, or metropolitan one, deserves a particular description.

Siam, the chief city of the kingdom of that name, has a most magnificent temple, in which there is an idol, dedicated to the honour of *Sommona-Codom*, made of massy gold, and said to be worth upwards of five hundred thousand pounds, and the king goes there to worship, on all solemn festivals. The form of the structure resembles a pyramid, which seems to have been the custom of many of the eastern nations, during the remote ages of antiquity. They have convents among them for women, and each of these is under the direction of a priest, to whom great respect is paid. Every priest who is head of a convent, is called a *Sancrat*, and, in some respects, has an affinity to bishops among the Europeans, for they ordain the inferior priests, and exercise all the high offices of the clerical order. When they are first advanced to that rank, which is always by order of the king, they are honoured with a new title, and receive a fine sedan, in which they are carried from place to place. But the highest mark of distinction conferred

conferred upon them, is an umbrella, which they are obliged to carry along with them wherever they go. These umbrellas are made of the leaves of palm trees, and the plaits are tied with a thread near the shank, and the shank itself is twisted into the form of an S, and they are called *Talapals*.

It is remarkable, that all these priests are supported by the bounty of the public, and by practising many austerities, they impose upon the deluded vulgar. When they preach to the people, they take a text out of the wise sayings of *Sommona-Codom*, of which they have a large collection, and it is called the word of God, and the perfect truth. In the sermon the priest expounds the mysteries of their religion to the people; and always concludes, by deducing some practical inferences, pointing out the nature and obligation men are under to practice moral duties. The men sit on one side of the temple, and the women on the other, and whenever a passage is quoted from their sacred oracles, they stand up in the most reverend posture, believing that the words are delivered by the Divine Being.

The natives of Siam have many fasts, but particularly when their rivers overflow their banks, and on these fasts, the rule is not to eat any thing after mid-day until next morning. After the harvest is over, the priests retire to the fields, where they lay all night under huts, made of the leaves of trees, and in the morning they return to their temples, where they offer up sacrifices, and perform their devotions. Their prayers are offered up with all the appearance of the most unfeigned devotion they sit upon the ground, with their hands lifted up, and clasped together, taking no notice of any other object besides the idol whom they adore. This idol, which is the figure of *Sommona-Codom*, sitting cross-legged on a table before the altar, is, on all such occasions, adorned with flowers, and perfumed by the priests, who consider this as one of the chief articles of their religion.

A Jesuit having asked one of their priests, where their god resided, the priest answered, "That for two thousand years, he had been in a state of happiness, and takes no notice of our affairs in this lower world."

To this the Jesuit replied, "If your God is indulging himself wholly in his pleasures, it is a seeming contradiction to suppose that he is at leisure to listen to your prayers." "God," said the *Talapoin*, or priest, "has commanded us to pray, and by that act of devotion, we testify our obedience to his Divine will."

All these priests are obliged to have their heads, lips, and eye-brows shaved, and this operation must be performed at the times of the new, and full moon. When the moon is at the full, the priests wash the images of their idols, and sprinkle them over with the richest perfumes.

This ceremony is not confined to their temples, for the priests also go to the private houses of individuals, and wash and perfume both the household gods and the people. In all cases of that nature, modesty is forgotten, and every sort of reserve is laid aside, which may serve to shew, that the manners and customs of the people of Asia are almost the same they were three thousand years ago.

It is a fixed rule with these priests, to get up in the morning, as soon as they can see the veins in their hands, left in the dark, they should kill some insect, for they believe that all these creatures have human, rational souls within them. As soon as they get up, they meet their superior, and go with him to the temple, or pagod, where they pray upwards of two hours, and the laity sing psalms, or hymns, without the assistance of a book, having learned them by heart.

All the people sit cross-legged in their temples, and at going in, and coming out, they prostrate themselves three times to their idol; and this practice is attended to, both by the priests and the laity. When the morning service is over, the *Talapoins*, or priests, go from door to door, to collect as much money as they can procure from the people. They stand at the door, without asking for any thing, and if no notice is taken of them, they retire quietly.

When they return home to their convents, they have breakfast set before them, but before they taste so much as one morsel of it, they offer up part to their idol. The remainder of the forenoon is spent in prayers and meditations, and in the afternoon they instruct their pupils in the principles of their religion. Towards evening, they retire about two hours to rest, and previous to their going to bed for the night, they sweep and cleanse the temples of their idol. Every man is at liberty to take upon him the office of a *Talapoin*, or priest, and he may resign it when he pleases, but a severe punishment is inflicted on every one who does any thing to oppose such as seek the sacred office.

When a young person desires to be admitted to the priesthood, he applies to the superior of a convent, and he, having examined him, presents him to the *Sancrat* for his approbation; when the young person is admitted, all his relations walk along with him in procession, singing hymns, and playing upon musical instruments. They likewise dance, and the whole is a scene of jollity, mirth, and sometimes confusion.

As they march along, they make several stops and pauses in singing, and as soon as they come near the gate of the temple, the young candidate is conducted in along with the priests, but the women, and other relations are prohibited from entering the place, it being considered as too sacred for them. When the candidate is brought into the temple, his eye-brows, head, and beard are shaved, and the *Sancrat*, or chief priest, gives him the habit of the order, which he puts on, having first thrown away all those robes which he wore, when a secular or layman. On such occasions, the *Sancrat*, or chief priest, uses some mysterious words, which are not understood by any but the candidate, and the priests, and then the young novice is conducted to the convent where he is to reside, accompanied by his friends and relations, who meet him at the door of the temple. A few evenings afterwards, the relations give a grand entertainment to the priests in the convent, but the young one is not permitted to be present, nor on any occasion of that nature, till at least one year afterwards.

Their Nuns have some privileges which the priests do not enjoy. Thus, if a priest is guilty of incontinency, he is burnt alive; but when a Nun suffers herself to be seduced, she is only

Engraved for D. HURD's Religious Pictures & Ceremonies of All Nations.



Celebration of the DAY of FORGIVENESS, by the JEWS in GERMANY.

only sent home to her friends, and they are commanded to see her severely whipped, after which she is discarded from the convent for ever. From what we can learn of these people, it appears evident, that they are much under the direction of their priests, who seem little better than a parcel of Pharisees and hypocrites; they endeavour to blind the people's understanding, and triumphing in their weakness, establish their own grandeur, promote the interests of their families, and procure considerable emoluments.

In swearing, in order to the performance of any stipulated agreement, each of the parties drink out of one glass, but if it is of a very sacred, and more than common nature, then each of them has a vein opened, and they drink of each other's blood. Like all other superstitious persons, and consistent with the ignorance which prevails in most nations, the people of Siam pay much regard to the groans and cries of wild beasts, and always prognosticate something of importance from them. This is a species of superstition, not confined to those Indian heathens, for we have too much of it among ourselves, although it is a dishonour to our nature, and below the dignity of our religion.

In all their temples or pagods, they have great numbers of images, and they bestow much time and pains in decorating them, for they consider them as endowed with Divine power, and they have likewise some in their houses. When their wives have laid in about a fortnight, they light a fire in the house, and smoke the walls all over, which fire is kept burning five days together, and this is called the purification of the wife. This ceremony being over, all the relations are invited to a grand entertainment, and the child is named by one of the *Talapoins*, after he has been washed clean in a river. The *Siamese*, like the Chinese, are continually seeking out some antidote against death, for they really believe it is possible for some men to live always, although daily experience might convince them to the contrary.

The *Siamese* imagine that elephants are perfect, rational creatures, and when the king sent a present of three of them to the king of France, a formal leave was taken of them. The king of Siam, attended by his great officers, whispered in the elephants ears, and wished them a good journey, and a successful voyage, entreated them not to be any way uneasy, but to divert themselves with the thoughts that they would soon have the honour to appear before the king, and enter into the service of a most illustrious prince, who would treat them with the greatest respect. They believe that the souls of elephants once inhabited the bodies of some illustrious heroes, and after a certain number of years, they will return to them again.

But this is trifling to the respect they have for the white elephants, for they are fully persuaded their souls resided formerly in some of their princes; and thus we find the kings of Pegu and Siam, both stiled Kings of the White Elephant. They look upon them as saints; and some of them are of opinion they ought to be worshipped. There have been many bloody battles between the kings of Siam and Pegu, concerning their rights to the title of the White Elephant, and

all this seems to be owing to their belief, that the last form assumed by *Sommona-Codom*, was that of a white elephant.

All the maidens are kept closely confined, without ever being permitted to come into the company of the young batchelors, till their wedding day; but notwithstanding all the restraints they are kept under, yet they will often have interviews, and frequently make a very bad use of them.

In all their treaties of marriage, the relation of the man makes the proposals to those of the woman, and for the most part, some discreet old matrons direct the young ones in their conduct. Three days before their marriage, the relations of both parties meet the bridegroom, and in his presence they fix what fortune he is to have with his spouse. The marriage being thus agreed upon, and the day fixed, they have a feast at the house of the bride's father, in a hall erected for that purpose, but at the expence of the bridegroom. After this, the young couple are conducted into a dark apartment adjoining to the house, where they remain some days, being visited only by their relations. The men are allowed to have concubines, but never any more than one wife at a time. Divorces are permitted in Siam when the parties cannot live happy together, but the wife's fortune must be returned, and the children are divided between them, if the number be even, but if there is an odd one, it is given to the mother.

The men and women are punished with death when they commit adultery; the man is stabbed dead by his own relations, and the woman is strangled by hers.

As soon as a man dies, they inclose his body in a wooden coffin, finely varnished over. Sometimes they make use of a leaden coffin, and it is always placed on a large table, in the middle of the house, and surrounded by the relations. In this manner the coffin is kept several days, and in the evening the *Talapoins* meet around it, sing hymns, and light up a great number of wax tapers. The substance of their hymns consists of moral reflections on death, and they pretend to have the power to direct the soul of the deceased, in his way to everlasting glory.

The body is then carried out to a field near one of their pagods, where it is burnt, and the ashes are enclosed within a fence, made of small canes, embellished with figures, drawn on small slips of paper, pointing out the most remarkable actions in the life of the deceased.

These funeral ceremonies are always in the morning, and the corps is followed by the relations, all dressed in white, and shewing marks of the sincerest sorrow. When the relations return home, they begin an entertainment which lasts three days, during which time they give alms to the poor. When the plague rages among them, they bury their dead, but when the flesh is consumed by the worms, they take up the bones and burn them.

The *Talapoins*, or priests, are buried in the following manner: The coffin in which the body is inclosed, is finely decorated with a variety of figures relating to the actions of the deceased, and laid on a funeral pile, round which they erect four columns, composed of wood, and richly

richly gilt. There are several lesser pillars, and the whole fenced round with a high enclosure of canes, with small images hanging to them. The processions on these occasions are by water, in a vast number of balons, or boats, filled with *Talepains*, and a prodigious number of the magistrates, and people of rank. It is an article in their religion, that the more costly they are in their funeral expences, the more advantageous will the soul of the deceased be situated in heaven, or in the body of one of the greatest monarchs on earth. In belief of this notion, they often ruin themselves to procure an expensive funeral. They are very sincere in their mourning, for none of them ever weep, except such as are really affected with the loss of a friend, or relation.

They have many romantic notions concerning spirits, and they often imagine themselves tormented by them. It is plain, that they consider the soul as immortal, but still they have some notion of its consisting of refined matter, far superior to the body, and that it has some shape or form, though they do not define what it is. They believe that when souls have passed through a vast number of bodies, they become pure from all manner of sin, and then they are taken up into the mansions of everlasting happiness. They believe that there are two angels in heaven, who register all the actions of men here below, and read them over to *Sommona-Codom*.

Before we conclude this article, it is necessary to say something concerning their pagods, or temples, in which they worship their idols. The word Pagoda, is Persian, and properly signifies a temple, where sacrifices are offered and idols worshipped. These pagods consist most commonly of three divisions. The first, is a large entrance under a vaulted roof, supported by stone columns, and all ranks of persons are permitted to go into it. The second part is open in the day, but shut at night; but none are permitted to go into it, except the priests. It is filled with a great number of figures of men, with many heads and arms, but the outer porch is adorned with figures of elephants and other animals.

The third, which may be called the most sacred part of the temple, is shut up with a very strong gate, and in it the image of the god is placed, adorned in the most gaudy manner, and illuminated with a vast number of lamps. Some of those pagods, particularly on the coast of Malabar, are built of marble; but those in Coromandel, of large stones cemented together.

The pagods in Malabar are for the most part covered with plates of copper; and some of those on the coast of Coromandel, are endowed with vast revenues, particularly at a town called Ramana-koil, and it is visited by many thousands of pilgrims annually. All these Indians, before they go into their pagods to worship, pull off their shoes and stockings, and wash their legs and feet in reservoirs, placed in the porch of the temple. In Calicut, the priests present holy water to all those who go in, for great part of their religion consists in ablutions or washings.

But besides these, great number of small ones are erected in the fields for the use of the peasants, who are obliged to attend to the duties of their station, in cultivating the ground. Many of these pagods are erected near the places where they burn the bodies of their deceased relations, and all of them have priests, who are supported by the free-will-offerings of the people. In antient times, the kings of India considered it as meritorious to build pagods, and settle revenues upon them, but one of those princes named *Vcinapati*, being in great want of money, made free with the sacred treasure of the pagod of Eswara, promising to restore it as soon as his circumstances would permit; but his successor, *Rama-Develo*, having attempted to seize a crown of gold from off the head of one of the idols, the persons who gave him this wicked council, died at the foot of the mountain on which the pagod stood, and soon afterwards, the king himself, according to their tradition, perished miserably. Some persons have ran into a mistake, concerning the word pagod, by imagining that the idol is meant, whereas, in all places in the East-Indies, it implies a temple, nor do the natives ever call their idols pagods.

The Religion of the People of LAIES, LANGIENS, or LAOS.

THE inhabitants of these countries believe, that there are sixteen terrestrial worlds, and that heaven is situated above them. They imagine that both heaven and earth are eternal, only that the former never was subject to any change; but that the earth has undergone a variety of revolutions. They say, that about eighteen thousand years before the reign of *Xacca*, or *Xequia*, the lower world of the sixteen, was destroyed by water, when a most holy mandarin of more than human extraction, descended from the highest of the sixteen worlds, and with one stroke of his scymeter, cut a certain flower which floated on the surface of the water, and

from that flower sprung up a most beautiful damsel, with whom the pious mandarin was so much in love, that he resolved to marry her; but her inflexible modesty rendered all his addresses fruitless and ineffectual.

The mandarin was too generous and just to force the beautiful maid to a compliance, and yet he knew not how to live without her; he therefore placed himself at a small distance from her, and admired her beauty from morning to evening, gazing upon her with all the tenderness of love; and by the miraculous force of his tender glances, she became the most joyful mother of a numerous offspring, and yet continued a virgin.

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When the children grew up, the mandarin considered himself as under an obligation of making some provision for them, and for that purpose, created that beautiful variety of beings which now replenish the earth, and then ascended into heaven, but could not obtain admittance till he had duly qualified himself by penance.

Before the earth was restored to its original state, four gods were appointed to preside over it, but three of them growing weary of the important task, returned again to heaven, in order to enjoy uninterrupted peace and tranquillity. *Xaca*, the only surviving god left behind, reigned some thousands of years, and then sunk into a state of rest. But he took care to instruct the people to erect temples to his memory, promising that he would fill them with his spirit, which would make an ample amends for the want of his personal appearance; and that he would breathe into their gods such divine influences, as would enable them to work all sorts of miracles. They add further, that those images, or statues, participated of the divine nature of *Xaca*, according to his promise when he left them, and from hence the worship of images, among the natives of the East Indies, took its rise.

They do not fix upon the number of years that the religion of *Xaca* shall continue established, but they believe that another god will arise and demolish their temples, break down their images, and burn their sacred writings; after which, he shall establish new laws, and a pure form of worship. They likewise assert, that there was a good understanding between *Xaca* and the god of the Christians. That the former made choice of the east to teach his sentiments, and the latter the west, to establish his religion.

From this it appears, that they have some traditions concerning Christ; for some of their priests told the Jesuits, that the God of the Christians made but a poor figure in the world, although his religion prevailed in many parts; and this is every way consistent with the gospel account of our Redeemer.

These people are very much addicted to superstition, and on some particular days, the statue of *Xaca* is brought out of the pagod, and exposed to the people, on a stage erected for that purpose, and there the devotees assemble and pay their adoration to it. Every worshipper must bring something along with him, which the *Talapoins* convert to their own use. Sacrilege, or the robbing of temples, is looked upon as the most horrid crime that can be committed, nor is any person permitted to speak irreverently of their gods. It is probable they have some traditional account of the fallen angels, for they believe that evil spirits once resided in heaven.

Their priests are called *Talapoins*, in the same manner as in Siam, and they are not permitted to enter into order till they are turned of twenty-three years of age, at which time they are very strictly examined, and if approved of, they are admitted into the order, with several very pompous ceremonies, which, in some respects, differ from those of the neighbouring nations. The novice sets out from the convent, dressed in the gayest habit that can be procured, and, mounting himself on an elephant, rides in solemn

procession to the pagod, or temple, where he is to make his last vows. Entertainments of a very luxurious nature, are kept up during the space of three days, but notwithstanding all that formality and ceremony, these priests have a right to lay down their habit whenever they please, and return again to the state and condition of laymen. The Jesuits, who never could gain any of these people over to be profelytes to popery, have represented them under the most odious colours, such as hypocrites, epicureans, and persons of the most abandoned characters.

The king is the sole judge of these priests, and when any of them commit odious crimes, they are condemned for life to wait upon his elephants. But still the king of the country is much afraid of them, because was he to treat them with too much indignity, they would at any time have it in their power to stir up a rebellion among the people; so popular are they in their public discourses, and such is the influence they have over the vulgar. On the fourteenth day of every new moon, these priests confess their sins, one after another, before their idols, beginning with the seniors, and ending with the juniors, and they wash themselves with consecrated water, in order to cleanse them from all their impurities. Part of their worship consists in presenting their idols with rice, flowers and perfumes; and besides these free-will offerings, they pray before them with beads in their hands, and light up wax tapers upon their altars.

These priests, or *Talapoins*, are divided into two classes; first, the seculars, and secondly, the regulars. The seculars are those who attend on public worship, in the cities and towns, and the regulars are a sort of monks, or hermits, who live, some in convents, and others in the woods, where they acquire great reputation for their sanctity, and the purity of their morals. The king regulates all their fasts and festivals, and decides in all such matters of controversy as take place among them. The morals of these monks, like those of the priests in the kingdom of Siam, are regulated by five negative precepts, namely, "Thou shalt do no murder; thou shalt not lie; thou shalt not commit adultery; thou shalt not steal; and, thou shalt not drink any wine." But notwithstanding the severity of the last precept, yet it is at any time dispensed with, in order to procure a sum of money from the person who solicits for it.

The people in these countries are allowed a plurality of wives, but those are best esteemed, and most respected, who, by subduing their passions, and bringing them under the government of reason, confine themselves to one. As for their nuptial ceremonies, they have nothing very extraordinary in them. Their chief care is to have their solemn engagements signed and attested by witnesses, and these must be persons of character, who have lived many years in the marriage state, in the most sacred bonds of inviolable love and true friendship.

The people believe in witchcraft, and that all disorders can be cured by magic, for which reason they have their enchanted plaisters, ointments, mysterious terms, and many other things of a surprising nature, according to their account of them. The priests sell these things at a most

exorbitant price; but this is never objected to by the people, who consider them as endowed with sovereign virtue, either to prevent or heal all manner of diseases.

The priests are likewise very expert in casting people into a profound sleep, and by that means to strip them of all they have about them, without being discovered. This is done by the power of an intoxicating draught, and the people have such an opinion of its Divine, or heavenly nature, that when restored from their slumber, they often give all they have to the priests. It is common with the priests to send an old ragged cloak to one of their patients, who has such an opinion of its sanctity, that he wraps himself in it, and believes that he will soon be restored to health. If he happens to recover, then he sends his best cloaths to the priest, that his holy word may sanctify them, so as to have the same efficacy as that of the old ragged cloak; but when all these means prove ineffectual, then the priests say, that the patient was destitute of faith.

In their funeral ceremonies, they differ in nothing from the people of Siam, and they all believe that the soul will transmigrate through many bodies for a vast number of years, after which it will be translated to heaven. It is not to be doubted but they worship *Sommona-Codom*, the god of Siam, because most of their ceremonies are the same, particularly their funeral rites, and indeed almost every thing else.

With respect to magic or witchcraft, there is, perhaps, not one single nation in the universe, where some belief of it cannot be found. We find it strictly prohibited, both in the Old and New Testament, and yet it is much to be feared, there are too many that live under the gospel dispensation, who believe in its existence. The antient pagans had a method of enquiring into the knowledge of future events, by addressing themselves to oracles in their temples; and they imagined the answer they received, was delivered by the soul of one of the deceased friends or relations. These addresses to oracles in order to procure an answer from the dead, might be delivered in any temple whatever, but some were considered as more sacred than others, and to these, many pilgrims resorted. The whole seems to have taken its origin from the pride or vain curiosity of men, who sought to know future events, which providence has wisely concealed from them. Men would be wretched creatures indeed, were they to be informed of all that is to happen to them in this world. They would sink under the terrors of the evil, they would neglect their duty as beings, whose dependance should be on God, and every thing here below would return to its original state of confusion. Those who believe in magic or witchcraft, give up the whole providence of God, by seeking to know what he has concealed from them, and by imagining that a finite being can pry into the secrets of infinity.

The RELIGION of the TONQUINESE.

THE people of *Tonquin* are divided into different sects, but they are all heathens, and their worship agrees, in many things, with that of the nations already described. Some of them acknowledge *Confucius*, the celebrated legislator of China, to be their religious father, and to him they offer up sacrifices, with other Divine honours; but the followers of this sect, are only those who are most esteemed for their learning in the sciences. The common people are, for the most part, followers of *Xaca*, whom some call *Chaca*, and others *Chacabout*. They give a very different account of this *Xaca*, from what is related in the preceding description of the religion of *Laos*, for they say that he concealed himself six years in a desert, where he compiled that form of religion which he afterwards taught to his disciples. He attempted to persuade them that there was not a Divine providence, that the soul was mortal, and that there was no such thing as a future state of rewards and punishments. In order to imprint upon the minds of the people a reverential regard for his character, he boldly asserted, that two angels or dæmons inspired him with those doctrines he was obliged to teach for the benefit of mankind.

Xaca likewise asserted, that all such as aspired to the highest state of perfection, should renounce the pomps and vanities of this world, to have

compassion on their fellow creatures, and to relieve the poor under all their distresses. They were to spend many hours in prayer and meditation, and endeavour, as much as in them lay, to subdue their lusts and passions. He likewise taught that all those who obeyed his precepts, although their souls were of a material substance, yet, after death, they would pass into other bodies, in which they would enjoy many pleasures to which they were strangers before; and this doctrine is so much like that of the philosopher Pythagoras, that probably they are both of one original.

There is in *Tonquin*, a considerable religious sect, called *Lanthu*. This *Lanthu* was a native of China, and a magician. He had so much art and assurance as to assert, that he never had a father, and he was seventy years in his mother's belly, who yet was a pure spotless virgin, and his disciples taught that he was the creator of all things. To the errors of *Xaca*, *Lanthu* added several of his own, but he gained the love and affection of the people, by his many acts of charity and benevolence, and by founding and endowing temples and hospitals.

They have in *Tonquin* three idols, for which they have a more than ordinary veneration. The first is the god of the kitchen, composed of three stones, in commemoration of three persons, who burnt themselves to ashes on the same hearth. The second presides over all the liberal arts, and

is worshipped in the dress of a Chinese, probably in memory of some learned man from China having first taught them the sciences. This idol is called *Tien-Su*, and such respect have the people for him, that no man will bind out his son as an apprentice to a trade till he has sacrificed to him, and put the boy under his protection; nor are any contracts, or agreements signed, without appealing to him. The third idol, known by the name of *Buabin*, is the god of buildings; and all structures, whether public or private, are committed to his care. He is to protect the houses from fire, lightening, thunder, wind, rain, or any thing by which they, or their inhabitants may be injured.

But besides these idols, the people of *Tonquin* worship the heavens, with the sun, moon, and stars, the four cardinal points, and the center of the earth. When they worship the north, they dress themselves in black, and their tables, altars, sacrificing instruments, and indeed every thing they use are of that dismal colour. When they worship towards the east, they are dressed in green; when to the south, in scarlet; when to the west, in white; and yellow when to the center of the earth. They likewise worship the meanest things on earth, as will appear from the following ridiculous circumstance:

Some fishermen having one day seen a billet of wood thrown on shore, believed that it was inhabited by the soul of some great person; they lifted it into the boat and carried it home, where it was worshipped, and temples were erected to its memory and honour. They traced its genealogy, and found that this *Log* was no less a personage than the daughter of one of the emperors of China. This pious princess had thrown herself into the sea, in order to bestow her royal benedictions on the people of *Tonquin*, and to accomplish her good intention without being discovered, she metamorphosed herself into a wooden billet. *Daola*, one of their idols, presides over travellers, and indeed they have their titular gods for the protection of every thing.

The *Tonquinese* have as many pagods, or temples as they have country houses, and each of those has at least two priests to offer up sacrifices, but some have upwards of forty, and all these are supported by the bounty of the people. They profess much humility, never begging for relief, nor do they accept of any thing besides what is absolutely necessary. If they have any thing to spare, they give it away to the poor, and maintain several widows and children, out of their own collections; a noble example for those of the purest religion to copy after.

They have grand festivals on the first and fifteenth of every moon; but, besides, they observe several holy days, in memory of the dead. In the sixth month, they celebrate the festival of their idol, *Tham-no*, who is the preserver of their corn, in the same manner as the Greeks believed that *Ceres* was. In all solemn festivals, they perfume their idols, and illuminate their altars. They believe in the art of divination, and nothing of importance is undertaken, without first consulting the magicians, who compose their looks and gestures in the most artful manner, in order to procure the respect of those who consult

them. Before he attempts to answer any of the questions proposed to him, he opens a book in a very formal manner, containing circles, characters, and whimsical figures, and then demands the age of the person who comes to consult him. He then tosses up into the air, two or three small pieces of brass, with characters on one side only, and if the sides with the characters fall towards the ground, then it is considered as a bad omen; but if they turn up, they denote some degree of success. If there are only two pieces, and they fall the reverse of each other, it is considered as an indication of something very successful. For the most part, these magicians are so artful, that they can throw the pieces so as to give hope to the person who makes the application; a practice common among the antient heathens.

In this country, there are witches who pretend to have a familiar acquaintance with the devil, and that, by his assistance, they can reveal what are the conditions of the souls of particular persons in the other world. These witches pretend to conjure up the souls of deceased persons, by the sound of a drum, and they have the art to counterfeit a strange voice, which the people believe is the soul speaking to them. These fortune-tellers, who appear to be arrant impostors, devote their own children to the devil, and they teach them to throw themselves into seemingly strong convulsions, to make the people believe they are possessed.

When a man is taken sick, they ascribe his malady to the first devil who entered into his thoughts. An attempt is then made to appease the devil, by sacrifices; but if they don't succeed, they have recourse to compulsion. The friends of the sick man take up arms, and surround the house, in order to drive the devil out of his quarters, and they believe, that when he is driven out, he is confined, close corked up in a bottle of water. When it is imagined that the sick man's disorder is occasioned by the malice of the ghost of one of his dead relations, the magician uses several charms to conjure the spirit to him, and when he has laid hold on him, he puts him up in another bottle, and places him beside the devil. There they are both confined for ever, if the patient dies, but if he recovers, the magician suffers them to escape. From this part of their ridiculous superstition, it is evident, that altho' in many respects, they believe in the doctrine of the immortality of the soul, yet they consider it as someway material; for if the soul is not material, it could not be confined by matter, or which is all one, corked up in a bottle.

When one of the natives of *Tonquin* returns home from a journey, in which he has met with some singular deliverance; or when any of them return home sick, wounded, or indisposed, they carry the upper garments of the persons to a cross way, and hang them upon a pole, then they offer seven little balls of rice to the genius, or titular god of the place, after which the balls are eaten by the persons in whose favour they were offered up. This practice was much attended to by the antient Greeks, who believed that some of their gods presided over the highways, in order to protect travellers. They have a very remarkable way of celebrating the

the anniversary of their birth days, particularly that of the king's, of which the following is a faithful account :

Seven days before the festival, the chief musicians repair to the palace, and form a choir of vocal and instrumental music, which continues till the feast commences. Several of the *Bonzes*, or priests assemble, and they begin with the chief priest's pronouncing several prayers, and then conjures the king's soul in the following words to inform his body: " Let the three souls " of our monarch," says he, with an audible voice, " assemble together and make one soul " to animate his body." After that they cast lots with two pieces of brass, and when they think the souls are arrived, the chief *Bonze* fastens them to the end of a stick, for the three souls to perch upon. At the same time they inform the king, that in a short time he must go to receive his soul, and prepare a lodging for it. The king then pulls off the cloaths he had on, and having dressed himself in every thing new, ascends a magnificent throne, while two thousand soldiers, as many horses, and twelve elephants are ordered to conduct his soul.

This numerous retinue conducts the soul to the throne, where the king receives it, as one risen from the dead. All his courtiers congratulate him on his resurrection, and the festival continues seven days. This is, perhaps, one of the most remarkable festivals in the world, and probably took its rise from a notion, that on the annual return of birth days, new souls, endued with the most sublime virtues, come to reside in the body.

On the first day of the new year, every house-keeper erects a long pole before his door, and fixes a basket to the top of it, embellished all round with fine paper, gilt and painted. The reason for this ceremony is, the *Tonquinese* believe that the painted paper has power to drive away the evil spirit, but were they to neglect so necessary an article in their religion, the evil spirit would torment them during the whole remainder of the year. On the last day of the year, all those who have had any disputes are reconciled, and they begin the new year in a state of friendship. In marriages, they must have the consent of their parents, if they are alive, but if they are dead, then they must apply to the nearest relations, and the marriage engagements must be signed, and confirmed before the judge, or governor of the place. They may marry as many wives as they please, but if they cannot support them from being a burthen to the community, then they are liable to pay a fine. On the evening of the wedding day, the relations of the bride conduct her home to the house of the bridegroom, where the first thing she does is to go into the kitchen and kiss the hearth, after which she prostrates herself on the ground, to acknowledge her humility and obedience to her husband.

The entertainments at their marriages, generally last nine days, unless the parties are extremely poor, and then three days are considered as sufficient. The law permits a man to put away his wife, but this privilege is not granted to the woman, and if a woman procures a divorce, it is attended with many difficulties. When a woman

is found guilty of adultery, she is turned out into an inclosure among elephants, where she generally starves, but for the same crime, the man can compound by paying a fine. The ceremony of a divorce in *Tonquin*, has something in it very novel to Europeans. When a man is inclined to put away his wife, he takes the sticks which they used at their meals, instead of forks, and breaking them in twain, each party takes one half, and wraps it carefully up in a piece of silk stuff; after which the man is obliged to return his wife all the money he received with her, and give security that he will take care of all the children they had while they cohabited together.

The cloaths they wear at their funerals are always white, but no part of them must be of silk. A father, or a mother, mourns for a child twenty-seven months; widows wear mourning for their husbands, three years; but a husband mourns no longer for his wife, than he thinks proper. Brothers and sisters, mourn for one another, one whole year. The lowest sorts of the people commemorate their deceased relations, and their ceremonies are according to the nature of their circumstances. For such as have done great things to serve the public, they erect altars and temples, on which they offer sacrifices, and they even celebrate the memories of such as have raised disturbances, fomented rebellions, and trampled on the laws; but this is not done for their honour, but to hold them out as objects of detestation, to all those who shall live in future ages.

But nothing can exceed the funeral rites of their kings, in splendor and pomp they even exceed imagination. They first embalm the body, and then expose it on a bed of state for sixty-five days together, during all which time, he is attended and served with as much splendor as if he was really alive, and the victuals, as soon as conveyed away from him, are given to the priests, and to the poor. Every one of his subjects is obliged to appear in mourning. All the officers of state are obliged to remain in mourning three years, nor are any public games allowed during the mourning, except such as are common when a new king mounts the throne, in the room of his predecessor. The dishes served up at the new king's coronation, are all varnished black, and he cuts off his hair, and covers his head with a straw hat. All the great officers of state do the same, and three bells are kept tolling incessantly, from the death of the king, till his body is put on board a galley, in order to be interred among his ancestors.

On the sixty-sixth day, after the death of the king, all things being prepared for his interment, by a proper officer appointed for that purpose, the procession begins, and the ground is strewed with flowers. The procession continues sixteen days, and at every quarter of a league, they make a halt near some huts, erected for the purpose of supplying the people and horses with provisions, and with fire to light their pipes. Two gentlemen of the king's chamber, march in the front, and as they go along they proclaim the king's name with all his pompous titles; each of them carries a mace in his hand, the head of which has a lighted torch

torch in it, and twelve gentlemen of the king's galleys draw a mausoleum after them.

Next comes the grand master of the horse, attended by two pages, who are followed by twelve sumpter horses, richly caparisoned, and led by pages, walking two and two. The elephants come next in the following order; the first four are mounted by standard bearers, the next four have castles on their backs, filled with soldiers, and the last four have cages on their backs; these cages are made of lattice-work, finely gilded and glazed. The car, or chariot, which contains the *mausoleum*, in which the king's body is deposited advances next, and is drawn by twelve stags, each of whom is led by one of the captains of the life-guards.

The new king, with his brothers, and all the princes of the blood, walk behind the car, dressed in long white robes, with straw hats on their heads; and they are followed by the princesses, with the king's musicians; and each princess has two ladies to wait on her. These princesses carry each a handful of the provisions that are to be used at the entertainment. The four principal governors of the provinces follow the ladies, each carrying a staff on his shoulder, and a purse at his waist, filled with gold and the richest perfumes. In these purses are contained the presents which are to be given to the deceased king, in order to defray his expences into the other world. The governors are followed by eight coaches, loaded with ingots of gold, bars of silver, cloth of tissue, and the richest silks, from a persuasion, that the deceased is to carry all these along with him.

The procession is closed by all the nobility and persons of rank, some on foot, and some on horseback; and as soon as they arrive at the brink of the river, there is a galley to receive the king's body, with many others to attend it. In the first of the two which immediately follow the corpse, are such of the great men of the kingdom who have consented to be buried along with their sovereign; and in the other, which is closely shut up, are the favourite court ladies, who have submitted to the same fate. The other galleys are transports, to carry all sorts of necessary provisions, with equipages and treasures. All these galleys are rowed from one creek to another, till they come to the most solitary place they can find, and the most difficult of access; for no persons are to know where the king and his illustrious victims are buried, except six eunuchs, who are sworn to secrecy in the most solemn manner.

When they come to the place appointed for the funeral service to be performed, several of the priests, who are indiscriminately named *Bonzes*, *Bramins*, or *Talapains*, approach, dressed in their white robes, and repeat several prayers. After this they sing hymns, while those who have voluntarily consented to die with their king, are employed in washing themselves, and preparing for their passage into the other world. The priests attend the funeral pile, upon which the king's body is laid, and on piles inclosed, built of wood, are the nobles, the ladies, elephants, horses, and treasures. Fire being set to the piles, the priests sing several hymns, and as soon as the whole is reduced to ashes, there is a deep pit made, and the contents are thrown into it; but no monument is erected in the place, lest the ashes of the dead should be disturbed.

It would be impossible to hear the cries of those victims without horror, were we not, at the same time, to consider how strongly prejudice operates on the minds of men, in favour of some particular sort of superstition, which has been in a manner deified by its great antiquity. But to this we may add, that the priests take care to employ so many musicians during the burning of the funeral pile, that the cries of the sufferers are drowned.

It was a just remark of the celebrated Paschal, that in all ages and nations, men are more attentive to false than to true religion. Whence does this contradiction arise? The answer is obvious: God hath made man upright, but he hath sought out many inventions. In nothing does the corruption of human nature appear more conspicuous, than in the regard men pay to false religion, while they consider that which is really pure as unworthy of their notice. This general accusation will not, however, hold good in all its parts, when applied to the heathens we have been writing of. They never heard the joyful sound of the gospel; they never saw the pure simplicity of Christian worship; nor did they ever hear the perfections of the Divine attributes explained. It is true, they have the same law of nature, by which all the heathen world will be judged, yet we find how meanly they have degraded it: but let us consider, that whatever punishment the Almighty may inflict on them hereafter, yet dreadful will be the condition of those nominal Christians, who, having the means of grace put into their hands, and the hope of glory presented to them, forget their God and their Redeemer, and trample upon all his mercies.

The Religion of COCHIN-CHINA, CAMBODIA, &c.

THE kingdom of Cochin-china, is situated without the Ganges, and the religion of the natives differs but little from what we have already described in Tonquin. They are gross idolators, and worship the meanest reptiles, and even inanimate things. The first article

of their religion consists in paying adoration to the souls of those who, in this life, were distinguished for some meritorious action, and their temples are adorned with their images. These images are artfully placed, some being high and others low, much in the same manner as the

pipes of an organ. This is done to point out the merits of the persons, and according to the height of the image, the degrees of worship are regulated, for those who are short are not to be treated with so much respect as those who are tall.

Between each range of these images, there is a dark opening, but no person can see how far it reaches. This their priests say, is the place where the eternal invisible God resides, and that he cannot be seen by the human eye. Being asked by a Jesuit, why they erected images, seeing they believed in one true God? they answered, that they did not set up the images as makers of heaven and earth, but they kept them to put them in memory of the virtues of great men, who could hear their prayers, and intercede with God for them. Through the whole of the country there are such a number of pagods, and in each of them several different idols, that one would be apt to imagine every family had two or three for themselves; but this is of great advantage to the priests, who are constantly employed in acts of devotion, in sacrifices, and other offices in those temples.

Such of the Cochin-chinese as live nearer the mountains, have preserved a greater purity in their worship, for they have no temples crowded with idols, but offer up their sacrifices on hills, or in groves, under the canopy of the heavens, and they pay great respect to the memory of the dead.

The natives of Cambodia, are, in many respects like those of Siam, for they adore the soul of the universe as the true God. They have a celebrated temple at *Ono*, in this kingdom, and to it devotees resort from many parts of the east; and the priests who officiate in it, pretend to give answers to the most difficult questions proposed to them. There are different orders of these priests, but all of them are distinguished by their dress. Some of them make a vow of poverty, and live only on the charity of well-disposed persons; while others, who chuse to accept of salaries, spend great part of their time in visiting the sick, and healing, by magic, different sorts of diseases. Some go from place to place, instructing the ignorant, and in doing all sorts of good offices to those who want their assistance. The medicines they give to their patients are extremely simple, and they are so nourishing, that they want no other sort of subsistence until they recover. When they think a patient is incurable, they tell him so, and desire him not to load himself with medicines; but when they think there are any hopes of his recovery, then they bid him not despair, as they have a medicine will cure him, and recover him to his former state of health. They accordingly administer their medicines, which they always carry along with them, and if the patient recovers, the priests are highly honoured; but if he dies, then his death is imputed to the anger of the gods, for some secret crime.

There is but little difference between the natives of Cochin-china, and those of Cambodia, nor indeed between them and those we have already described, concerning their marriages and funerals. Both admit a plurality of wives, and both tolerate divorces. They observe the

same rules of consanguinity in their marriages as are prescribed in the law of Moses, and what we Christians practise. Indeed they have many other customs resembling those of the Jews; which may serve to shew, that there was no great difference between the inhabitants of ancient nations concerning their religious rites and ceremonies.

If a man dies, the nearest male relation, unmarried, is to take the widow to wife, and in case either of the parties refuse to comply with this established custom, or rather law, then the offending party is fined in such a sum as he is seldom ever able to pay. Both men and women are punished in the same manner for adultery, and that is, by exposing them to the elephants; for they believe, that if they turn them out into a field where these creatures are grazing, such is their sagacity, that they will tread upon them till they are dead. It is certain, that an untamed elephant will tread upon any person who comes in his way, but he is so easily tamed, that there cannot be any great difficulty for these delinquents to screen themselves from him, and take shelter in some other part of the country.

We shall now proceed to describe their funeral rites and ceremonies, which, in some things, are nearly allied to those of their neighbours; but in other respects, rather more simple, and bearing greater marks of antiquity.

When a person lies at the point of death, all his male relations and friends crowd around his bed, with drawn scymiters and sabres, which they brandish around the patient, in order to drive away such evil spirits as they imagine are hovering around him, to seize his soul the moment it departs from his body. When a person of distinction dies, the priests, who are likewise the physicians, hold a consultation concerning the nature of the disorder, and when they think they have found it, they discover what evil spirit it was that inflicted it, and in the most formal manner, they condemn him to everlasting flames. But according to their notions, while they revenge themselves on the evil spirit, another is preparing to take away the life of one of the deceased's relations.

When the devil enters into the body of the next person who is to die in the family, the priests are sent for, and when they have been sometime in conversation with the patient, they give him a sleeping draught, which, for at least one day, deprives him of his senses. During the whole of that time they remain with him, and when the use of his senses and reason returns, the relations of the deceased are called in; then the priests tell them, that the person who lies sick saw the soul of the deceased, and points out, in a distinct manner, how he is employed, and in what state he is. This is a very artful trick, and serves to establish the power of the priests, while it darkens the understandings of the people, and keeps their minds in a state of subjection.

When a person's funeral is to be celebrated, an entertainment is provided, and all the relations, friends, and neighbours are invited; and on such occasions, they invoke the souls of their departed ancestors, praying them once more to return.

The third day of the feast, the body is carried to

to a stage erected before the door of the house, and the priests sing and pray around it, at the same time sprinkling it all over with consecrated water. The richest perfumes that can be procured are put into the mouth, and the body is laid into a wooden coffin, but not covered with a lid; then the procession begins in the following manner:

The male relations of the deceased walk first, after them follow the priests, singing a sort of litany, or rather different sorts of litanies; next the coffin is carried by some of the neighbours of the deceased, and the procession is closed by the women, dressed in white, and veiled, making the most hideous lamentations. When they arrive at the funeral pile, which is commonly in a desert place, near the banks of a river, or sometimes in a wood, the priests renew their singing, which continues about an hour, after which the body is a second time perfumed and sprinkled, and being laid on the pile, all the relations, one after another, touch it out of respect, and each repeat a short prayer for the repose of his soul; the priests then set fire to the pile, and they, with the relations, wait till it is consumed. The ashes are then buried in a grave, dug for that purpose, except a few small bones, which the widow picks up and puts into an earthen urn, mixed with flowers. These she carries home, as the precious remains of her husband, and deposits them near her house. Sometimes they are put up in a pagod, and it frequently happens, that if the relations are rich, then they build and endow a temple for the purpose.

Consistent with the nature of this work, which is to comprehend the whole body of divinity, whether historical, theological, or practical, we have already taken notice of some of the leading principles under different heads, and throughout the remainder shall continue to do the same. It is remarkable, that in all the nations we have hitherto treated of, some rites and ceremonies are used, with respect to marriage, and although it may appear that some of these are ridiculous enough, yet their universality points out their antiquity. But where shall we look for this antiquity? Is it to be found among the heathens? The answer is obvious, nor can there be any dispute concerning it. The heathens differ from each other in the nature of marrying, and yet there is no nation that we can hear of, where celibacy is established as a principle of religion. To understand this in a proper manner, we must have recourse to the sacred scriptures, where we read, that when God had finished the greatest part of the creation, he made man, and afterwards he formed the woman to be a help meet for him. It seems to have been the design of the Almighty, that men and women, as husbands and wives, should live in peace and society together, that they should be mutual assistants to each other, that they should propagate their species, and that they should, by the highest act of generosity, educate their children in the principles of virtue and religion. All this was appointed, that the government of this world should be conducted in a regular manner, and that when societies were formed, men might know the relation they stood in to each other, and to God.

Marriage is a contract, both of a civil and re-

ligious nature, between a man and a woman, by which they engage to live together in mutual love and friendship, for the happiness of each other, and that they may bring up their children useful members of society. The immediate descendants of Noah, after the deluge, seem to have had but a feint notion of marriage: for we are informed, that the first inhabitants of Greece lived promiscuously together, and that women were common to the men in general. However, when republics were established, and governments fixed, new regulations took place, and marriage was countenanced and encouraged, while those who abstained from it were treated with peculiar marks of contempt.

The Lacedemonians were particularly remarkable for their severity towards those who deferred marriage till advanced in years, and still more so to those who never married. Such persons were obliged to run once every winter naked round the *forum*, and to sing a certain song, which exposed them to the ridicule of the populace. Another punishment was, to be excluded from all the public games, in which the young virgins danced naked, and on certain solemn days, the old women dragged them round the altars, and beat them with their fists.

The Athenians had a law, that all those who enjoyed offices of a public nature, should be married men and have children; these being considered as so many pledges of their integrity, in discharging their duty to their country, and fellow citizens. This was certainly a just and equitable law, for those who live unmarried, cannot be supposed to have any great regard for the interest of their country, whereas, those who are married, seek to promote the public good, because their wives, their children, and relations, are all in one way or other connected with the event, and must stand or fall by the conduct of their parent.

Many of the antient heathens paid little regard to the laws of consanguinity in the marriage state, for we even find, that among the Persians, men often lay with their own sisters, and what is still more shocking, with their own mothers.

The Greeks were extremely regular, with respect to their marriages, and they took care to prevent every thing that might lead towards incest, which they looked upon as unnatural. It is true, women were often purchased; but if they were orphans, then the state was under the necessity of bestowing upon them a marriage portion, equal to what they might have expected, had their parents been alive.

The Romans, as well as the Greeks, never permitted polygamy, or a plurality of wives, but both gave too much liberty to such as sued for divorces. It is enacted by the first law of the twelve tables, that, "when a woman shall have cohabited with a man for a whole year, without having been three nights absent from him, she shall be deemed his wife;" from whence it appears, that the Romans considered living together as essential to marriage. By the second law of the same tables, it is enacted, "If a woman is found by her husband in adultery, or drunk, he may put her to death, but he must first consult her relations."

Among many of the antients, particularly the Romans,

Romans, it was considered, as in some measure, dishonourable for women to marry a second time; because they looked upon it as a breach in her first matrimonial covenant. This notion was carried so far, that it was imagined if ever the widow married, it would disturb her husband's repose, or as Justinian says, "the soul of the deceased husband is disturbed when his wife marries a second." All the antients, like the East Indians, whom we have already described, were extremely superstitious concerning the time when marriages should be celebrated, some being of opinion, that winter was the most proper season, while others fixed it for the spring, or summer.

Although we find no positive injunctions in the law of Moses obliging men to marry, yet the Jews have always considered it as an indispensable obligation, in consequence of the original words, "Increase and multiply." So that every young man, who did not marry before he was twenty years of age, was considered as one who was injuring the young women. There is in the Jewish Talmud, a very remarkable question relating to marriage, comprized in the following words, "Who is he that prostitutes his daughter?" The answer is, "He that keeps her too long unmarried, or gives her to an old man."

Poligamy was not forbidden by the law of Moses, for it appears, that great legislator formed most of his precepts upon the practices of the antient patriarchs. Thus we read that Jacob married two sisters, and that he had children by both. But still we find the Jews did not content themselves with this small allowance of two wives, as will appear to any one who reads the histories of David, Solomon, and many others. However, they made a particular distinction between the wives of the first rank and those of the second. The Jews were permitted, not only to marry among their own tribes, but also among those heathen nations around them, who had been circumcised, and therefore when we read of Solomon having married strange wives, who turned his heart away from the Lord, we are to understand such as had been born in nations where circumcision had never taken place.

That marriage is an honourable institution, we can have no reason to doubt, since we find that our Divine Redeemer was present at one, and it was there that he wrought his first miracle; and yet we find, that even during the

Apostolic age, soon after our Saviour's ascension, that there were many persons, under the name of Christians, who actually taught that men should not marry, which the apostle justly calls the doctrine of devils; with these heretics, who sprung from Simon Magus, the church had a long struggle, but at last they dwindled into contempt; nor was the notion revived till many years afterwards, when the church of Rome forbade the clergy to marry.

The primitive Christians laid several restrictions upon all those who professed the gospel, concerning marriage, such as forbidding them to marry with heretics, or such as were enemies to the faith. This injunction was founded upon the following words of St. Paul, 2 Cor. vi. 14. "Be ye not unequally yoked with unbelievers." but particular churches differed with respect to this sentiment. In some churches it was simply forbidden, as a thing rather dangerous than criminal, but in others it was accompanied with excommunication. It was, however, carried much higher, when the Christian religion received the sanction of the civil power; for we find by an edict of the emperor Theodosius, that it was made a capital felony for a Christian to marry a Jewish woman, nor in that age were marriages permitted, but by the consent of the church. Freemen were not to marry slaves, nor were widows to accept of a second husband, till one year after the death of the first. By the same law, a godfather could not marry the child whom he stood sponsor for, because it was supposed there was a spiritual relation between them. Some of the primitive fathers believed, that no man could lawfully marry after divorced from his wife, nor a woman after divorced from her husband, even in cases of adultery, which is one of the highest violations of the marriage vow; but the generality of the fathers were of a different opinion.

The Romish church has dignified the institution of marriage with the name of a sacrament; but the church of England, and indeed all reformed churches, reject that sentiment. The utmost respect, however, is paid to marriage, by all the protestant churches in Europe, and indeed by every virtuous person; for it has generally been found, that those who treat this ordinance with contempt, act as unworthy members of society; and the universality of it may serve to point out, that the Mosaic account of the creation is confirmed by daily experience, and by ocular demonstration.

The RELIGION of the PHILIPPINE ISLANDS, &c.

THESE islands, situated at the eastern extremity of Asia, are for the most part inhabited by idolators; for although the Spanish Jesuits have converted some of them to popery, yet the number is very inconsiderable. These idolators worship the sun, moon and stars,

and in some places they pay divine adoration to the devil, and frequently sacrifice to him, to testify the great obligations they are under for the riches he bestows upon them; for it appears, these people look upon the devil as the god of riches and money. But they have many gods or idols,

idols, both in public and private, and some of their ceremonies have a near affinity with what we often read of in antient history, concerning the Greeks and Romans. One of their idols, to whom much respect is paid, is called *Batala*, which signifies god the creator; for they believe that this idol made all things in the beginning out of nothing. They have another idol, the name of which signifies time, because they believe that he began with the world, and will at last put an end to it.

The worship of these heathens is wholly founded upon tradition, and preserved in songs and hymns, which parents teach their children to learn by heart. In these hymns, like the antient Greeks, they celebrate the heroic actions of their gods; for it is plain, that those idols whom they worship, are no more than the images of some of their ancestors, who, in former times, either made wise laws for the regulation of their conduct, or invented some useful arts and sciences.

In some of the smaller islands, they have no temples, nor altars, and all their worship consists in praying to the devil, whom they believe to be every where present with them. They are so much afraid of this evil spirit, whom yet they worship, that they never walk out, nor sit down at home, unless two or three, if not more, are in company; for they firmly believe, that if there is no more than one person by himself, then the devil will come and kill him. In some of these islands, they have no other form of worship, besides that of clasping their hands together, and looking steadfastly towards heaven. They call the Supreme Being *Abba*, which has induced many of our voyagers to imagine, that they are descended from the Jews, or Syrians, that being a title which, in the Hebrew and Syriac, signifies Father; and God is, with great propriety, called Father in Scripture. This supposition, however, must have something stronger to support it, before we can give it much credit, for most of the Asiatic nations use the term *Abba* as a father, and in many respects there is a striking similitude in their languages.

It is remarkable, that those who worship the sun, refuse to eat swine's flesh, but they offer hogs in sacrifice. This is done on very solemn festivals, and in the following manner: After a concert of vocal and instrumental music, two old women step forward and pay the most devout homage to the sun; for the women, particularly the old ones, act both as priestesses and magicians. The homage to the sun being over, they dress themselves in their pontifical vestments, and bind a ribbon round their heads in such a manner, that they appear to have two horns growing out of their foreheads. In the mean time they hold something in their hands resembling a girdle, and thus arrayed they dance, and play upon a kind of rural pipe, say their prayers, and pronounce some particular words with their eyes fixed on the sun; during this act of devotion, the hog that is to be sacrificed is bound fast to a stake, and they all dance around him. A flaggon of wine is next brought to one of the old women, who pours a cup full of it on the hog, performing, at the same time, some ceremonies suitable to the solemnity of the sacrifice. She then stabs the hog and lets him

bleed to death; they wash their musical pipes in the blood of the victim, and dipping one of their fingers into it, mark the foreheads of their husbands. But the most remarkable thing is, that although these people will not eat swine's flesh in their common meals, yet when the hog is killed in the sacrifice, the whole carcase is warmed a few minutes before a slow fire, and then the old women, the priestesses, cut it in small pieces and distribute it among the people, who eat it in honour of the sun. The bones, and whatever is left, are burnt, and the whole sacrifice ends with music and dancing.

These islanders, like most others, who are ignorant of the true religion, form a notion that they can know, from seeing the first object that presents itself to them in the morning, whether they will be successful, or unsuccessful in their undertakings during the remainder of the day. If they set out on a journey, and happen to tread upon an insect, they will return back to their houses. In their marriage ceremonies they have very little remarkable, only that they admit of a plurality of wives, one being superior to all the others. They believe in the immortality of the soul, but like most of those heathens already mentioned, they think it passes from one body to another. Those who are most addicted to superstition, make often deep incisions into their flesh, by way of penance for their sins; for they believe that the gods are pleased with them when they torment themselves.

In some of the Philippine Islands the people circumcise their children, but the rite itself is accompanied with such particular marks of cruelty as are shocking to be mentioned. Instead of cutting off the foreskin of the private parts, they force a nail into a particular part of the fundament, and this they do, that young men may be deterred from seeking after unlawful pleasures, especially while they reflect on the wounds in their bodies occasioned by this barbarous practice. It is likewise done in order to prevent youth from committing unnatural crimes, and we are told the practice itself was at first invented by the women, and this is not much to be wondered at, when we consider that nothing can exasperate a woman more than to hear that a man has debased himself below the dignity of the brute creation. This was the opinion of the antient Greeks, as appears from the following words of the poet,

Venus one only altar does approve,
For offerings by nature due to love.

In their funeral solemnities, they first burn the bodies of the deceased, and then bury the ashes, and upon the spot they generally erect a small pagod or temple, but if the deceased person's relations are poor, then a pole is generally stuck up instead of a pagod. Their processions to the funeral pile are rude, but solemn. As they have no priests, the old women, who act in that character, march before the corps, some playing on instruments, and others singing to them. The relations of the deceased follow behind the corpse, and the procession is closed by the servants and neighbours. The body being laid on the pile, several hymns are sung by the old priestesses, and the relations having kissed the
deceased,

deceased, fire is set to it, and the whole consumed. After this, the ashes are decently buried, and the relations return home, where they have an entertainment that lasts three days.

Near these islands are many others, where, in most respects, the manners and customs, both civil and religious, are the same, particularly the islands of *Ladrones*, which is a term of reproach given them, by those of the Philippines, and signifies *Rogues*; but why that name was given them, does not appear, perhaps, because some of them had been pirates, and plundered many of their neighbours. Their idols are wooden images, and their pagods, or temples, the hulks of old boats, or canoes, the fore part of which serves as an altar, and there the figure of the god is placed. They are so brutish in their manners, that they herd together as so many swine, and contrary to the custom of most other heathens, they know nothing of marriage; for all ranks of men and women lay promiscuously together, without any sort of distinction. They wear no cloaths in common, only that when they go to worship their idols, they have their private parts covered with the leaves of trees. Their worship for the most part consists in sacrificing hogs, in the same manner as in the Philippine islands, and they have some rude hymns, which they sing around the victim before it is slaughtered. But notwithstanding all the brutality we have mentioned, yet these idolators, when they go to their temples, are extremely modest; for should a man presume to offer any indecency to a woman, by uncovering her secret parts, he would have his lips and nose cut off; and many of our Europeans, who have visited those parts, have seen instances of this severity of punishment, which may serve to shew, that in some respects, decency is to be found, even among savages.

The *Marian* islands are the next in order to be treated of, and if we can believe the Jesuits, it will follow, that the inhabitants are the most wretched creatures in the universe, that they do not believe there is a God, and that they have neither altars, temples, nor sacrifices; in a word (say they) they have no religion at all. This assertion, however, of the Jesuits, is not to be credited, and, probably, took its rise from the circumstance of those fathers not being able to make any of them converts. The truth is, these people, like those in the other heathen nations around them, believe in a God, and the immortality of the soul; but admit, that it transmigrates from one body to another. They say, that when souls are properly purified, they go into everlasting happiness; but that such as remain impenitent, will be punished with eternal torments. Sudden death is considered by them as a sure preface of going into eternal misery; but if death comes on slow and lingering, in a natural way, then they believe that the soul will, after different transmigrations, go into paradise, and partake of all the delicious fruits with which that happy place abounds.

That they have no pagods, or temples among them, is certain, and so it is with many other heathens in the universe; but this is no proof of their being Atheists, and it is probable there are no Atheists in the world. It is a sentiment that can scarce ever take place in the heart of a ra-

tional creature; for how can a man believe in the immortality of the soul, and a future state of rewards and punishments, without acknowledging at the same time, that there is a Supreme Being.

These Islanders believe, that there are two angels attending on every person here below, the one evil and the other good; that the good one prompts them on to virtuous actions, but the evil one is continually instigating them to commit crimes, and that they are to be rewarded, or punished in the next world, accordingly as they obey the one or the other.

As they have no such ceremony as that of marriage among them, so their funeral rites are extremely simple; the body is carried out, and a pile of wood being erected, it is laid upon it, and reduced to ashes, and the whole of the ashes are thrown into the sea. The old women act as priestesses, but we do not find that they are entitled to any emoluments, probably, because they think it a most distinguishing honour to be admitted as mediator between their idols and the people.

The account we have given of these people, naturally leads us to enquire into the system of Atheism, which has been much talked of, but little understood. By an Atheist, is meant, one who does not believe the existence, or providence of God, and consequently has no religion at all, either true or false. There is reason to doubt whether there ever were in this world, rational creatures who could, by the perversion of reason, argue themselves into an opinion, that there was no God. It is true, we read of one *Theodorus*, who opened a school at Athens, to teach there was no God; but such was the public clamour against him, that, had he not made his escape, he would have been put to death. There were several other atheistical teachers in Athens, at different times; but it does not appear, that their doctrines made any impression on the minds of the people, who, instead of one God, worshipped many. Plato distinguishes Atheists into three sects, or classes; first, such as deny absolutely that there are any gods; secondly, those who allow the existence of the gods, but deny that they concern themselves with the affairs of this lower world, so that they give up all belief in Divine Providence; and lastly, such as believe that there are gods, but that they are easily reconciled to men, who have offended against them, or broken their laws. The heathens called the primitive Christians Atheists, which seems to have arisen from the notion that they worshipped a man, namely, Jesus of Nazareth; and likewise, because they would not worship the heathen idols, nor swear by the soul of the emperor, which was looked upon as an act of impiety, both by the priests and the laity, who knew nothing of the simplicity of the gospel.

Atheism, notwithstanding all the absurdities attending it, yet has had its martyrs. *Lucilio Vanini*, a Neopolitan gentleman, taught Atheism in France, about the beginning of the last century, and being convicted, was condemned to suffer death. When he was brought out to the place of execution, he was pressed to ask pardon of God, of the king, and of justice. He answered, he did not believe there was a God; as for the king, he had never offended him; and with

with respect to justice, it might go to the devil. His tongue was first cut out, and then his body was burned to ashes, April 9, 1619.

Dr. Tillotson, speaking of Atheism, says, "For some ages before the reformation, Atheism was confined to Italy, and had its chief residence at Rome. All that is mentioned of it in the

" history of those times, is to be found in the
" lives of the popes and cardinals, written by
" Roman Catholic authors; so that Atheism it-
" self seems to have been the spawn of the su-
" perstitions of the church of Rome, in her most
" deformed state."

The Religion of the MOLUCCA ISLANDS, &c.

IN treating of these islands, we include those of *Amboyna*, *Banda*, and the *Celebes*. Some of the inhabitants profess the religion of Mahomet, but of that we shall not at present take any notice, confining ourselves to the Pagans only. They worship the air, under the name of *Lanitho*, who is subject to another being, whom they call *Lanthila*; but every town has its *Nito*, or particular god, whom they consult in all things of importance, and they do it in the following manner.

Twenty or thirty persons having assembled together, they summon the *Nito*, by beating a small consecrated drum, whilst two or three of the company light up wax tapers, and pronounce several mysterious words, which they consider as able to conjure him up. After some time, one of the company steps forward under the character of *Nito*, and speaks in his name, telling them, that the god, or dæmon, has just entered into him. The first thing the people do, is to set victuals before him, and after he has eaten, they propose their questions to him, and he answers them. These superstitious ceremonies are public, but they have others in secret, and it must be attended to all along, that this *Nito* is an evil spirit, and they pray unto him as unto the devil. In their private worship, the master of every family is obliged to light up wax tapers in different parts of his house, in honour of *Nito*, and to set some meat before him, and he is to preserve some things consecrated by the evil spirit, which are supposed to be endowed with something having a supernatural power.

But notwithstanding all their rites and ceremonies, yet we are well assured, that fear is the leading principle in their religion; nor would they worship the dæmon *Nito*, were it not to pacify him, lest he should inflict some dreadful punishment upon them. Their ceremony of taking an oath is very remarkable. They pour water into a porringer or dish, into which they throw some gold, earth, and a leaden bullet. They then dip into this composition, the point of a sword, or an arrow, and give the liquor to the person who is to be sworn, to drink. This ceremony is attended with the most dreadful imprecations on all such as shall perjure themselves.

They have such an opinion of the power of the devil, that they believe he has emissaries,

employed to dig the dead bodies of their relations out of their graves; to prevent which, they keep a constant guard round their sepulchres, till they imagine the corpse is consumed; for it is their firm belief, that the dæmons, who take up the dead bodies, regale themselves upon them. In the island of Amboyna, there are some families, who pretend to have the power of witchcraft vested in them, from one generation to another; and these persons are a terror to all the rest of the inhabitants, because they believe, that they can, at any time, destroy them. In all these islands, the natives have very senseless notions concerning their first formation, which is not to be wondered at, when we consider that all their knowledge flows from traditional accounts, transmitted to them by their ancestors. It is asserted, that formerly they believed the world to be eternal; but whatever truth may be in that, they are now of a different opinion, or rather, they have so many opinions, that the whole may be compared to that midnight darkness, which hides every object from the eyes of men.

There are some of them so stupid as to believe, that they sprang originally from the hollow of an old tree, and some of their chiefs assert, that they are descended from the cocoa-tree; others believe, that they have descended from serpents, which has induced many learned men to imagine that they have some confused traditional accounts, in what manner our first parents eat the forbidden fruit. There are many heathens, who still worship serpents, and in the island of *Amboyna*, the women wear jewels set in gold, in the form of snakes, or serpents, which they look upon as sacred, and never touch them, but with the most reverential awe.

If these islanders meet accidentally with a dead corpse on the road, they return home again in the utmost hurry and confusion, especially if they have a young child along with them; for they imagine that the soul of the deceased hovers in the air near the corpse, and studies to do all the mischief it can to the living, but particularly to young children. In order, therefore, to prevent mischief, they tie little beads round the necks of their infants when they are about three or four months old, after which they believe that dæmons have no power to hurt them. As the small-pox often rages among them, they believe they are afflicted with it by the power of some evil genius,

genius, and that if they are not more than ordinary watchful, the body of the patient will be stolen away in the night and given to *Sagu*, a tree which they worship as a god. To prevent the dæmon from doing any mischief, they place a wooden image near the top of the house, where there is an opening, and no sooner does he see it than he flies away and roves about in the air, without the least hope of ever effecting his intended purpose. If they meet with a deformed or decrepid man, when they first go out in the morning, they return home, being convinced, in their own opinion, that should they proceed on their journey, some mischief would befall them before evening. They live in the continual dread of evil spirits, and to prevent their malicious intentions, they always keep some consecrated things under their pillows, and were they to neglect this they would be unable to go to bed so as to get any rest. They are so weak as to imagine, that a person can be bewitched with a look; and therefore they take care that their children are never brought into the company of persons, besides those whom they imagine to be their friends.

A young maid must never touch any sort of fruit that grows double, nor must such fruit be presented to a married woman, lest she should bring forth twins. They imagine that such women as die in child-bed, are turned into ghosts and spectres to frighten their fellow-creatures; and that they wander about invisible, in order to find out their husbands. In order, therefore, to prevent a person who has died under such circumstances from metamorphosing herself into one of these restless spirits, they clap an egg under each of her arm-pits before they bury her, and the deceased, imagining she has got her little infant under her arm, will never (they say) dare to stir abroad, lest she should let it fall. And that she may be the better secured from stirring, they stick a parcel of pins in her toes, and stuff cotton between them. They likewise clap saffron, in the form of a cross, to the soles of her feet, and tie her legs close together with thongs made of particular herbs. They put several sorts of herbs under the heads of sick persons, and beneath their pillows they place broomsticks or cudgels, that they may have it in their power to drive the evil spirits away.

In their marriage ceremonies, these islanders have nothing very remarkable; for as soon as the parties are agreed, which must always be by the consent of the parents, the bridegroom's father makes the nuptial presents, and the father of the bride invites them to an elegant entertainment, at which there is music and dancing, according to the custom of the country, and then the young couple retire. If the woman should not chuse to live with her husband after marriage, then she is obliged to return him all the presents she received from his father, after which she pours water on his feet, to denote that all those impurities are cleansed away which she contracted in consequence of her connection with him, and she, as well as the man, are at liberty to marry whom they please.

In some of these islands the young men are not permitted to marry till they have produced some of the heads of their enemies, as a testimony of their valour. But what is most remarkable, their

young men are not permitted to wear any sort of cloaths, not even so much as to conceal their private parts, till they have at least brought two heads, one to entitle them to wear cloaths, and the other that they may be allowed to keep a house. All these heads are laid upon a consecrated stone, which serves them instead of an altar, and there they are offered up as so many sacrifices.

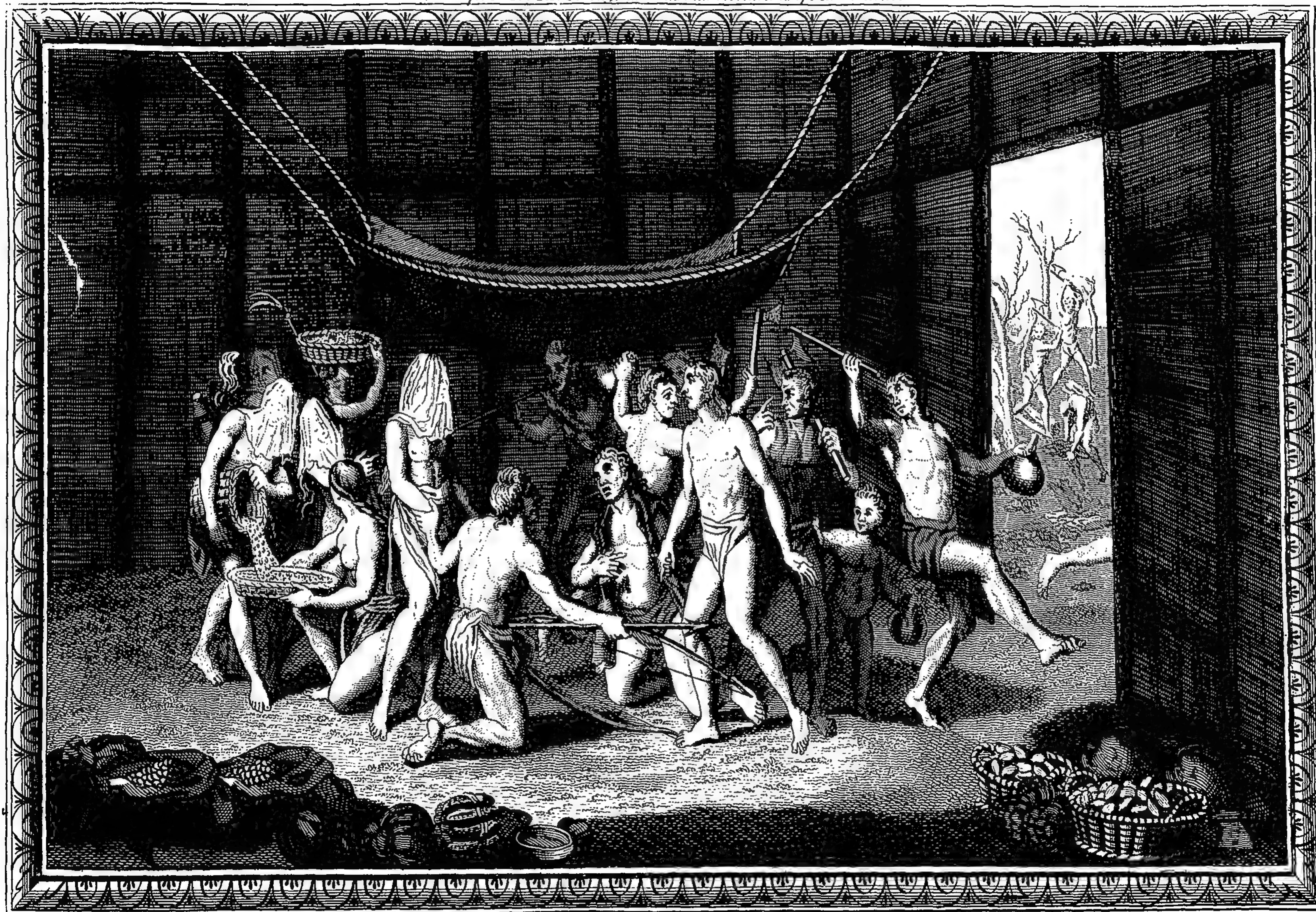
In their funeral ceremonies, they bury the bodies of the dead in the earth, and they watch the grave seven nights together, lest the devil should steal the body away; for they are fully persuaded that no injury can happen to them in the day. And during all this time, they make the bed of the deceased in the same manner as if he had been alive. Nay, they spread a table before the bed, and place victuals upon it. They imagine that the soul quits her tenement of clay with the utmost reluctance, and hovers for some time around it.

It has been asserted by some voyagers that these islanders were formerly men eaters, or cannibals; but of this we have no certain proof, and probably there are but few such wretches, if any at all in the world.

With all the customs above mentioned, they have some of a very extraordinary nature. When a prince, or chief magistrate dies, those who inhabit the other islands send ambassadors to attend the funeral solemnity, and likewise to present their compliments of condolance. When they imagine death is approaching, they swallow large draughts of opium, in order to stupify their senses; this serves to drown their tears, and make them forget all thoughts of eternity, or a future state. It is the same when they execute a malefactor; for they make him swallow opium till he knows not what he is doing, and then they crown his head with a chaplet of flowers, after which he is led out and put to death in a state of insensibility.

In their declarations of war against their enemies, they use several ceremonies of a formal, and solemn nature, and very much like what was practised by the Greeks and Romans, and by many other antient nations. They send a herald to the enemy, and when he arrives, he stands up in the most public place, where there are great numbers of people assembled, and with uplifted hands and eyes to heaven, he takes all the gods, earth, hell, and the souls of the dead to witness, that he has nothing more at heart, than doing justice to his country. He then repeats aloud the reasons why his countrymen have taken up arms, adding, that they scorn to take the advantage like cowards, but will meet them courageously face to face. Before they undertake any enterprize against their enemies, they have recourse for aid to several superstitious ceremonies, such as the flight of birds; but the most remarkable is, the striking a hatchet into the body of a tree, and if it falls out of itself, it points out that they will be successful, but if it remains fixed, then they lay down their arms, and refrain for that season from fighting.

They wear round their necks bracelets of glass, and on the appearance of every new moon, they cut a hen's throat, and dip these bracelets, which they call *Mamakus*, into the blood, and from the colour



6. MARRIAGE-CEREMONIES observed by the INDIANS of PANAMA.

colour of the glass when taken out, they pretend to foretell many future events. They use a vast variety of musical instruments on all their solemn festivals, and when on such occasions they go in procession, they dance naked behind the musicians. This practice is of great antiquity, for we find, that David, king of Israel, danced before the ark, and although it displeased his wife Michal, yet we do not find that any of the Prophets reproved him for it, which they always did on other occasions, when he displeased the Divine Being.

Although it is difficult to discover any relation between dancing and religion, yet among the Pagans it constantly made a part of their worship of the gods. It was usual to dance round the altars and statues; and there was at Rome, an order of Priests, called the *Salii*; they were dedicated to the service of Mars, and they danced on particular days, through the streets, in honour of their god, and had their name from that very ceremony. Indeed, religious dancing was so much the taste of the Pagans, that the poets made the gods dance along with the graces, the muses and virtues. When the Jews kept the feast of the golden calf, they sat down to eat and to drink, and rose up to play, which means to dance, and undoubtedly, they learned this in Egypt. *Arnobius*, an ancient Christian writer, asked the Pagans, if their gods were pleased with the tinkling of brass, and rattling of cymbals, or with the sound of drums and musical instruments. The idolators in other parts of the world, even to this day, have the same esteem for this custom, and the greatest part of the worship they pay to their deities consists in dancing. On the whole it appears, that dancing was first practised by the heathens in their temples, as a part of their religious worship, to point out their gratitude to their gods, either for general, or particular favours; nor have the Christians been altogether free from this custom. The Christians of St. Thomas, dance in honour of that saint, before which they cross themselves, and sing a hymn. The men dance in one apartment, and the women in another, but both observe the greatest decency. At present, however, there are but few of the Roman Catholics who pay much regard to this ceremony, and in all probability it will soon fall into disrespect and cease to be practised.

To the above account of the religion of these islands, we shall here add a description of the ceremonies used in the islands of *Borneo*, *Sumatra*, and *Java*.

The inhabitants who reside on the sea coast of *Borneo* are Mahometans, of whom we shall speak in the proper place, but those in the inland parts, are all Pagans. They pay divine adoration to the sun, moon, and stars, and their actions in life are regulated by the flight of birds. Therefore, if one of these birds that merit their attention, happens to fly towards them when they are going abroad in the morning, they return home, and stay within doors the remainder of the day. But on the other hand, if the bird directs her flight towards the road the traveller intends to take, it is considered as a propitious

omen, and an assurance of success. Their rites and ceremonies are so like those of the *Molucca* islands, that they are plainly derived from the same original.

In *Borneo*, the young men are not permitted to marry, till they have presented their mistresses with some heads of their enemies; and the same custom prevails in *Sumatra*, among such of the inhabitants as are Pagans; for the sea-coast is, for the most part, inhabited by Mahometans. In *Java*, all the inland inhabitants are Pagans, and believe in the doctrine of the transmigration of souls. They believe there are two gods, the one good and the other evil, and it is the evil spirit or devil whom they worship, from a principle of fear. They never address him, without presenting something at his altars, in order to prevail with him not to hurt them. Some of them were formerly even more stupid, for they worshipped, for the day, the first thing that presented itself to them in the morning. This was a species of idolatry, which perhaps never before took place in any part of the world; and we are told, that the Mahometans, who first settled among them, ridiculed them out of these notions.

When these Indians were first discovered by the Europeans, they were more barbarous than the inhabitants are at present, for whenever a person was taken sick, a magician was consulted, and if it was found that the patient was incurable, then he was immediately strangled, in order to put an end to his misery. In the same manner, they put all those to death, who, either through old age or infirmities, were rendered incapable of working for a subsistence. Their nuptial ceremonies were formerly celebrated in the following manner: The relations and friends of the bridegroom marched in procession to the bride's house, with drums beating and tinkling cymbals; some of them carrying horses tails in their hands, in imitation of standards; others carried swords, and as they moved forward, they fought a kind of mock battle. The women complimented them with the usual presents, consisting of different articles of household goods, and the bride, who waited at the gate with a pitcher of water, washed the bridegroom's feet, as a token of her future submission.

This part of the ceremony being over, the bridegroom and bride went into the house, but instantly joined the procession to the bridegroom's house; with this difference, that the young couple walked hand in hand together, the bridegroom's horse being led by a servant. In this manner the procession went on, and when it arrived at the destined place, the bride and bridegroom were conducted to a commodious apartment, and left for sometime by themselves. After this a grand entertainment was given; which generally lasted about three days. Many of these ceremonies are now fallen into disuse, but still the people are gross idolators. It is true, the Dutch, who have some settlements in those islands, have converted a few of the natives to Christianity, (tho' the number is very inconsiderable) owing rather to the pious zeal of the clergy, than to any assistance given by the merchants.

A fair opportunity presents itself to the Dutch, for the conversion of these idolators, they under-

stand their language, and the Dutch religion having few rites and ceremonies, these people having heard it explained, and been taught to read, would see the purity and simplicity of a form of worship, which could not be presented to them by the Jesuits. They are Protestants alone who should be sent to preach to heathen nations, for it signifies very little to change some ceremonies for others, and repeat prayers in a language they do not understand.

Vast success has attended the ministrations and labours of some Protestant missionaries, sent from

the churches of England and Scotland, from the Methodists, and the Moravians; but it is greatly to be feared, that there are too many European merchants, who, to acquire fortunes, would wish ignorance and error to prevail among their fellow creatures, who have precious and immortal souls as well as themselves. "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." Daniel, xii. 3.

The RELIGION of CEYLON.

THE inhabitants of Ceylon are all Pagans, for although some of them acknowledge there is one Supreme God, yet they allow of many subordinate ones to act under him; and this was the idolatry of the ancient Greeks and Romans. Thus they have gods for agriculture, some for navigation, for sickness, and for almost every thing. All their idols are represented by the most fantastic and monstrous images. One of these is formed like a giant, and by them called *Buddu*, who lived a very holy and penitent life. The inhabitants reckon their years from the time this *Buddu* lived, and as it agrees with the fortieth year of the Christian Æra, most of the Jesuits are of opinion, that he was St. Thomas the Apostle.

They add further, that this *Buddu*, who was not born in their country, died on the continent, and the time of his death agrees with that of the Apostle St. Thomas, although it is much more probable that he was a native of China, and perhaps the same person whom they call *Fo*, for we cannot depend on the truth of their chronologies. The tooth of an ape, which a Portuguese governor caused to be burnt, was formerly adored as one of *Buddu's*. In vain did the Portuguese attempt, by this means, to put an end to their superstition, and idolatrous worship; for they gave it out that the tooth made its escape from the hands of its enemies, and took refuge on a rose. It is the province of *Buddu* to watch over and protect the souls of men, to be with them in this life, and to support them when dying.

The devil is also worshipped here, under the name of *Jaca*, and their religious motives arise from fear. They often sacrifice all they have to this infernal spirit; and although the Jesuits said all they could to persuade them to desist from such abominable idolatry, yet it was all in vain; for ignorant as these people are, they made answer, that they sacrificed to the devil to procure his friendship and favour. They are extremely fond of miracles, otherwise they could not have believed that the tooth of *Buddu* made its escape from the fire, but they have others no less wonderful,

One of their pagods or temples, had been shut up many years, and totally deserted by the devotees, who formerly came to it to worship; for the king of the country had given out, that the image placed in it, was not capable of working miracles, and therefore he ordered his subjects to treat it with every mark of ignominy, to the no small loss of the priests.

The priests, however, who generally know how to be revenged on those who meddle with what they consider as their temporal interest, resolved to take part with their insulted god. One day, as the king went into the long deserted temple to mock at the image, the priests had so contrived matters, that the sovereign was like to have paid dear for his impiety. Fire issued out of the mouth of the image, his eyes sparkled resentment, and in his hand he held a scymiter, ready to plunge into the heart of the royal unbeliever. His majesty, conscious of his guilt, acknowledged it, begged pardon in the most supplicant manner, and adored the deity that threatened to punish him. The devotees thronged in crowds to the pagod; worship was re-established there, and the god was adored with as much fervency as ever. From that time, the natives of Ceylon have there worshipped *Buddu* as the guardian of their island, and of the whole universe; and they are of opinion, that the world can never be destroyed while this image stands in his temple. In sickness, in adversity, and under all sorts of afflictions, they make their addresses to this image, and in every house there is a basket of flowers devoted to his service, and kept to make a part of their freewill-offerings.

As there are elephants in this island, so they have an idol, whose head resembles the head of that creature, and this image is worshipped as the deity who bestows on mankind the blessings of wisdom, understanding, riches, and health. They have likewise figures of this idol placed on their highways, and public roads, in the hollow parts of trees; and near these figures are erected heaps, or piles, of stones, to put travellers in mind that they are places of worship, and every worshipper must add a stone to the heap. This seems to have

have been a very antient practice; for we read in Gen. xxviii. 18. that when Jacob saw the vision of the ladder, and the angels ascending and descending upon it, while he was journeying towards Padan-Aram, he took the stone he had used as a pillow, set it up, and poured oil upon it.

These people, also worship the sun, moon, and stars, and to that worship, they join the adoration of the devil, which is done in little rural huts erected in their gardens, and adorned with boughs and flowers, and all sorts of provisions are left in them for the devil to regale himself with. They summon the devil to make his appearance by beating a drum, but if he does not eat up all the provisions, then the remainder is distributed among the poor. Some of the priests in *Ceylon*, deny that the images are the gods themselves, but they imagine they are endued with divine virtues, and that they have the power of working miracles, as long as they are treated with reverence and respect.

They have three orders of priests, each of which is subordinate to, and dependant on superiors chosen out of the *Tirinanxes*, or *Terumwanfes*; the first are, properly speaking, the sole priests of *Buddu*, and the most eminent clergy of the island, all the great officers being selected from them. They have likewise a high priest, who is always a venerable old man; and as a mark of distinction and honour, wears a gold ribband, and a kind of fan, which bears a near resemblance to the *Talaput*, made use of by the priests of *Siam*.

These priests have a convent, situated in a pleasant grove, but none are admitted into their order, except such as are come of the best families in the island, and whose characters are irreproachable. *Buddu* is the saint whom these priests adore, and they are all dressed in yellow silk gowns, tied round their bodies, with sashes made of thread. They never suffer their hair to grow, but go always bareheaded. They are treated with the utmost respect, for the people fall down and adore them in the same manner as they do their idols; and, really, they are so highly conceited of themselves, that they never return the compliment, nor take any notice of those infatuated creatures who treat them with divine honours.

Wherever these priests appear, a mat is spread on the ground, and their seats are covered with a white linen coverlid, which is an honour never shewn to any, but to them and the king. They are not permitted to follow any mechanical employment, nor to marry, or even so much as to touch a woman. They eat but one meal a day, and if they indulge themselves any farther, it must be only in the use of a few fruits, rice, beans, pease, or such other innocent things. They are allowed on particular occasions to eat flesh, but they are not to give any directions concerning the killing of animals, that being considered as inconsistent with the nature of their order. Whenever they please, they may renounce their order and become laymen, which is attended with no other ceremony besides that of stripping themselves naked, throwing their cloaths into the river, and bathing themselves all over.

The devotion of the common people is very

advantageous to the priests, as will appear from the following particular instances, well known to all those who have visited the island of *Ceylon*: When a person begins to entertain serious thoughts concerning the salvation of his soul, he sends immediately for one of the priests, who visits him in the most splendid manner, attended by four servants holding a canopy over his head. The devotee makes an elegant entertainment for his priest, and presents him with as many valuable things as his circumstances will admit of. The priest stays two or three days at the house, and during that time sings several hymns, extracted from the books of devotion used in their temples, after which he explains the meaning of those hymns to all such as are present. When the priest departs, he blesses the devotee, and tells him that he may be assured of happiness hereafter, after which the whole company depart. It is remarkable, that these people who believe in the doctrine of the transmigration of souls, should be so earnest to know what will be their state hereafter; but then it must be observed, that there are many different opinions among them, without so much as one being consistent to the truth.

The second order of their priests are called *Koppubs*, but they wear no distinguishing habit from the laity, not even when they perform their solemn services, only that they wash themselves and put on clean linen. Each of them enjoys a small piece of ground, adjoining to their pagods, which they cultivate during their leisure hours, if the revenue of the temple is not sufficient to support them, but if it is, then they employ labourers for that purpose. The whole of their public service consists in offering up provisions to the idol, which they leave in his presence, and if he does not choose to eat it (which perhaps he never does) then the priests and musicians come and take it away.

The priests of the *Genii*, are the third order; they are called *Jaddefes*, but they have no fixed revenue, their subsistence depending on those devotees who come to worship in the pagods. These pagods are richly adorned with figures of all sorts of warlike instruments; but in the temple of *Buddu*, there are figures of men sitting cross legged, in yellow cassocks, having their hair curled, and their hands placed before them just like women; and these they say, are the spirits of departed saints. Some devotees who, are not priests, erect chappels for themselves, but in each of them they are obliged to have an image of *Buddu*, and light up tapers or wax candles before it, and adorn it with flowers. Their principal days for public devotion are Wednesdays and Thursdays, and the purport of their petitions are, that God would be pleased to bless them, and preserve them in health, to keep them humble in prosperity, and support them in adversity. Their prayers are seldom directed to the Supreme Being, but to him, through the mediation of a subordinate deity. When none of their entreaties will prevail, they offer up a red cock to the devil, and this they perform in the most gloomy part of a grove, where they believe the devil is ready to accept of it, guarded by great numbers of his imps and attendants.

They

They have two sorts of solemn festivals, first, in honour of *Buddu*, whose peculiar province it is to take care of, and preserve the souls of men; secondly, in honour of those gods, who govern the universe and all things pertaining to this life. These earthly gods are called *genii*, and their festivals have not much in them remarkable. When the people are assembled together, the priest holds a painted staff in his hand, adorned with flowers, and the people fall down on their knees before it. When the people have made their offerings to the staff, the priest lays it upon his shoulders, and at the same time, covers his mouth with a linen cloth, lest his breath should pollute the sacred ensign of his order. He next mounts on the back of an elephant, covered with linen, and rides in the following manner through the city:

Forty or fifty elephants, adorned with little bells, open the procession, and these are followed by several men, disguised like giants. The next part of the procession consists of drummers, trumpeters, and all sorts of musicians, followed by a select band of women, who dance to their different tunes. The priest makes his appearance next, mounted on his elephant, with his sacred staff in his hand, and this is considered as an emblematical representation of the great Creator of heaven and earth. Behind the chief priest, walks one of an inferior rank, with a long pole in his hand, at the end of which is fixed an umbrella, which is held over the pontiff's head, to screen him from the heat of the sun, from the rain, or from any inclemency of the weather. There are two other elephants, one on the right hand, and one on the left, and on the back of each of these are two priests. The two priests who ride foremost on the elephants, represent gods of an inferior rank, and the two behind, hold umbrellas over their heads. These priests are followed by several female attendants, who fan them, and drive away the flies, and after them march some thousands of devotees, three a-breast, walking on flowers, with which the streets are covered.

This festival is observed fifteen days together, during which time their images are set before the gates of their pagods, that the people may bring their oblations to them, and the houses are illuminated in the night, and covered with boughs in the day.

The feast begins with the new moon, and about two or three days before her full, a great number of sedans are ranged at the doors of the pagods, filled with relics, and near each of them is placed a large silver chalice, as a testimony of veneration for the gods. As soon as the moon is just upon her full, all the devotees repair to the river, to fill their chalices with water, and then they deposit them in their pagods. This holy water remains in the chalice till the next year, when it is again filled; and besides this feast, they have another in November, which consists in planting tall pales around the pagods and illuminating them from top to bottom. This festival begins when the moon is at the full, and continues seven days; but it is not so solemn as the other already mentioned.

Buddu, the god of souls, is represented by several little images made of silver, brass, stone, or white clay, and these are set up in almost every

corner, even in caverns and on rocks, to all which piles, the devotees carry a variety of provisions, every new and full moon throughout the year; but it is in March they celebrate the grand festival of *Buddu*, at which time they imagine the new year begins. At this festival, they go to worship in two different places, which have been made famous by their legendary stories concerning them. One of them is the highest mountain in the island, and called by the Christians, *Adam's Peake*; the other is in a place where *Buddu* reposed himself under a tree, which planted itself there for the more commodious reception of the deity, who, when he was on earth, frequently amused himself under its agreeable shade, and under that tree, the pagans in Ceylon adore their *Buddu*, whom they really believe to be a god.

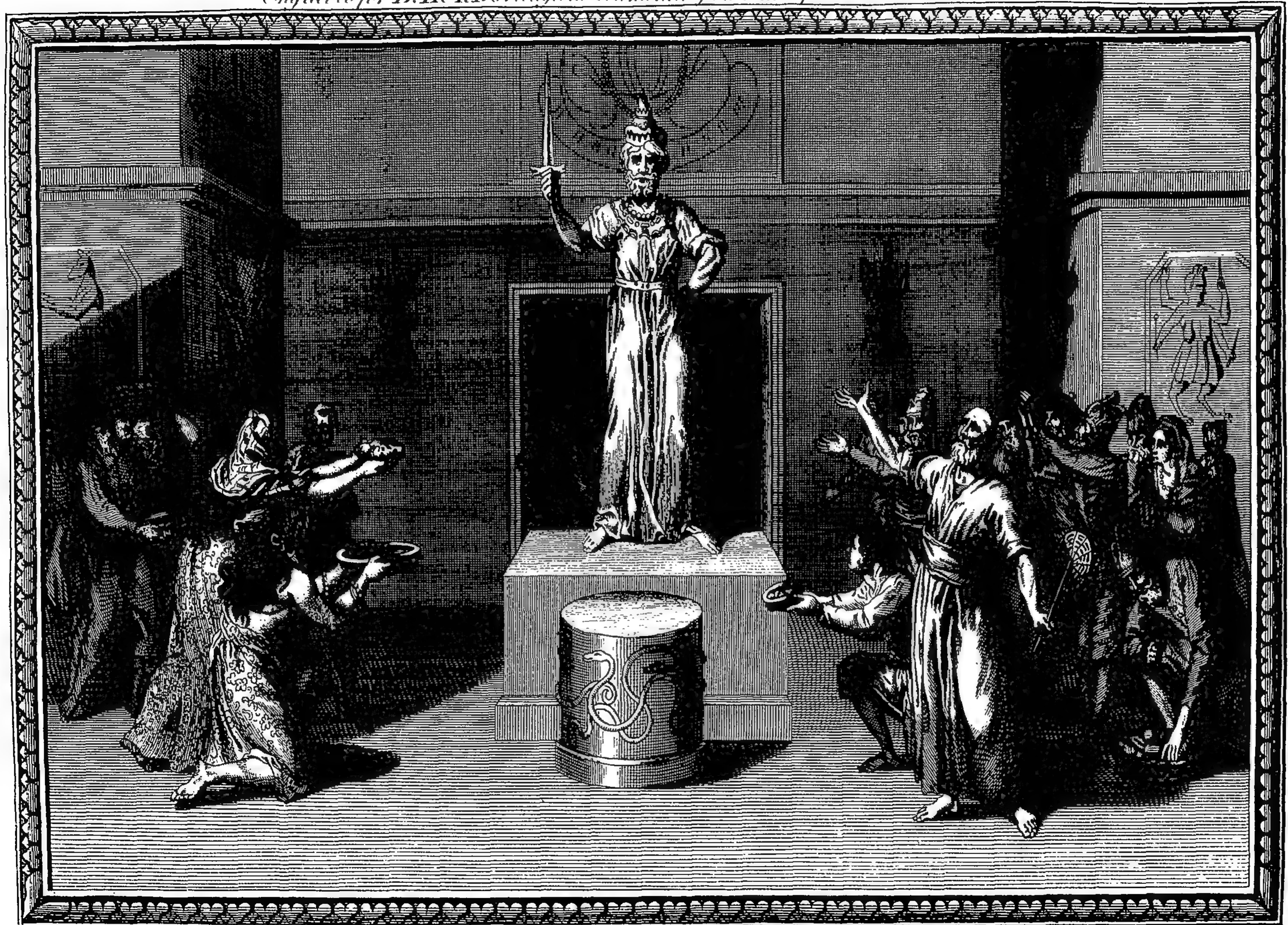
They have such a veneration for this place, and especially for the tree, that they go in pilgrimages to it, and such as are not able to reach that sacred place, get as near to it as possibly they can, and enter the first pagod they come to on the road, where they worship with their faces towards the sacred tree. This tree is surrounded with cabins, cells, huts, and tents, besides several larger edifices of different materials, which are divided into various apartments for the more commodious reception of separate families. The devotees are accompanied by a train of dancers, who perform several antic gestures, much in the same manner as is practised by our merry-andrews on stages.

When *Buddu* ascended into heaven, he left the impression of his sacred foot on a rock, which these islanders beautify and illuminate, and leave their oblations for the use of the priests. There are, in many heathen nations, traditions of a similar nature; thus we read of the miraculous print made by the foot of Hercules, and we have already mentioned the tradition concerning *Sommona-Codom*.

Near *Adam's Peake*, there is a spacious plain separated from the rock by small rivulets, in which the Pagans bathe themselves with much devotion, and afterwards wash their linen and cloaths, being firmly of opinion, that by such ablutions they wash away all their sins. Thus purified, they climb up the sacred hill by the assistance of iron chains, fastened thereto for that purpose. On the summit of this lofty mountain is to be seen the print of a man's foot, well proportioned, but of a most gigantic size. Beside it stands a temple, and contiguous to it is a place of residence for a priest, who receives such oblations as the pilgrims bring along with them, and he relates to them the miracles wrought by the foot, and the pardons procured by visiting it.

Another article of their religion is peculiar to women alone, who go from door to door with the image of *Buddu* in their hands, calling out as they pass, "Pray remember *Buddu*." The meaning is, that will enable them to sacrifice to the god. Some of the people give them money, others cotton thread, some rice, and others oil for the lamps. Part of these gifts they carry to the priests of *Buddu*, and the remainder they carry home for their own use. Some of the people are so devout, that they have images of *Buddu* carved at their own expence, but he

Engraved for D. HURD's Religious Ceremonies, Customs of All Nations.



Ceremonies of Adoration paid to the Idol BUDDU, the Guardian Deity of CEYLON, an Island on the Indian Sea.

is never considered as a god, till his eyes are compleated, and then he is carried to the pagod in triumph amidst the acclamations of the people. Sometimes he is carried from house to house, and a collection made for the carver, to reward him for his ingenuity, and when the priests have consecrated it, the god is placed in a nich in the temple.

When they are taken sick, they devote a red cock to the service of one of those inferior spirits, called *Genii*. The priest then offers this cock to the evil spirit, telling him, that it is given him only on condition that he will restore the sick man to health. The cock is then let loose, but with a mark upon him, so as to know him again; and if the sick man recovers, the cock is left with the priest in the temple, who promises to kill him for *Buddu*, but if he does not recover, then the spirit is obliged to go without his hire. They believe that all the sacrifices they offer to these *Genii*, are by them carried to *Buddu* in heaven; but the truth is, the priests keep the whole to themselves. In order to discover whether a good, or an evil spirit, be the cause of the patient's illness, they make a bow of the first little stick they can find, and on the string of the bow, they hang a small chissel, and holding the bow by the two extremities, pronounce distinctly the names of all the gods and devils. When the spirit is named, who is the immediate cause of the distemper, they believe the bow turns round, which no doubt but it does, but then it is by the assistance of the person who holds it, and who would have the blame to fall upon whatever god or devil he thinks proper. To illustrate this, we have a curious anecdote in Mr. Hanway's travels into Persia.

He tells us, that after he had been robbed, he travelled above three hundred miles over the snow, to the place where *Nadir Shab*, commonly called *Kouli Khan*, had his camp, and in his company were many state prisoners, who were to be examined by the sovereign. As they travelled along over the snow, they took small sticks and set them upright on one end, believing, that accordingly as the stick fell, their fates would be determined. "But," (adds Mr. Hanway,) "I observed, they always made the stick fall as they wished." So much by way of digression, but to return to the subject.

As the people of Ceylon are divided into clans or tribes, so they are all obliged to preserve their distinctions, those of one tribe not being permitted to marry into another. When a man courts a maid in order to marry her, she tells him upon what condition she will be his, and if it is agreeable to him, she communicates the whole to her parents, in order to know their pleasure, and procure their consent. If the parents consent to the conditions, an elegant entertainment is provided, according to the fashion of the country, and the circumstances of the persons. The husband lays with his bride the first night, and if he has any brothers, they lay with her one after another, so as the number of brothers does not amount to eight, all to the number of seven being admitted, and all above excluded.

But it appears that this ceremony is only practised in some particular places in the island; for in others it is different. Thus, in some places

the parents make up the match, and when every thing is agreed on, the intended bridegroom sends the wedding cloaths to the bride, with such presents as are common on these occasions. A day being appointed for the wedding, he makes the bride a formal visit, attended by his relations and friends. The priest, having tied the thumbs of the young couple together, repeats some prayers, after which they eat off one plate, to denote equality of condition, and then retire to bed. Next day, after dinner, the husband conducts his wife home to his own house, and what is remarkable, she walks in the front, the rest of the company following after. But they have still another form of solemnizing their marriages, which may serve to shew, that they are not all of one opinion in matters of a religious nature.

The bridegroom takes hold of the end of a large linen cloth, with which the bride is covered all over, and wraps it round his waist. Then she takes hold of the other end, and thus linked together, a large quantity of water is poured upon both, and wets them to the skin. This concludes the marriage ceremony, which lasts no longer than both parties can agree, for they may separate when they please, and both are at liberty to marry again, only, that if there are any children, the husband is to provide for the sons, and the wife for the daughters. Two brothers may have one wife in common, if they live in the same house, and the children are reputed to belong to both. This practice, however, seldom takes place, for it will appear to every one acquainted in the least with history, that although the heathens are, in many respects, destitute of the knowledge of natural religion, yet they observe some things peculiar to the rites of society.

In their funeral ceremonies, they differ as much as in those relating to marriage. Thus the better and more opulent sort of persons burn the bodies of their dead, to prevent the worms from feasting on them; but the poor observe very few ceremonies in their interments. Those who perform the friendly office for them, are obliged to wash themselves after the ceremony is over, for every person who touches a dead body is looked upon as polluted. The bodies of the poor are laid in the ground, with their heads westward and their feet towards the east; and this practice, which is almost universal, seems to have taken its rise from the worship of the sun, who, the greatest part of the year, makes his first appearance in the east; for it can never allude to the promise of a Redeemer, who was to be a star from the east, unless we can be lead to suppose, that the land of Judea is more to the eastward than any country in the world, which is inconsistent with practical knowledge.

With respect to such bodies as are to be burnt, they are first washed clean, and afterwards embowelled, the cavity being filled up with pepper, and several rich spices and perfumes. It is then lodged in a tree, made hollow in the inside for that purpose; nor is any person permitted to come near it or touch it, till such time as orders arrive from the king, commanding it to be burnt. If the order is delayed for any considerable time, and the smell becomes offensive, they dig a hole in the floor, and inter it till his majesty thinks proper to grant them permission to have it burnt.

When the order arrives, the body is carried out to the funeral pile, and after it is consumed, an inclosure is thrown up round the ashes, and the ground is hedged about and sowed with grass; but such as die of the small pox, or any contagious disorder, are burnt immediately, lest the infection should prove fatal to others.

When a man of rank dies, his relations send for a priest, who spends whole nights in singing hymns, and praying for the repose of his soul, and the spiritual father is elegantly entertained, and receives a gratuity for his trouble at his departure. In return for this favour, the priest assures them, that the soul of their relation is in a state of happiness, the gods having treated it in the same manner as their generosity was extended to him, (that is) the priest. The men testify their concern for the deceased by their profound sighs, and the women by their hideous lamentations. Their hair is dishevelled; they throw their hands behind their heads, and then they repeat a long detail of the virtues of their friend.

When the people of *Ceylon* are called upon to make oath, in order to decide any controversy between man and man, they must first procure a licence from the governor of the place, and when that is done, both parties, namely, those for the plaintiff and the defendant, must wash their bodies all over; they are afterwards confined all night, and a guard set over them, their right hands are wrapped up in a cloth, which is sealed, and the next day they are brought out dressed in fine linen and purified, as if they were just going to appear before the Supreme Being. The paper upon which the governor's permission is written, is tied round their wrists, after which they repair to *Boghaab*, a tree sacred to *Buddu*, where all the officers of the province, and a vast concourse of people assemble. A large quantity of cocoa nuts are then brought into open court, and pressed before all the spectators, as a sign that no deceit or delusion is intended. In one corner of the court stands a cauldron full of cow's dung mixed with hot water, and oil being put to these ingredients, a leaf of the cocoa nut is dipped into the liquid, and shewn to the spectators, to convince them that it is boiling hot; for a violent fire is kept under it, lest there should be any collusion among the parties, as too frequently happens in other countries.

Immediately after, both parties approach the mouth of the cauldron, and one says, "The God of heaven and earth is witness, that I am not guilty of the fact laid to my charge." or he says, "The four gods are witnesses, that the lands, or goods in debate, are my property." The other swears the reverse, and the plaintiff always swears first. After this they both have the linen cloths taken off from their hands, and he that swears first, repeats the oath, and dips two of his fingers in the boiling oil, throwing a few drops of it out of the cauldron three times, to prove that there is no deception. Afterwards he does the same with the boiling cow's dung; and the defendant performs the same operation. Then their hands are wrapped up again, and both are confined till the next day, when their fingers are rubbed with a linen cloth to try whether they will peel. He whose fingers

peel first is adjudged perjured, and obliged not only to make satisfaction to the other party, but likewise to pay a considerable fine to the king.

When a man commits murder, and is apprehended within sixty days, he is put death without the form of a trial; but if he is not taken within that time, he is acquitted for ever. A person charged with theft, in order to vindicate himself, brings his children, if he has any, into court, before the judge, or if he has no children, he brings his relations, and on the head of each he lays a few small stones, praying at the same time, that if he is guilty, his children, or relations, may live no more days than the number of the stones amount to, after which he is dismissed.

The *Maldivia* islands consist of a vast number of small spots of ground, which are extremely fertile, producing not only the common necessities of life, but likewise many superfluities. In their worship they differ but little from those of *Ceylon*, but they have a remarkable ceremony which does not seem to have been practised by any besides themselves, except the Greeks and Romans, and they did it in a different form. This ceremony consists in offering a sacrifice to the sea, when any of their relations goes on voyages. On such occasions, a vast number of persons of all ranks, assemble together, and march in procession to the sea coast, singing hymns in praise of all their gods. A woman carries a small basket, made in the shape of a boat, and covered with a piece of sail-cloth, being attended by three men, carrying all sorts of provisions. When they arrive at the place appointed, they throw the baskets with the provisions into the sea; all which is done in order to obtain the favour of the watry element, in behalf of their absent friends, or relations. The ceremony concludes with singing several hymns to the sea, and they return home in the same manner they came.

They have another remarkable ceremony, namely, that of sacrificing to the winds, which is done by setting fire to a new boat, and reducing it to ashes. If their circumstances will not permit them to purchase a boat, then they fling into the sea some cocks and hens as a sacrifice; for it is their opinion, that there is a god in the sea who eats such things as are offered to him. They must not, when at sea, spit against the wind, nor are they permitted to turn their faces towards the quarter from whence it blows.

All their vessels are consecrated to the gods of the sea and the winds, and yet they acknowledge that these are no more than subordinate deities, there being one Supreme, Almighty Power, who governs all things. Many of the women, especially those of a higher rank, wear hung to their girdles, round their necks, arms, and sometimes their knees, small boxes of gold or silver, with secret characters enclosed in them, which they call *Tavides*, and which they imagine to be a preservative against all sorts of diseases or accidents. They are so much afraid of the devil, that they offer up sacrifices to him, particularly of cocks and hens, and sometimes flowers. They impute all their afflictions to him, and he is supposed to occasion their

their deaths. This fear of the devil keeps them in a continual state of slavery, being afraid either to sit alone in their houses, or to go about any work in the fields, unless there are two or three in company. They have many magicians among them, and never undertake any thing of importance without their consent and directions. When they want to go on a voyage, they ask these magicians, whether one day or hour will be more proper than another? and according to the answer they receive, they act. For these astrologers, or magicians, pretend to know every future event, by consulting the stars, and they calculate children's nativities, for which they receive considerable emoluments.

As the people in these islands are so much attached to the superstitious practice of finding out the truth, in cases of a criminal nature, it may not be improper in this part of the work to take some notice of what is commonly called the *fiery ordeal*. All oaths, with respect to the deciding of controversies, should be considered as appeals to the Divine Being, and those who can trifle with things of such a sacred nature, have just reason to fear the Divine vengeance. It was, however, and still continues to be, the wretched notion of the heathen world, that, by a few legerdmain tricks, and ridiculous ceremonies, the truth can be discovered. Happy, had this perverted principle been confined to the heathen nations; but so far from that, we find, that before the sixth century, it made a considerable figure in the Christian church. Not that Christianity gave any countenance to such an opinion, but only that the designing priests finding it suitable towards promoting their interests, encouraged it as far as lay in their power; and hence the origin of our trials by fire, water, and single combat. Instances applying to all these practices, are so frequently to be met with in the history of England, that every one must know them.

When Edward the Confessor ascended the throne of England, 1042, he accused his mother, queen Emma, of being accessory to the murder of his father. The accusation itself was of a malicious nature, and the queen, consistent with the ignorance of the times, was obliged to purge herself by trial. She made choice of the *fiery ordeal*, and it was conducted in the following manner:

Twelve plough-shares made red hot, were placed about two feet distant from each other, and the queen, being first blindfolded, was to walk over them. If she went over the plough-shares without receiving any injury, then she was to be declared innocent, but if on the contrary, her feet should be burnt, she was to be considered as guilty, and to suffer death as a traitress. The queen submitted to this harsh sentence, and walked over the plough-shares without receiving any hurt. This, in the opinion of the people of that age, made her innocence conspicuous, but whatever assistance she received from the priests at Winchester, certain it is, that she heaped vast emoluments upon them.

The trial by water was seldom used, except in cases of witchcraft, and Mr. Keyser, the German traveller, has given us an account in what manner it is practised in Hungary, which he visited in 1735. They are generally old women who are ac-

cused of witchcraft, and perhaps for no other reason, but that they are forsaken by all their fellow creatures. Those who knew them in prosperity are dead, and their relations think it beneath their dignity to take any notice of them.

When a woman is accused of witchcraft, she is brought before the judge, who tells her, that she must either submit to be burnt alive, or to undergo the trial by water. He tells her further, that the trial by water is the only way to prove her innocence, and wretched as life may be to the accused person, yet perhaps, with some hopes of still living in the world, she acquiesces in all that the judge appoints. She is then led out to the brink of a deep lake, or river, and a heavy bible, or mass book, being tied round her neck, she is thrown from the top of a precipice into the water. If she sinks to the bottom, she is declared innocent, but at the same time she dies under the experiment. If she swims upon the surface, she is declared guilty, and immediately burnt to death at a stake. This was the practice throughout Britain many years, and although the severity of this barbarous custom gradually wore off, yet the existence of the witchcraft laws continued, till they were abolished by an act of the legislature, 1736.

The trial by single combat, although confined to the military, yet was no less barbarous than those we have already mentioned. To innumerate instances in proof of this, would be endless; for throughout all the European kingdoms, it was once as common as is it for people now to go to law. It is acknowledged by our best historians, that it took its first rise in barbarous nations and ignorant ages. Mariana, in his history of Spain, seems to be of opinion, that trial by single combat was not known in Europe, till about the eighth century, when the Moors invaded the kingdom of *Andalusia*, and put many of the Spaniards to death. It is well known that the Mahometan religion was established by power, and in consequence of the progress it made in the world, they estimated the value, or virtue of that force, by which it was propagated. Thus duels, or single combats, became frequent among the Moors; and the Christians, in that dark age, too much degenerating from the simplicity of their ancestors, made great improvements upon the barbarous scheme. The aid of the priests was called in, to give a sanction to what was contrary to the first dictates of natural and revealed religion, and what was in itself a crime, came to be considered as a virtue. Honour, that prostituted word, which includes every thing in moral virtue, but in its present acceptance, is debased to the lowest degree, was the pretence for those unnatural, inhuman combats; and the ruffian, who was afraid to stand up in defence of the fatherless and widow, thought it no crime to plunge his dagger into the bosom of his friend, or even his dearest relation. In all trials by single combat, the parties were obliged to confess their sins to the priest, who granted them conditional absolution; that is, he forgave them all their sins, upon condition that they had been sincere in their declarations. After this, they were obliged to go up to the altar, and laying their right hands on the holy gospels, they swore, not only that their cause was good, but also that they would leave it

to the arbitration of the Divine Being, and the will of God was to be known according to the success.

The religious part of the ceremony being over, the combatants walked forth into what was then called the *Lisls*, by which was meant, an open place, where there could be no interruption, nor could assistance be given to the one party, or the other. Around the *Forum*, or square, were galleries, placed for the reception of the spectators; and previous to the two combatants meeting together, in the way of engagement, the sentence was read, namely, that the conqueror was to be held as innocent, but the vanquished, was to suffer death, as a perjured blasphemer. Both parties were mounted on horseback, and covered with coats of mail, from the head to the feet. They had lances in their hands, fixed to the end of a wooden pole, with which they pushed furiously against each other, and it appears that their horses were trained to the combat.

If one of the parties was unhorfed, he was again replaced in the saddle, and the combat renewed afresh; but the circumstance of falling from the horse, was always considered as a bad omen by the superstitious crowd. At last, the conqueror was crowned with garlands, and the person conquered, was obliged either to spend

the remainder of his days in a convent, as a monk, or to be put to an ignominious death. Of this we have many shocking instances in the history of England, and such as are too numerous to relate.

When Henry II. invaded Wales, 1157, the earl of Essex, a gallant young commander, challenged a Norman baron to single combat, for having accused him of cowardice. The contest was long, and obstinate, and although the king would have willingly dispensed with the rigour of the law, in favour of Essex, who was defeated, yet such was the popular clamour, such was the strength of superstition, that all the favour the king could grant to the unfortunate nobleman, was to permit him to become a monk in the abbey of Waltham. This barbarous custom continued so late as the reign of queen Elizabeth, but from that time it gradually decreased; only, that we find an instance of a gentleman challenging another to single combat, in Tothill-Fields, near Westminster, 1632, but the Court of King's-Bench ordered them both to be taken into custody. Upon the whole, to imagine that the approbation, or the anger of God, is to be known by any external circumstances, is the most horrid blasphemy that can be thought of, and renders us unworthy of his providential care.

The RELIGION of JAPAN.

THE people of Japan have in all their religious ceremonies, such an affinity with the Chinese, that many have been induced to consider them as originally one people; which is not at all improbable, especially as they are situated in almost the same corner of the world. Although there are many religious sects among them, yet they may be all comprehended under the two following, viz. professed epicureans, who deny God's moral government of the world. They are called *Xenxi*, and they pay adoration to the memory of such great men as have been honoured for their heroic actions, but they laugh at a future state of rewards and punishments. This sect, however, is not numerous, and most of its professors consist of drunkards, debauchees, and such others as would mock at religion in any nation whatever.

The other sect is much more respectable, and men of the best understandings belong to it. According to their own traditions, their founder was one *Xedorius*, a prince of the blood royal, who had two sons; but his wife dying, he lamented for her in the most pathetic manner, and afterwards ranked her among his idols, commanding all his disciples to pay her divine honours. The lesser sects are extremely numerous, and although they differ in the objects of their worship, yet they are all idolators, and, in many respects, as far from the truth as any in the

world. One of these sects are called the disciples of *Amida*, of whom we have the following account from the best authorities extant, as well as from the testimonies of our voyagers.

He is the sovereign lord and absolute governor of paradise; the protector of human souls; the father of all those who are to partake of happiness; and the mediator and saviour of all those who are accounted worthy of eternal life. He has such an influence over *Jemina*, the Japanese god of hell, that, by a stern look, he can mitigate the pains of the damned; and sometimes not only releases them, but sends them once more into the world. This idol is sometimes represented as mounted on horseback; the horse having seven heads, denoting so many thousands of years, and the figure is placed on a stately altar. The head of the idol resembles that of a dog, and in his hand he holds a gold ring, or circle, which he bites, thereby pointing out that he is eternal.

Amida, is also worshipped under another form, which is properly represented in one of our copper plates, and some of his devotees voluntarily drown themselves in his presence. In performing this horrid ceremony, the victim enters into a small boat, and dances to the sound of several musical instruments; after this he ties a heavy stone to his neck, and another to the lower parts of his belly, and then jumps into the water. On such occasions he is attended by all

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AMIDA, a DEITY of JAPAN,
with the manner in which his Votaries
Drown themselves to his honour.

all his relations and friends, with several priests, who all consider him as a saint, and as one who is gone into everlasting happiness. Some of them, who are rather timorous of throwing themselves into the water, get one of their friends to bore a hole in the keel of the boat, so that it sinks gradually; the devotee all the while singing hymns to *Amida*. Others of these enthusiasts shut themselves up in a small enclosure in the form of a tomb, where they eat nothing but a morsel of bread and water once in the day, and keep calling on their god *Amida* till they expire.

There is another of their inferior sects, distinguished by the name of *Jammabos*, or *Jammabugi*, a term which signifies captain of the mountain, because this sect reside chiefly in rocks and deserts, where they spend most of their time in the study of magic. Most of these persons procure a subsistence, by pretending to tell people's fortunes, and, in a great measure, resemble those whom we call gypsies, or Egyptians. They have an almost incredible number of idols, and yet there is a general toleration granted to all sects and parties, and it is difficult to distinguish which is considered as the established religion.

Abbuto, one of their idols, is noted for curing many different sorts of inveterate diseases, and also for procuring a favourable wind, and a quick passage at sea. For this reason, sailors and passengers generally tie some small pieces of coin to sticks, and throw them into the sea, as an offering to this idol. His priests tell the people that these offerings are always conveyed to the god, although it is evident, that they have the art of picking them out of the water as soon as the ship has sailed. Nay, it often happens that the god *Abbuto* himself, dressed in the habit of one of his priests, comes in a boat to demand this offering, and he remains near the shore till the ship is out of sight of land.

Like most other heathen nations, they have their gods for almost every thing. Thus the goddess of their riches or treasures, is called *Ben Saiten*, and of her they give the following account: When a mortal, she was called *Bunso*, and not having any children by her husband, she prayed earnestly to the gods of the country, and with such success, that she soon found herself pregnant, and was brought to bed of five hundred eggs. Being extremely surprized, lest should the eggs be hatched, they would produce some monstrous animals, she packed them all up in a box and threw them into the river *Riusagawa*; but with this precaution, that she wrote the words *Fosgoroo* upon the box. Sometime afterwards, an old fisherman, who lived a good way down the river, found the box floating, and seeing it full of eggs, carried it home as a present to his wife, who put them into an oven, and each of the eggs produced a child. The two old people brought all these children up, with rice and mugwort leaves minced small, but when they grew up to their full stature, the old people were not able to support them any longer. Accordingly, being left to themselves, they took to robbing on the highways, and it happened, in the course of their travels, that they came to their mother's house. Being asked by a servant what were their names, they answered, that they had no names, but that they were the breed of

five hundred eggs, and that they were in great want of the necessaries of life.

This message was carried to their mother, who sent out to know concerning the word written on the box, and being answered, that the word *Fosgoroo* was on it, she found they were her own children, and received them as such. She was afterwards taken up to heaven, among the gods, where she is now, and always will be, attended by her five hundred sons. There is in this story something of an allegorical nature; for, by the five hundred sons being the offspring of one woman, who was incessant in her prayers to the gods for only one, points out, that unwearied industry, in private or public life, will procure more than perhaps we ever thought of at first, so that there is nothing unnatural in these idolators worshipping this woman as the goddess of riches.

Another of their most celebrated idols is named *Budsdæ*, which signifies the worship of foreign idols; for this god was first imported among them from some other part of Asia. The natives of the country give the following account of this idol, and how his religion was first established. He was born at *Siaka*, which signifies the country of the heavens, about a thousand years before the commencement of the Christian Æra, and at nineteen years of age, he became a disciple, or scholar to a famous hermit, whose name was *Arara Sennin*, and who lived on the top of a mountain called *Dandokf*. Under this holy man, he lived in the most austere manner, spending most of his time in the contemplation of divine things, and sitting cross legged with his hands in his bosom, so placed, that the extremities of his thumbs touched each other, a posture considered by these heathens as the most proper for meditation. By this means he penetrated into the most secret and important points of religion, which he afterwards communicated to his followers. He taught, that the souls of beasts, as well as those of men, are immortal, and that both will be rewarded or punished hereafter, according as they have acted in this life. He prescribed five precepts of a general nature, and all negatives, being almost similar to those in the kingdom of Siam, and in many other parts of the east. These laws, or precepts are as follow:

- I. Thou shalt not kill.
- II. Thou shalt not steal.
- III. Thou shalt not commit adultery.
- IV. Thou shalt not lye.
- V. Thou shalt not drink strong liquors.

It is upon these precepts that all their political, moral, and religious discourses are delivered, but like the people in other countries, they have put strange constructions upon some of them, and in many cases, that which is murder in reality, is considered as a virtue, rather than a crime; so that although their laws are good in themselves, yet they are perverted to the worst of purposes.

Two of his disciples, *Annan Sonsja*, and *Rosja Sonsja*, collected his wise sentences, which were found after his death, written with his own hand on leaves of trees, and made up into a book, called *Fobekio*, that is, the book of fine flowers, as being the most perfect performance in the world.

world, and esteemed by them, as we do the bible. The two disciples who compiled it, are now ranked among their gods, and are worshipped along with their master, in all his temples, one being placed on his right hand, and the other on his left.

Before the doctrine of *Budso*, or as he is sometimes called *Siaka*, was introduced into *Japan*, the people were extremely simple in their manners, having very few temples, or festivals, living consistent with the dictates of reason; and aiming chiefly at the practice of moral duties. But this new religion taught them to build stately temples, and to offer up the most pompous sacrifices, imagining that the whole of piety consists in rites and ceremonies. They have many convents and temples, in honour of this idol, but the priests never walk in procession, for they confine themselves to their own limits, and subsist on the voluntary contributions of the people.

Canon, the god who presides over the waters and the fish, as represented in their pagods, has four arms, and the lower part of his body is swallowed up by a large sea monster. His head is crowned with flowers, in one hand he holds a scepter, in another a flower, a ring in the third, and the fourth is closed, with the arm extended. Over-against him stands the figure of a humble penitent, one half of whose body is concealed within a shell, and the temple is adorned with arrows, and all sorts of warlike instruments. As all false religions have something in them of a pretended miraculous nature, so we find the people of *Japan*, joining with other Heathens, in this sort of artificial impiety. *Debis*, one of their idols, is represented in the shape of a man of gigantic stature, in an image of brass, but without a temple, or pagod, for he is placed on the most conspicuous part of a high road. To this idol, young women repair to know when they will get husbands, and as the image itself is hollow, a priest stands within it, and answers all the questions proposed. He takes care that the virgin shall not go away in despair, and in return for the favour, she leaves something of value; not doubting, but that it was the god himself who spoke to her.

Daiboth, another of their idols, has many temples erected to his honour, and vast numbers of devotees resort there to worship. Before you come to the temple of this idol, you pass through a gate, on each side of which are erected two monstrous figures, with several arms; holding all sorts of warlike instruments. In the centre of the pagod, the idol is seated, after the oriental fashion, on an altar table, raised a little above the ground; and he is of such a monstrous height, that his head reaches to the roof of the temple. This idol has the breast and face of a woman, with black locks, curled like those of a negro, and his hands are bigger than the body of a man of an ordinary size. He is encircled on all sides with gilded rays, in which are placed a great number of images, representing the inferior idols of *Japan*; and the altar is illuminated with a great number of lamps. The temple is supported by wooden pillars, not according to any of the rules of architecture, but by the trees as cut down in the woods, or gardens, which gives

the whole a very romantic appearance. All the wooden work of the temple is painted red, and adjoining to it is a chapel, where the sacrifices are prepared, and where the people resort to worship, except on the great festivals. As for the idol itself, it is gilt all over; its ears are large, and its hair curled, with a crown on its head, and a speck, or mark, in its brow; its neck and breast are naked, and its right hand is extended, pointing to the hollow of its left, which rests upon its belly.

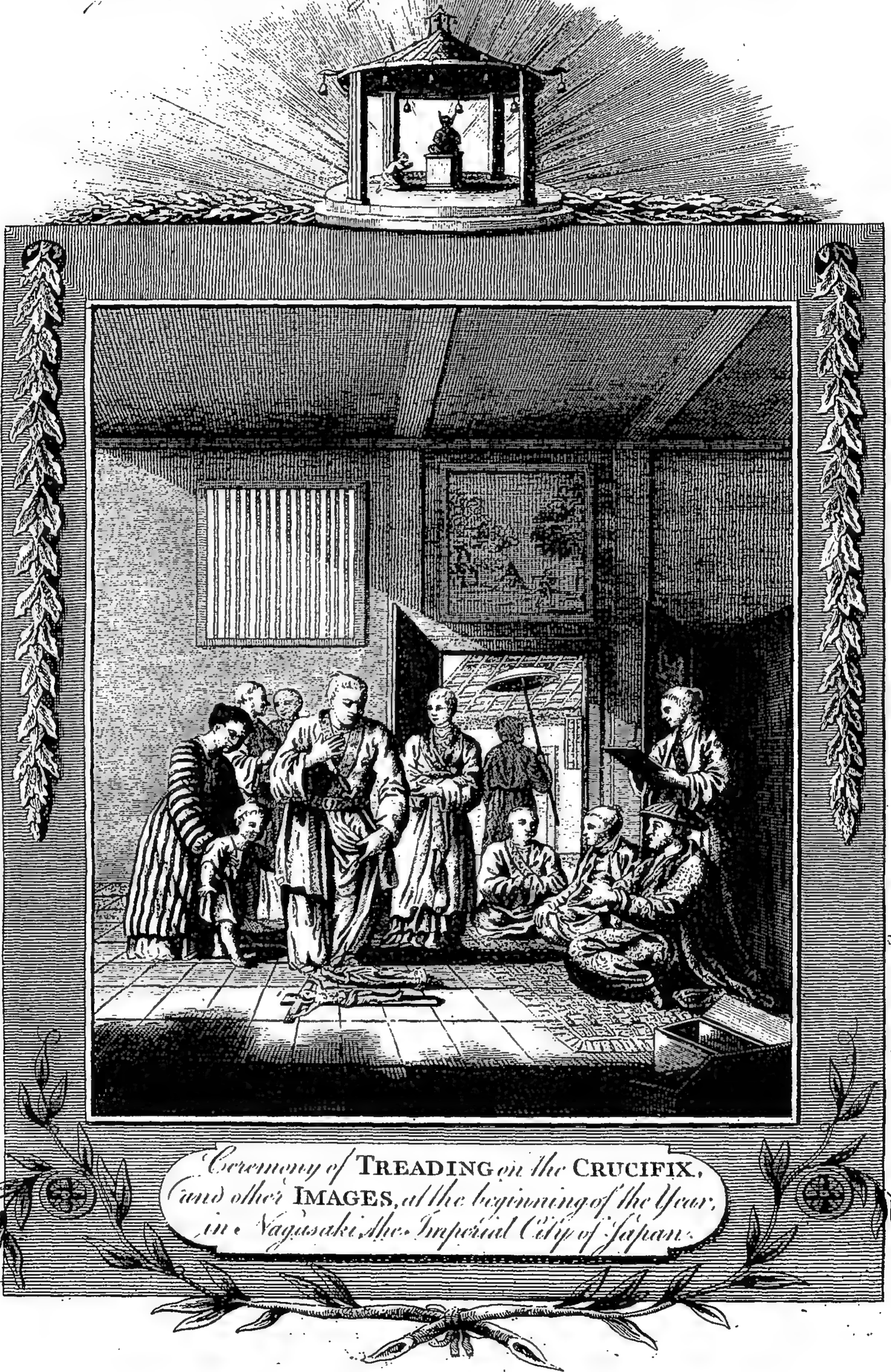
Their god of plenty, is named *Daikokui*, and he is represented as sitting on a bale, or sack of rice, with a hammer in his hand, and whenever he strikes the ground, they promise themselves a plentiful harvest; on all these occasions, many offerings are brought to the pagod, and the priests take care to appropriate them to their own use, while they keep the people in a state of profound ignorance.

Before we proceed to give any further account of their idols, it may not be improper to take notice, that they have a sovereign supreme high priest, who is called *Dairo*, and entitled to the highest honours. His ancestors were formerly emperors, but the family having fallen into decay, they are now confined to the priesthood. But still the person of this sovereign pontiff is considered in so sacred a point of view by the people, that his feet are not permitted to touch the ground, nor his head to be exposed to the sun. He is never to have his head, beard, or nails cut; and his victuals must be carried to his table in new baskets, and served up on new plates. When he goes abroad he is carried in a magnificent litter, whose pillars are of massy gold, and the outside enriched with figures carved on the same precious metal. It is covered with a thin transparent silk, so contrived that the priest may see every one without being seen by any. In this litter he is carried by fourteen persons of the highest rank, and the emperor's guards march before. A coach follows behind, drawn by two horses, whose housings are adorned with pearls and diamonds, after which his wives and concubines follow.

Their god of physic, to whom the people under all bodily disorders are to apply, is called *Jakusi*, and he is placed in a small temple richly adorned, standing upright on a gilt flower, with one half of a large cockle-shell over his head, encircled with rays of glory. This image is gilded all over, and in his right hand is something concealed, but in his left he holds a scepter. There are little bells hung up at the entrance into his temples, and all passengers going along ring them, and make a most reverential bow, holding their hands to their foreheads, and repeating some prayers. In performing this part of devotion, they believe that they will be preserved from the fatal effects of diseases, and that their lives will be prolonged to the latest period.

The Jesuits, during the last century, made several attempts to convert the natives of *Japan*, from idolatry to popery, but these Fathers being rather too officious, and having delivered their opinions concerning some affairs of state, the emperor ordered them to depart out of his dominions. In memory of this event, the Japanese observe

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*Ceremony of TREADING on the CRUCIFIX,
(and other IMAGES, at the beginning of the Year,
in Nagasaki, the Imperial City of Japan.*

observe at the close of every year, the following ceremony, which they call *Jesumi*. Certain persons appointed for that purpose, go from house to house, and take down the names of all the inhabitants in a book, after which, they oblige every individual to appear before them, and declare upon oath, that they are not Christians. This being done, the form of the Virgin Mary, and a crucifix, are both laid on the ground, and every one is obliged to trample on them. From this circumstance, we may learn that the Jesuits are not the most properly qualified to teach the Christian religion; for had they endeavoured to inculcate the simple truth, without the use of images, the people might have been brought off from their idolatrous practices; but substituting one image instead of another, is only setting up a more refined scheme of idolatry, in the room of one, which to them, appeared more gross than their own.

Ingen, one of their saints, is much adored by the vulgar, although he is but of a very modern original. They tell us, that he was born in *China*, and that he travelled to *Japan*, in order to make himself acquainted with all their mysteries in religion. He was received with the utmost respect, and there being, at that time, a violent drought in the country, the people applied to him to pray for rain, which he did in so earnest a manner, that a flood ensued, which carried away all their bridges. They observe a festival in memory of him every summer, by offering sacrifices on the top of a high mountain, where, according to their tradition, he stood when he repeated the prayer, and such are their notions, that if one of their priests will annually ascend the same hill, they will have plenty of rain.

Nor are the people of *Japan* without their Nuns, for they have an order of female devotees, named *Bikunis*, chosen from among their most beautiful women, and they take upon them a particular habit, either to please their parents, or gratify their own inclinations. In general, they are very lewd in their deportment, so that they may be justly stiled whores, or daughters of Venus. They travel round the country from place to place, and when they meet a passenger, they uncover their breasts, as an incentive to lust. So far we may consider them as so many licensed prostitutes, who have no regard to either modesty or decency.

The secular priests in *Japan*, are called *Canusis*, and they have no other maintenance, besides what arises from the voluntary contributions of the public, particularly the devotees. These priests wear a yellow silk robe, with a cap, made in the form of a boat, and tied under their chins with fringes, longer or shorter, according to their quality. They suffer their hair to grow long, so as to cover their shoulders, but they shave their beards every morning, and their superiors have their hair curled up in a bag of black silk. At each ear is a piece of silk that comes forward to the jaw, but if they are of an eminent rank, then it comes much more forward. When these priests walk in procession, which they do on all solemn festivals, they have sabres, and other warlike instruments carried before them, and in their deportment they are so proud, that they refuse to

converse with any of the common people, except such as contribute towards their subsistence.

They have in *Japan* a society of Monks, if they may be called so, or rather devotees, who are all blind, and are called *Feki*, and they acknowledge for their founder, one *Kakebigo*, who lived many centuries ago, and who supported a notorious free-booter, or rebel, named *Feki*. The emperor having defeated this rebel, he sought to enter into an alliance with *Kakebigo*, not doubting but he would do as much in support of the regal government of his country, as he had done in support of rebellion; but the brave *Kakebigo*, sooner than comply with the entreaties of the emperor, tore out his own eyes, and threw them at the face of the monarch.

As soon as he had done this, he spoke to the emperor in the following words: "To demonstrate to you, sir, how conscious I am of your generous deportment to me; I give you the strongest proof of it possible, by making you a free present of those eyes which gazed on you with detestation." From this circumstance, the order alluded to was founded, and they are now very numerous throughout the whole empire of *Japan*; for every man who has been deprived of his sight, or born blind, is admitted among them.

Great part of their religion is emblematical, and the demi-creator of the universe is represented as seated on twelve cushions, placed on the trunk of a large tree, fixed on the back of a tortoise. The Supreme Being is represented as a Moor, perfectly black, and has a crown upon his head, which runs up into the form of a pyramid, and his breast is bare. He has four arms, with as many heads, all made of solid gold, and the drapery is adorned with precious stones. A serpent of a monstrous size, twists himself round the image, and two devils, the one with the horn of a stag, and the other with the head of a dog, lay hold of the serpent's head. This is allegorical, and points out, that their race of kings are to exist four thousand years.

Toranga, one of their idols, was formerly a husbandman, and took possession of the empire soon after its first establishment, and by his extraordinary merits, was ranked among their gods. He delivered *Japan* from a tyrant, who, with eight other kings, laid the country waste, so that he is always represented with eight arms; and in each hand is a warlike instrument. He has many temples dedicated to his memory, throughout every province of the empire; but the most remarkable, is that situated in the province of *Vacata*, where there are the figures of four oxen cast in brass, and gilded all over. The wall of this temple is adorned with the figures of many of their subordinate deities, and beggars continually assemble at the door, where they sing hymns and beg charity from the people.

Apes and monkies, with a variety of other creatures, are worshipped in their pagods, and each of these is emblematical of some of the works of creation, or providence. All the attitudes in which these creatures are placed, afford subject matter for the priests to enlarge on in their sermons. During the time they are worshipping at their altars, a *Bonze*, or priest, beats a drum

a drum to inflame their devotions. They are so fully persuaded of the transmigration of souls, that they have hospitals for beasts, who are fed and supported in the same manner as if they were human beings; nay, what is more remarkable, there is a convent near *Jeddo*, the chief city of *Japan*, where a vast number of priests reside, and they have very rich endowments. Near the convent is a hill, on the top of which is a wood, and in it a vast variety of different animals, which are fed, once at least every day by these priests. The priest, whose turn it is for the day to feed them, tinkles a little bell, at the sound of which they come all around him, and when they have received their allowance, he again tinkles the bell, and they retire.

These creatures, the priests say, are animated by the souls of the most noble and illustrious heroes that ever adorned their empire. They have such a profound veneration for stags, that they are to be met with as common in their streets, as dogs are with us, and it is death for any person to kill one of them; nay, when that happens, which is but seldom, even the life of the person is not considered as sufficient to make atonement for his guilt, for the street in which he lived is razed to the ground. It is true, however, that they do not worship these creatures, but they have the same respect for them, as the people of *Siam* have for white elephants, for both believe them to be inhabited by the souls of their princes, and that they have the same rational faculties as men.

But they are not stags only whom they thus honour, for dogs are treated by them in the same manner; but this practice is of a very modern date. The emperor, who reigned about one hundred and twenty years ago, was extremely fond of hunting, and therefore kept a great number of dogs; being so extremely fond of them, that some of them used to sit beside him on his throne. As this sovereign was much respected by his subjects, so we find, that ever since his death, they have honoured dogs in the same manner as was done by himself when alive. Every street is obliged to support a fixed number, they are quartered on the inhabitants, like so many soldiers, and in case of sickness, they are obliged to nurse them tenderly. When they die, they are obliged to inter them decently in the hills and mountains, where they bury their own friends and relations. To kill one of them, would cost a man his life, and only to insult them, would be attended with a very severe punishment. In the whole of their religion we meet with a vast number of contradictions, and this will always be the case with those who are addicted to superstition.

Near the capital city, stands a celebrated pagod on the banks of a river, and it is so plentifully stocked with fish, that they thrust one another on shore; but notwithstanding this, they remain in perfect security, through the fear and superstitious folly of the *Bonzes* and devotees. They believe, that were they to touch one of them, they would be immediately smitten with the leprosy, and they consider it as a mortal and unpardonable sin to eat of them. They are looked upon as sacred, and this notion operates so strongly on their minds, that the *Bonzes* will rather commit murder, or any other crime, than

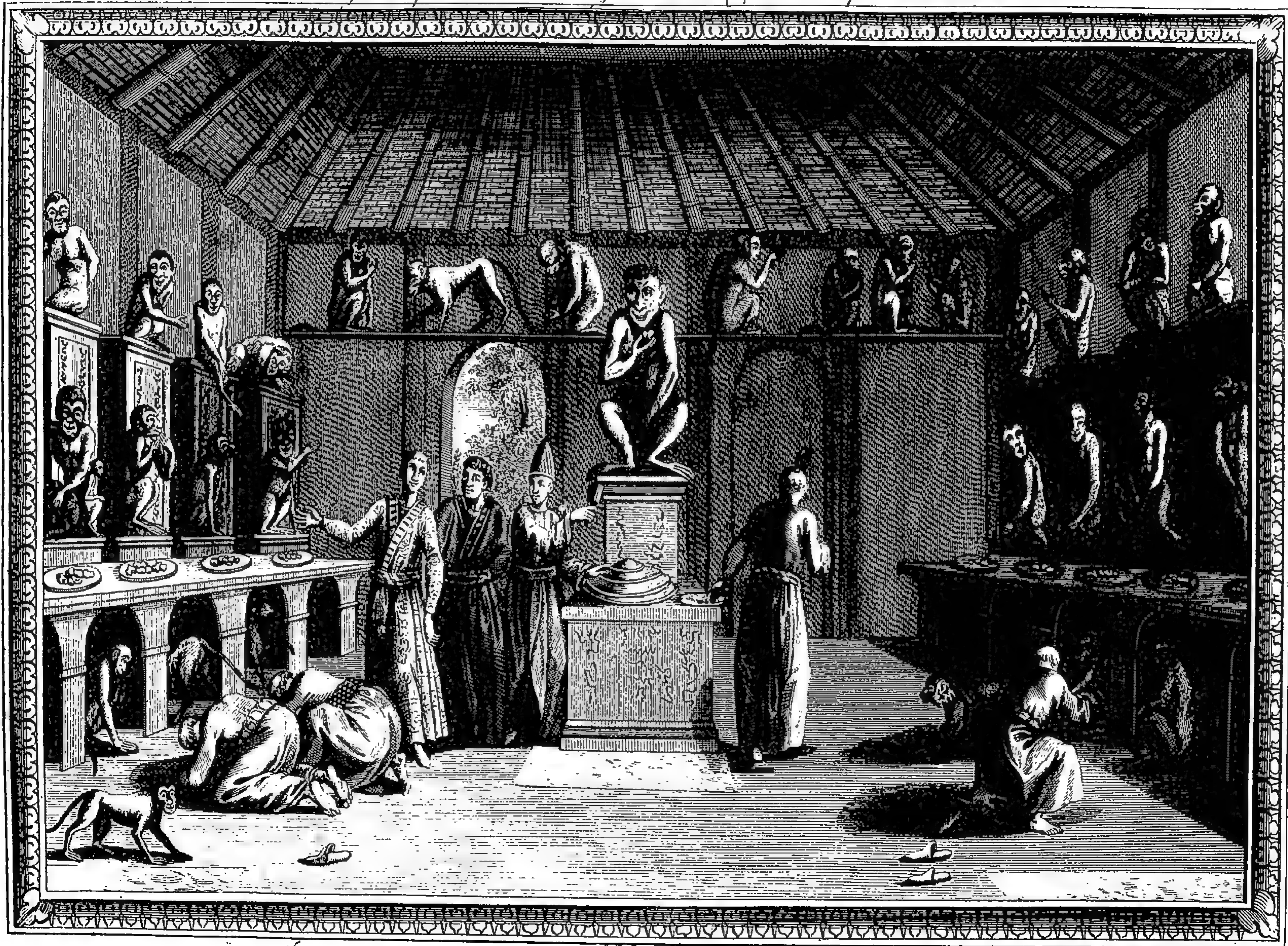
suffer the most delicious of them to be served up at their tables. They believe that these fishes are inhabited by the souls of some of their naval officers, but this is an absurdity, even according to the doctrine of transmigration; for as they believe that souls inhabit all sorts of animals, so, according to this notion, it would be unlawful to eat any of them, or even to offer them in sacrifice.

In *Miacó*, a celebrated city of *Japan*, there are a vast number of pagods or temples, and one, in particular, has no less than three thousand idols in it. In the middle of the temple there is a gigantic figure of an idol, whose head is bald, and his ears bored through; his chin is shaved, and over his head he wears a canopy, with several little bells hanging from it. On each side of his throne there are several statues of armed men, moors dancing, witches, magicians, and devils. There are likewise several representations of thunder, winds, and rain, with all sorts of storms. Each idol has thirty hands, with seven heads on his breast, all made of solid gold, and all the decorations of the temple are made of the same precious materials. Near this idol is another of a most gigantic size, with forty-six arms and hands, attended by the figures of sixteen black devils. A row of idols are placed at a considerable distance, each of whom has several arms, all which serve to point out the power they have over the affairs of this lower world. Their heads are adorned with rays of glory, and some of them have shepherds crooks in their hands, pointing out that they are the guardians of mankind against all the machinations of evil spirits.

They have many festivals in honour of their gods, some of which are fixed and others moveable. The fixed ones are on new-year's day, and on the first day of every new moon, and the moveable ones are such as are appointed in their kalendar to vary, as our Easter does, according to the change of the moon; each of those festivals continue about three days, and the first day is spent in making merry with their friends, on the second they proceed to offer up their sacrifices, and on the third, having adored their idols, they take farewell of each other, and return home. It is their opinion that nothing gives so much pleasure to the gods, as that of the two sexes enjoying themselves in innocent amusements, which may serve to point out, that the heathens, in all ages and nations, have invariably formed wrong conceptions of the Divine Being. For although innocent amusements are no way contrary to religion, yet there is but little necessity for injoining them as articles of practice, seeing men, in their present state, are too apt to turn those things into abuse, and injure themselves, instead of promoting their own interest or the glory of God.

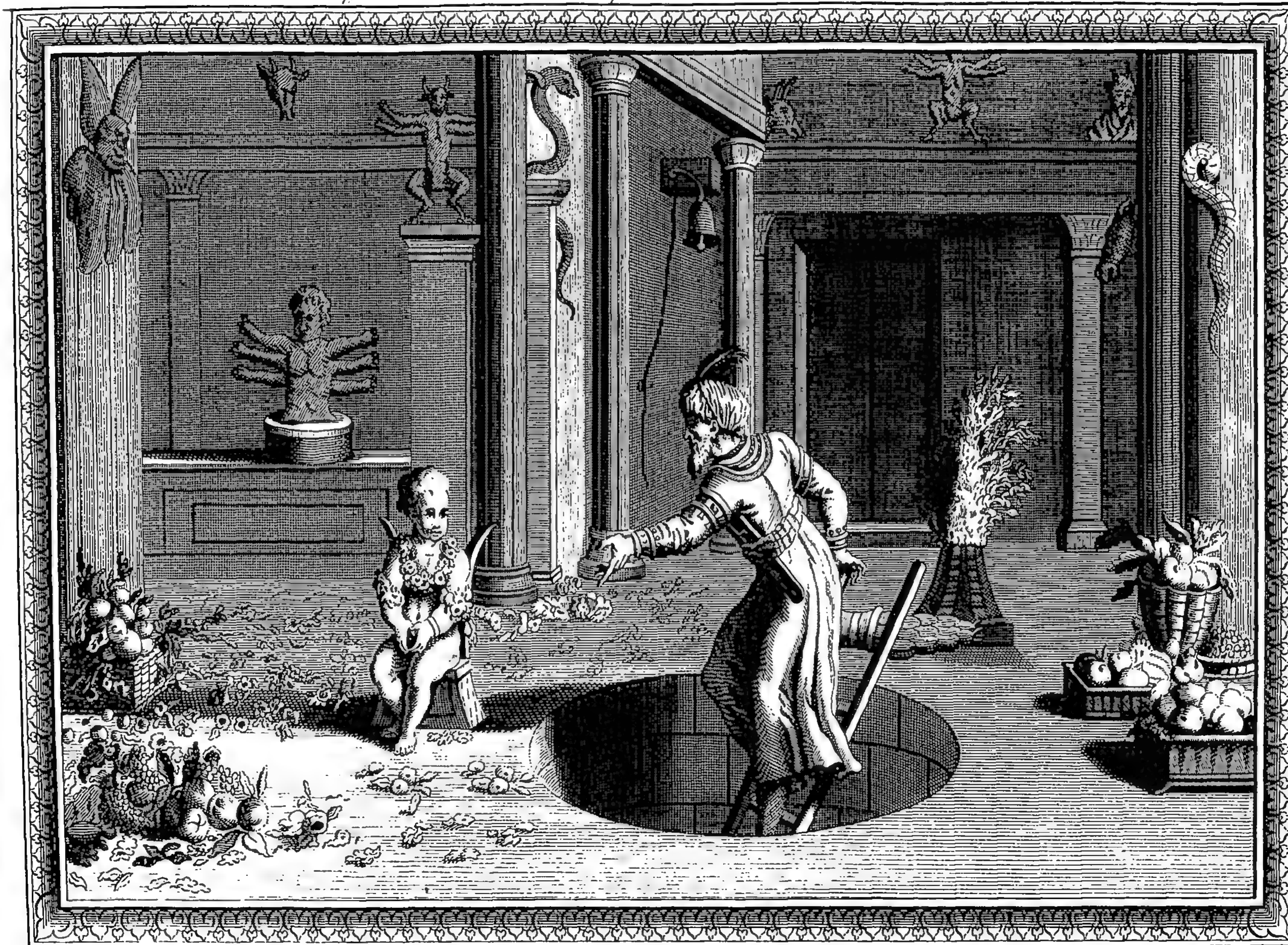
On new-year's day, they make presents to their friends and relations of a sort of shell-fish, called by them *Awabi*, which according to tradition, was the original food of their ancestors, in the same manner as the ancient inhabitants of Europe fed on acorns, herbs and roots. This fish is an emblem of industry, and points out in what a frugal manner their ancestors lived, before they acquired riches. In the beginning of the spring, they

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2 Q Inside of the celebrated PAGOD of the MONKIES, in JAPAN.

Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



Inside View of the PAGOD of KAMAETSMA.

Engraved for D.^r HURD's Religious Rites & Ceremonies of all Nations.



*A JAPANESE PREACHER haranguing the people, who
are assembled to worship their TUTELER-IDOL.*

they have a solemn festival, at which all the young women dance, and their parents provide for them an elegant entertainment. All their relations and friends are invited, and the rooms in which they sit, are decorated with the figures of babies pointing out that the young women will in time be mothers. Before each of these puppets, a table is placed with all sorts of food upon it, dressed according to the fashion of the country, and as it cannot be supposed that inanimate beings will eat any thing, so when the provisions have stood sometime, they are placed before the young women and their gallants. On the second day of this festival, the young men treat the young women, which is generally preparative to their marriages. On that day the doors and windows of their houses are adorned with mugwort, and in the morning the young men assemble and divert themselves on the water. This holiday, is not, however, observed in such a manner as to exclude those advanced in years from enjoying a share in the pleasures. The gay of both sexes, let their age be whatever it will, attend their relations and children, this being considered by them as very honourable.

This naturally leads us to take some notice of the origin of this festival, which has been transmitted to us by the most faithful authors. *Peirun*, many ages ago, was king of *Formosa*, and his subjects being rich traders, they became so abandoned in their manners, that the gods threatened to drown them and the island. This great and good king saw, with sorrow and abhorrence, the wickedness of his subjects, he devoted himself entirely to the worship of the gods, and they graciously decreed to save him and his family.

Accordingly they forewarned him in a dream, to depart from his country, in order to avoid the impending judgments, assuring him, as a mark of the truth of what had been advanced, that the cheeks of two of his most celebrated idols would become red, a few days before the destruction took place.

The pious prince advised his subjects of the displeasure of the gods, but they received his admonitions with scorn and derision. One of those atheistical libertines, in order to ridicule the pious advice of the king, went privately in the night to the pagod where the two images were, and daubed their faces all over with red, which impious project was the very signal intended. As soon as the king heard the news, that the faces of the images had been daubed over with red, he gathered together his wives and children, whom he put, along with all his effects on board a ship, admitting, at the same time, as many of his subjects to accompany him as the vessel could carry. Scarce had he set sail, before the island with all its inhabitants, sunk down to the bottom of the sea; and sometime after, the good king with his whole retinue, landed safely in China. From thence he went over to *Japan*, where he has been ever since worshipped as a god, and the above festival celebrated to his memory.

In doing penance, the people of *Japan* are, perhaps, more extravagant and superstitious than any we have hitherto mentioned. The penitents are ordered to travel over several high and almost inaccessible mountains, into some of the most solitary deserts, inhabited by an order of

Hermits, who, tho' almost void of humanity, commit them to the care of such as are more savage than themselves. These latter lead them to the brink of the most tremendous precipices, habituate them to the practice of abstinence, and the most shocking austerities, which they are obliged to undergo with patience at any rate, since their lives lie at stake; for if the pilgrim deviates one step from the directions of his spiritual guide, they fix him by both his hands to the branch of a tree, which stands on the brink of a precipice, and there leave him hanging, till thro' faintness he quits his hold and drops down and is killed. But this is little more than the resemblance of a discipline others undergo; for in the sequel, after an incredible fatigue, and a thousand dangers, they arrive at a place surrounded with lofty mountains, where they spend a whole day and night with their hands extended, and their heads reclined on their knees. During this act of penance, they are not to shew the least symptoms of pain, or endeavour to shift their unwearied posture; the unmerciful Hermits, whose province it is to overlook them, never fail, with some hearty bastinadoes, to reduce them to their appointed situation.

In this attitude, the penitents are to examine their consciences, and recollect the whole of their sins, so as to be ready to confess them. This strict examination being over, they march again till they come to a steep rock, which is the place set apart by these savage Monks to hear the sinner's confession. On the summit of this rock there is a thick iron bar, about three ells in length, which projects over the belly of the rock, but is so contrived as to be drawn back again, whenever it is thought convenient. At the one end of this bar hangs a large pair of scales, into one of which these Monks put the penitent, and in the other a counterpoise, after which they push the scales off the rock into the open air. Thus hanging, the pilgrim is obliged to make a full and ample confession of all his sins, which must be spoken so distinctly, as to be heard by all those who assist at the ceremony, and he must take particular care not to conceal or omit one single fault, to be exact in his declaration, and not to contradict himself; for the least diminution or concealment, although accidental words, ruins the penitent for ever. Those savage Hermits are so inexorable, that if they can but discover the least prevarication in the penitent, he who holds the scales gives the bar a sudden jerk, by which the poor penitent is tumbled down and dashed to pieces at the bottom of the precipice. Those who are so fortunate as to satisfy the Hermits in their confessions, are obliged to pay a fine, and are then absolved from all their crimes.

The *Bonzes* or priests of *Japan*, sell to the devotees small billets of wood consecrated, and they teach them to believe, that these will preserve them from the power of the devil, and prove a remedy for all those diseases to which the human body is subject. Nay, they carry this piece of deception still farther, for they borrow money upon these consecrated billets, and give their note for the payment in the next world, which note is put into the penitent's hand when he dies, the people being firmly of opinion that it will procure him a full remission of all his sins.

In their prayers they repeat a vast number of collects, some fifty times over, and lest they should forget any of them, they have a string of beads to count them by, in the same manner as is used by the Roman Catholics. Those who repeat their prayers one hundred and eight times over, are considered as saints, for the *Bonzes* assure them that there are so many sins by which a man is polluted, and that against each of them, a faithful believer should have a particular prayer. When they arise in the morning, they stretch out the fingers of their right hand, and offer up an ejaculatory prayer to one of their idols, thereby imagining that the devil will not have it in his power to injure them during the remainder of the day. Like the rest of the Indians, they believe that some days are more fortunate than others, and this notion leads their minds into the most abject state of slavery; for men can never enjoy much peace of mind, or real happiness, who are not convinced that God has made all days alike to his creatures. Of their fortunate and unfortunate days, they keep a table, or kalendar, and each family has one hung up in the passage, leading from the door into their houses, to put them in mind of the day when they go out.

This table of fortunate and unfortunate days, was the work of a celebrated astrologer, known by the name of *Scimci*, a man of universal knowledge in all mysteries, both of nature and art; whether relating to the stars, to dreams, to omens, or indeed to any thing else. As this astrologer was so profound a scholar, it was necessary, in order to establish his reputation, that he should be born in a miraculous manner; which notion seems to prevail over all those eastern nations. We are informed, that his father was a prince, and his mother a fox, who being closely pursued by the huntsmen, had fled for refuge and protection to his majesty. This fox, it seems, was what is called in Europe, a *Fairy*, who, throwing off her masquerade dress, appeared before the sovereign in all the splendor of a perfect beauty.

The king being enamoured with her admirable charms, married her, and had by her this famous astrologer. When he grew up, he invented a set of mysterious terms which he comprised within the compass of one verse only, as a charm or preservative for such persons in particular, whose narrow circumstances obliged them to work on unlucky days, for the support of their wives and children. They believe that there is such a supernatural virtue in this single verse, that all those who repeat it reverently, in a proper manner, on the morning of an unlucky day, will be preserved from all the evils that would otherwise attend him.

It is a circumstance but little known to the Europeans, that in *Japan* there are several orders of heathen Monks, many of whom live in convents, founded by some of their great men, but the greatest number live in woods and deserts, where they feed on roots and fruits, or whatever else the places will afford. They have likewise places of refuge for such as have committed the most horrid crimes, particularly murder, theft, &c. Near *Miaco*, there is a mountain which they call *Koia*, inhabited by Monks, whose rules and statutes are less severe than any of the other orders. This convent is very large, and affords an asylum for the most flagitious offenders, nor

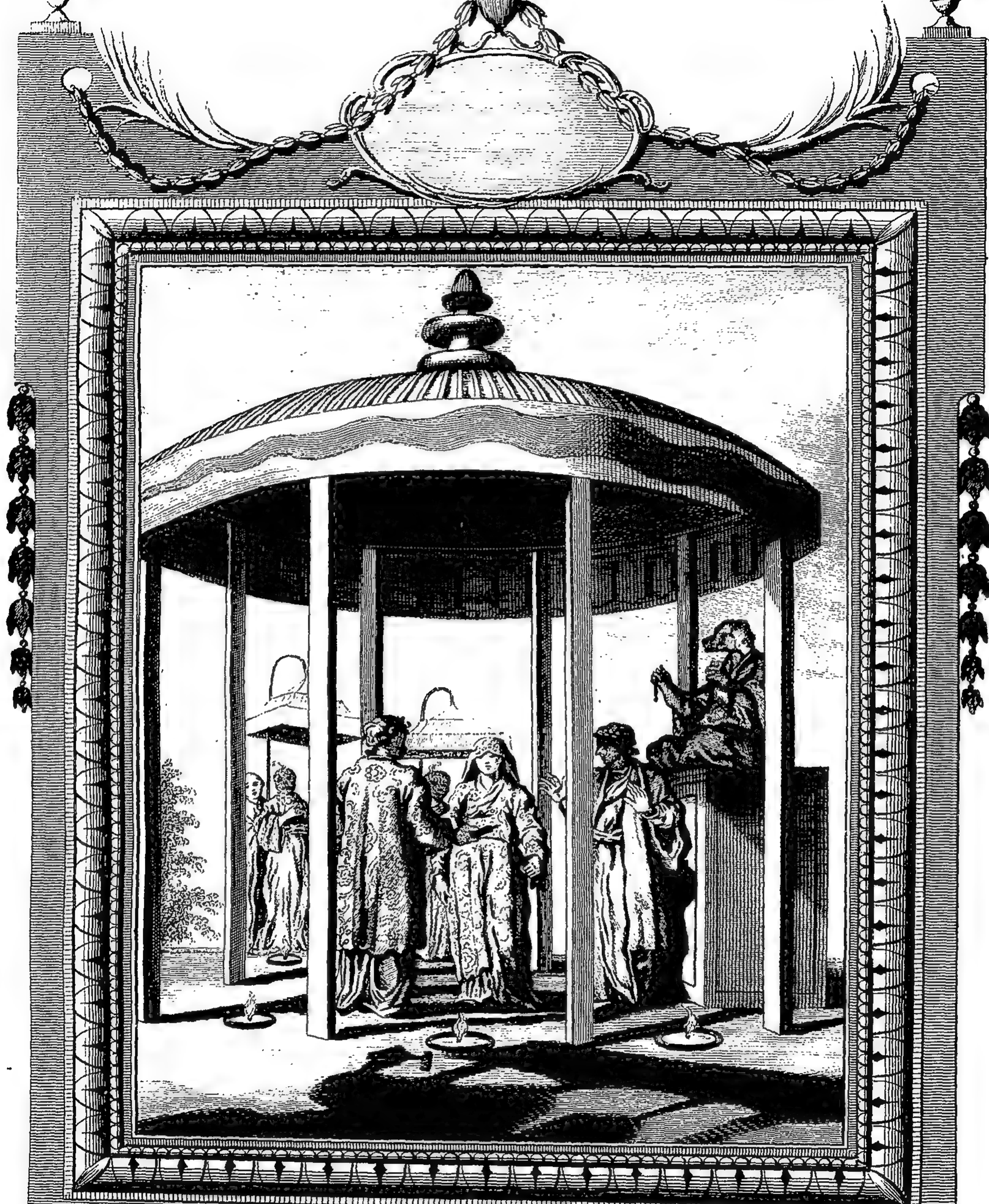
can the civil magistrate enter within their bounds to seize any criminal whatever. The malefactor is not only secure while under their protection, but may purchase his liberty, if he is able, by depositing a certain sum of money for the service of the convent. This order was founded by one *Kaboday*, who is adored as a god, and lamps are kept continually burning before his image; and although it is considered as one of the highest acts of piety, to contribute towards the support of this convent, yet the Monks do not altogether depend on the oblations of devotees; but spend much of their time in agriculture and commerce, which brings them in a considerable revenue.

The person whose peculiar province it is to ring the hours of the day, gives the people notice likewise of the times appointed for public prayers as well as preaching. Their sermons turn, for the most part, on moral duties, and the preacher is exalted on a rostrum or pulpit, much like those used in Europe. On one side of him is placed the image of the titular saint or order to which he belongs, and to this idol the devotees present as much money as the nature of their circumstances will permit. On each side of the pulpit is a lighted lamp hanging down from the canopy which covers it; and a little below it is a kind of desk or pew, for the junior scholars, where some sit and others stand. The preacher, who is generally a person well advanced in years, wears a hat on his head, in the form of an umbrella, and holds a fan in his hand, and before he begins his sermon, he seems to be much absorbed in contemplation on the gods, and attentive to what he is about to deliver. After this the preacher rings a little bell, that is ready at his hand, which is the usual signal for silence; then he opens a book which lays upon his cushion, containing the fundamental principles, and moral precepts of his sect. Having read his text, he explains it to the people, and concludes with saying something in honour of the sect or order to which he belongs. It is expected, that each of the hearers shall contribute something to the preacher, who never neglects to put them in mind of it; and both before and after sermon, they are obliged to fall down on their knees and repeat some prayers, which they do by the signal of the preacher's ringing his little bell.

The natives of *Japan* have, for the most part, but one wife, but then they are allowed to put her away whenever they think proper, even on the most trivial occasions. She never brings him any marriage portion, lest she should boast that she had enriched her husband; for the men are so jealous of their honour, that they will not have it insinuated, that they are under obligations even for the highest favours they can procure, or attain to in the enjoyment of this life.

But notwithstanding all these pretensions to honour, yet, in many parts of their conduct, they are so avaricious and dishonest, that although crucifixion is the common punishment for theft, yet nothing is more common than for them to steal from each other. Divorces are very frequent among them, as may be naturally concluded from what has been already advanced; but still those who put away their wives, are never much esteemed afterwards. All their marriages are contracted

Engraved for D. HURD's Religious Rites & Ceremonies of all Nations.



A JAPANESE TEMPLE,
in which the PRIEST is performing their NUPTIAL CEREMONIES.

contracted by the consent of their parents, and care is taken that the parties be as near the same age as possible; and although the bridegroom does not accept of a marriage portion with the bride, yet he bestows several presents upon her relations, according to the nature of his circumstances.

On the morning of the day appointed for the celebration of the marriage, both parties, attended by their relations, go out of town, at different gates, and meet at the bottom of a steep hill, which they ascend by a flight of steps, and the young couple place themselves in two tents made for that purpose. The parents of both parties, seat themselves behind the bride, while a band of music plays behind the bridegroom, but all without the tents. The rest of the retinue remain at the bottom of the hill, and while the music is playing, the bridegroom and bride walk with lighted flambeaux in their hands towards the altar of the god of love, whose image is represented with the head of a dog, as an emblem of that fidelity which should take place in the marriage state. The image holds a string in his hands, as a symbol of the form of matrimonial engagements, and near the god, and between the two parties, stands a *Bonze*, whose office it is to perform the marriage rites. There are several lamps lighted at a small distance from each other, at which the bride lights her flambeaux, which she holds in her hand, pronouncing at the same time, a form of words dictated to her by the *Bonze*, and after this the bridegroom lights his flambeaux by that of the bride's.

This part of the ceremony is accompanied with loud acclamations of joy, and all the relations and friends, congratulate the young couple. The *Bonze* then gives them his benediction or blessing, and those who remain at the bottom of the hill make a large bonfire, into which is thrown all the little toys, and other play-things, with which the bride amused herself, while she was in a state of childhood. Others present the bride with a distaff and some flax, thereby intimating, that from thenceforward, she must apply herself to the prudent management of domestic affairs. The ceremony concludes with the sacrifice of two oxen to the god of marriage, and then the bride is conducted home to her husband's house, where she meets with every thing proper for her reception. The pavement, and threshold, are both strewed with greens or flowers, according to the season of the year, and flags and streamers on the top of the house, seem to promise one continued scene of uninterrupted happiness and delight.

As they are divided into many sects, so we find, that in the education of their children, they instruct them in the knowledge of those principles which they themselves have embraced; for they consider it as a duty they owe to the community at large, to bring up their children useful members of society. The principal part of the education of youth, consists in laying before them the most striking and exemplary parts of the conduct of their gods and heroes, that they may imitate their example, and live in subordination to the civil power. This is, in all respects, consistent with natural religion, which,

so far as we can learn, is implanted in the heart of every man; for how could we be condemned by a Righteous Being, unless, at the same time, it was acknowledged that we have the purity of a divine law set before us, and invitations to obey its precepts. Every parent feels a secret pleasure in giving his children a virtuous education, and although it too often happens, that the best instructions are prostituted to the worst of purposes, yet the duty remains binding, and will do so to the end of time.

On the first day of the new year, all the priests walk in procession to the emperor's palace, where they renew their oaths of allegiance, which however, is not looked upon as a sufficient security to the prince, who has always a confidant in waiting, who obliges them to swear the following sacred oath. "I call heaven to witness, and all the gods of the sixty-five provinces of the empire, that I will be a loyal subject to my sovereign." All these oaths are ratified by the person swearing, opening a vein and letting out some of his blood, and if it should happen afterwards, that he is found perjured, then his life must make an atonement; for as blood is required to ratify the oath, so a proper reparation for a breach of his infidelity must be, his blood spilt in such a manner as the judges shall direct.

When a person dies, they are obliged to produce, at least, two or three witnesses, to prove that he was not a Christian at the time of his death, and they go so far, as to enquire whether in the whole course of his life, he ever made any profession of Christianity; for were such a circumstance to take place, the body of the deceased would be thrown upon a dunghill, like that of a dog.

If the deceased has lived in reputation in the world, and it is discovered, upon the strictest examination, that he never was a Christian, then the civil magistrate permits that his body shall be burnt. On all such solemn occasions, the relations and friends, all dressed in white, as a sign of deep mourning, repair to the funeral pile, about an hour before the procession begins. All the women are veiled, and a superior *Bonze* marches in the front, attended by thirty others of an inferior rank. The priests are dressed in linen frocks like surplices, over which they wear a black cloak, and above all, a brown garment, and each carries a taper in his hand. After these come two hundred *Bonzes*, who sing hymns to, and invoke the god whom the deceased worshipped while he was alive. Then follows a great number of hired mourners, who carry poles in their hands, with papers fixed to the ends of them, pointing out the virtuous actions of the person whose funeral they are about to celebrate. After them come eight young *Bonzes*, divided into two bands, holding long canes over their heads, with streamers at the ends of them, on which are inserted several hieroglyphical figures, and these last are attended by two young men, who carry unlighted torches.

Several other persons, all dressed in brown, with black leathern caps on their heads, varnished over in the neatest manner, with the names of their idols inscribed on them, follow after the *Bonzes*. After this first train, come four men,

men, with the corps of the deceased, sitting upright in his coffin, with his head inclining somewhat forwards, and his hands closed, as in a praying posture. The corps is dressed in white, having a paper robe over it, composed of the leaves of a book, wherein are described the actions of the god, to whom he was, in his life-time, most devoted. The male children surround the corpse, and the youngest son carries a lighted taper in his hand, it being his business to set fire to the funeral pile. The whole of the procession is closed by the neighbours, who testify their sorrow, by deep sighs and hedious lamentations.

In this order, they march to the place where the funeral pile is erected, which is surrounded with four walls covered with white cloth, except the gates through which they are to enter. In the middle a deep grave is digged, and at each side of it, is a table covered with all sorts of provisions. On one of them stands a chaffing dish, like a censor, full of live coals and sweet wood, and as soon as the corpse is brought to the brink of the grave, they fasten a long cord to the coffin, which is made like a bed for the deceased to rest on. After they have carried the body in procession three times round the grave, they lay it on the funeral pile, while the priest and relations call on the gods to be propitious to the soul of the deceased. After this, the superior priest, who leads the van of the procession, walks three times round the corpse with his lighted taper, waving it three times over his head, and repeating some mystic words, the meaning of which

none present knows, besides himself and his brethren. The body is then consumed to ashes, and the whole contents of the funeral pile are thrown into the grave, where a monument is set up in memory of the deceased. This part of the ceremony being over, the relations of the deceased retire home, where they have a splendid entertainment, and all that is left is given to the poor. If any remains of the deceased are left unburied, the relations pick them carefully up, and bury them in a gilded urn, in their gardens, which they visit from time to time, with the utmost fervour of devotion, believing in the immortality of the soul.

All those honours we have just now mentioned, are appropriated to the noble, the great, and the illustrious, for the poor and the indigent, have no right to expect any such things. It is sufficient, that the king and the beggar die just alike, but there is no necessity that the same pomp should attend both after their death. In *Japan*, those whose narrow circumstances will not permit them to honour their relations with pompous funerals, are obliged to employ their neighbours, to inter them any where in the fields, without the least regard to decency. The *Bonzes* or priests abhor the poor, and shun them in every place, as they would a person who is labouring under an infectious disorder, nor do they ever pray to the gods in their behalf. Perhaps, this is too much the case in other nations, but of that we leave the candid reader to judge.

The RELIGION of COREA and JESSO *.

THE inhabitants of these countries are all Heathens, and their form of religion is the most stupid and senseless that can be imagined. They believe, that if they appear at particular times and seasons, before their idols, and make a few unmeaning grimaces and ridiculous gestures, they will be rewarded for ever in eternity. They are all of one sect so that there is no necessity, as in *Japan*, for one party to seek a toleration in matters of religion, from another. Their priests, monks, or *Bonzes*, as they are indiscriminally called, are so ignorant, that they know little more, besides that of perfuming their idols once every morning, to which service they are called by the ringing of a bell. Their convents and pagods, are situated for the most part on mountains, and subject to the power and authority of the city or town

near to which they are situated. They have one particular convent with six hundred monks in it, and one city that has four thousand of religious sects under its jurisdiction. They are distributed into select bands, or companies, some of ten, some of twenty, and others of thirty members, the oldest of whom, in each class, is the principal, or superior, and if any one proves careless, or remiss in his duty, he is ordered to be corrected and chastised by the rest of the brethren, but if the crime is of a flagrant nature, he is given up to the power of the civil magistrate.

Relations are not allowed to marry within the fourth degree of consanguinity, and love is a passion to which they are in a manner strangers; for it often happens, that their nuptial ceremonies take place before they are nine or ten years of age, so that if ever they know any

* It is foreign to the plan of this work, to give a *Geographical Account* of the various nations whose modes of religion we faithfully describe, and therefore we shall take the liberty of recommending to our readers, a work of real merit, on this subject: It is *A New and Complete Collection of Voyages and Travels*, written by Mr. John Hamilton Moore, master of the Academy at Brentford, and author of the *Practical Navigator*, &c. This judicious collection of Voyages and Travels, includes a *Complete System of Geography*, and all the important voyages of captain Cook, and the other late circum-navigators, whose new discoveries have been of so much consequence to Europe in general. We heartily wish the work success, from a persuasion that the learned author has taken great pains to render it a valuable acquisition to all ranks of people.

The *Copper-plates*, *Maps*, and *Charts*, with which it is embellished, are *elegantly executed*, and one or two numbers at a time, may be had, price only 6d. each.—To prevent mistakes, however, it may not be unnecessary to be particular in ordering *Moore's Voyages and Travels*, as there are works of a similar nature, upon which little dependance should be placed.

thing of love, it must be long after marriage. The women, particularly the wives of the poorer sort, are treated with great cruelty, but their spirits are so much depressed, and not knowing where to procure a remedy, they become as it were insensible of their misery. The marriage ceremony consists of the relations of the bridegroom, accompanied by himself, making a formal tour round the town with a band of music playing before them. When they come to the door where the bride lives, the bridegroom knocks, and meets with a very favourable reception. After this, he conducts the bride home, and the whole ceremony ends with a splendid entertainment. Polygamy is allowed among them, and when they please they can put away both their wives and children; but this horrid, unnatural practice, seldom takes place; for as we have already taken notice in the former part of this work, "The light of nature is not yet extinguished among the heathens."

When a person of rank dies, all his relations go into mourning for three years, nor are they permitted, during the whole of that time, to follow any secular employment. They weep, howl, and tear their hair, to shew their concern for the deceased; and they put the corps into a double coffin, finely varnished, and gilt over, according as the nature of their circumstances will permit. They put into the coffins whole suits of cloaths, with provisions, money and several sorts of warlike instruments, for the use of the deceased in the other world; from which we may learn, that they have but very carnal notions of the soul.

The night previous to the funeral, is spent in innocent amusements, and at day-break all the relations set out on horseback, making the most hedious lamentations. Those who bear the corpse, move in a slow solemn manner, singing hymns; and if the deceased was rich, he has generally a monument erected to his memory, but those who are poor, are buried in graves about three feet deep. Three days after the interment, the relations and friends of the deceased make a formal visit to the grave, and recreate themselves there some time. Every full-moon, they cut the grass that grows around the tomb, and make free-will offerings of rice. But this is not all, for it often happens that the *Bonzes*, in order to get some employment, will tell the relations, that the deceased lies uneasy in his grave, upon which they take up the coffin, and renew the whole funeral solemnity, for which the *Bonzes* or priests receive their fees.

Having said so much concerning the idols of these heathen nations, it may not be improper, in this place, to say something concerning the true God, and also on the nature of idols. The true God is defined to be a most glorious object, the author of all things, who had no beginning of days, nor will have any end of years. He is infinite, eternal, and unchangeable; he is possessed of all those perfections which we admire, but cannot fully comprehend. His wisdom is conspicuous in the formation of the world, and indeed in the creation of every thing; for as a great divine says, a pile of grass is sufficient to confute an Atheist. His power is displayed to our senses, in the works of his providence; he

holds the waters in the hollow of his hands; he weighs the mountains in a balance, and taketh up the earth as a very little thing.

In his holiness, he exceeds all that we poor mortals can comprehend, for he is of purer eyes than to behold iniquity. Sinners shall not stand before him, nor the wicked dwell in his presence. Men should tremble at his justice, especially when they consider their own guilt. The justice of God, in the moral government of this world, may be known by particular instances of its operations, but will not be fully understood, till Christ shall come to judge the world in righteousness. The temporal death, to which every human being is subject, is a proof of the justice of God, in punishing our first parents for their disobedience; but the most awful display we have of divine justice, is in the death of Christ. There the wrath of God against sin was displayed in the most lively colours; Divine justice was satisfied by the sacrifice offered, and man, a rebel to his creator, reconciled through the blood of atonement prophesied of long before, and pointed out by types and figures. His goodness fills the devout soul with admiration here below, and will afford him matter for praise in eternity. Is not that goodness infinite, that can bear with our daily, and numerous provocations? Is not that goodness infinite, that can stoop down to behold the affairs of this lower world, and raise up one, while it casts down another? But above all, is not that goodness infinite, which could send an only begotten son, to die for sinful men, when they were lost in all sorts of iniquity, working all manner of uncleanness with greediness. Such are a few of the outlines of the characters of the true God, whom every Christian worships; and, therefore, we shall next say something concerning the false gods of the Heathens.

As the benefit of light is best known when contrasted with darkness, so truth is the more admired for being compared with falsehood. All that is good, amiable, praiseworthy, glorious, benevolent, just, and merciful, is to be found in the character and attributes of that God, whom the Christians worship; among the gods of the Heathens, it is just the reverse. And here let us enquire into their attributes, for there must be some qualities ascribed to them.

Are they infinite? that is impossible, for they are actually lodged in temples, made with hands; nay, they are often carried from one place to another, their heads and their hands cut off; and sometimes they are reduced to ashes.

That they are not eternal, we can make no manner of doubt, for new ones are made almost every day; and surely a created being cannot properly be an object of divine worship. Sculptors, painters, engravers, smiths, and indeed almost every trade, have, in their turn, contributed towards the making of gods; and so infatuated are mankind, that many of them can fall down and worship the works of their own hands. Are they unchangeable? No: Instead of enjoying such a variety of qualities, their very colours are often changed twenty times in an age; and almost every year, new passions are ascribed to them. And this is done merely according to the capricious manner in which men are led by their passions;

passions, without considering, that they degrade their nature, and become more contemptible than the beasts that perish.

Again, let us enquire more minutely into those qualities which naturally present themselves to our observation, as rational creatures. And first, with respect to wisdom, let us for once suppose that the idols adored by Heathens, in ancient and modern times, were, and really are, what their worshippers believe them to be, namely, beings endowed with sovereign power, able to reward the virtuous, and punish the vicious, to pardon the penitent, and to supply the wants of those in distress. I say, let us admit these things by way of supposition, and then enquire, whether one or all of them will hold good? For if it can be made appear, that they have none of the qualities of the true God; then they are no more than dumb and dead idols. And first, have they wisdom? No: how can an inanimate being be endowed with wisdom. But then supposing them to be real objects of worship, it will naturally follow, that the religion enjoined by them, is the result of Divine Wisdom and Knowledge. Now let any reasonable person ask himself, whether the forms of worship which we have already taken notice of among the Heathens, being in themselves altogether barbarous, could on any account whatever, point out happiness to poor fallen man? Certainly, the contrary did, and always will continue to take place. Had these beings been endowed with wisdom, they would have lead their people who worshipped them to happiness; but alas! the poor votaries were and are left in a state of darkness, no hope beyond the grave was promised, nor the means prescribed, by which it might be attained.

Again, with respect to power, where did they shew it? a god without power, is no god at all. Nothing was more common, than to find the victorious commander of an army setting fire to consecrated temples, and carrying off the gods, as so many prisoners, in triumph. Nay, what notions could the people have of power, who, when their idols refused to comply with their requests, actually brought them out into the open streets and scourged them.

Holiness, the life and soul of practical religion, is not to be met with among Heathens in this age, nor was it to be found among those of antient times. Where could holiness or purity of the heart and life be found, where whoredom, drunkenness, and even unnatural crimes, were not only tolerated, but even celebrated. Let us, like Constantine the Great, draw aside the veil which concealed the impurities daily committed in their temples, and we shall behold, what is not proper to be named. Should those idols be

objects of worship, whose priests taught the grossest impurities; who rejoiced in what the worst of men consider as shame; who set aside the order of nature, and actually attempted to overthrow Divine Providence itself. But is justice to be found among these gods? No: we must not look for justice in a system established on falsehood. All those actions by which men are ennobled above the irrational part of the creation, were treated with contempt. Revenge, theft, plunder, murder, and indeed, the most odious crimes were, and still are considered as so many virtues; and the more notorious the guilt of the criminal, the more he was considered as an object of approbation. Goodness, that glorious attribute of God, was not to be found among the antient Heathens, and in vain do we look for it at present. Could a good benevolent Being, teach men to do that which is cruel? No: but such was, and still is the practice of the Heathens. Can that religion have goodness in it, which teacheth husbands to inculcate into the minds of their wives, that it is necessary for them to burn themselves on a funeral pile? Can there be goodness in that parent, who, divesting himself of bowels of compassion, can see his child offered up as a victim at the altar of an idol? True religion condemns the sentiment, and humanity shudders at the practice.

Truth, the last attribute, or quality we shall mention, never could, or never can be found among the Heathens. Can truth be found in that system from which wisdom, power, holiness, justice, and goodness are banished? It was said of God, that it was impossible for him to lie; and with respect to the Heathens, it may be justly taken notice, that even supposing their idols were animated beings, all that their priests have taught us is no better than the grossest falsehood. Plato said, that truth was the form of the Divine Being, and if so, then every thing contrary to it must constitute the character of an idol. Having thus drawn a parallel between the true God and the idols of Heathen nations, we shall say with Joshua of old, "Chuse you this day, whom you will serve." The best way to point out false religion, is to display it in its native colours, and men, by seeing unaccountable absurdities presented to them as objects worthy of their notice or regard, will become in love with the truth. Truth carries conviction along with it, and happy must that man be, who seeks wisdom. He who sincerely enquires after truth, has great reason to hope, that God will direct him to it, and convince him of its excellency above every thing in this world.

The CHRISTIAN RELIGION.

AS the author, who would wish to obtain the approbation of his readers, will, at all times, blend entertainment, information, and instruction together; so we shall now part with the Heathens for some time, and present the public with an account of that religion which has the true God for its author, the blood of Christ for its foundation, happiness for its object, and glory for its consummation.

But here it is necessary that we should lay down the plan upon which we intend to proceed, because Christianity lays open to us an ample field for speculation, for information, and for instruction: we shall therefore divide the subject into the following branches:

First, the state of Christianity from the time of its first promulgation, till it received the sanction of the civil power, under the emperor Constantine the Great.

Secondly, an account of all the heresies that sprang up during the first three centuries.

Thirdly, an account of the Christian church, from the time of the emperor Constantine the Great, down to the reformation.

Fourthly, an account of the Greek church, both in antient and modern times.

Lastly, an account of the Albigenes and Waldens.

In conducting this most laborious part of the work, we shall endeavour not to give offence to any person whatever, and having finished it, we shall once more return to the Heathens, and then to those religious parties which took their rise in Europe, after the reformation.

Long had the wretched race of Adam continued in a state of ignorance and darkness, and from these sources, all sorts of crimes took their rise. To draw a picture of the Heathen world at the time of Christ's appearance among men, would be to paint out human nature in its most depraved state. The knowledge of the true God was lost; blasphemy, obscenity, and impiety constituted the essential parts of their public worship; and although many of them believed in the doctrine of the immortality of the soul, yet they had confused and carnal notions concerning it. As God is the universal Lord and Sovereign of nature, so he generally accomplishes the schemes of his providence by natural means. Thus we find, that in order to introduce the glorious redeemer into the world, and make way for the propagation of his gospel, a variety of circumstances took place, which human sagacity could not have planned, nor could the deepest penetration have seen into the important events.

About three hundred and thirty years before the incarnation, a remarkable change took place in the civil government of this world. The Persian kings, with their subjects, having forgot the dignity of their characters, and bravery of their ancestors, became an easy conquest for the ambitious Grecian hero, Alexander, and by this

important, unthought of event, the Greek language was taught and propagated throughout a great part of Asia, where different dialects had been spoken before. But this was not all, for the mighty kingdom which Nebuchadnezzar had seen in a vision, and of which Daniel had prophesied, was now rising to a state of unexampled, unheard of magnitude. This was Rome, the haughty mistress of the world, who boasted that the sun rose and set in her dominions. She gratified her own ambition, by trampling on the civil rights of mankind; but while she was enslaving the nations, God made her an instrument towards carrying the joyful sound of the gospel throughout the Heathen world. For although it pleased divine wisdom, to give power to work miracles, and speak in unknown tongues, yet this privilege seems to have been confined to the apostolic age. It was, therefore, an unspeakable advantage to the world, that throughout the Roman empire two languages only were generally spoken, namely, Greek and Latin, and it frequently happened, that such as learned the one as the language of his country, acquired the knowledge of the other, partly by reading, and partly by conversation.

Such was the situation of the world, at the time when God sent his only begotten Son to justify sinners, both by his active and passive obedience. But in what manner was this great deliverer ushered into the world? Here angels are lost in admiration; believers are filled with gratitude; while the profane are left to mock. The eternal Lord of heaven and earth, submitted to lodge nine months in the womb of a poor obscure virgin, and although he was the king of kings, and lord of lords, yet his mother, at the command of a pagan emperor, was obliged to leave the place of her nativity; and travel above sixty miles, in a state of pregnancy, in order to pay a poor insignificant poll-tax. Although he was to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, yet his mother was obliged to undergo the pains of child-bearing in a stable, among beasts, and instead of a cradle, the long promised Messiah was laid in a manger. His life was fought after greedily, by the bloody Herod, and his poor reputed parents, were obliged to travel for shelter into Egypt, taking along with them, him who was to cloath sinners with a robe of righteousness. In a humble, obscure station, the Eternal Son of God, and who thought it no robbery to be equal to God, and to be God himself, lived till he was thirty years of age, along with his reputed parents. The time in the eternal decree of God, was fixed for his entering upon his public ministry, and then Christ Jesus, that he might confer honour on his own forerunner, John the Baptist, submitted to be baptised in the river Jordan, for although spotless from every impurity, yet he made the following declaration, "that it behoved him to fulfill all righteousness;"

“ness; that is, he was to comply with every ceremony in the law, whether prescribed or introduced.” From that period, till upwards of three years after, he went about doing good, from place to place, and from house to house. To the humble minded, the glory of his divinity shone through the veil of his humanity, and under the character of a poor despised man, the attributes of the Deity were seen. At last the Jews, who considered him as an impostor, because he did not make his appearance among them with popular grandeur, brought a false accusation against him, and he was condemned by the Roman power to be crucified, a death only inflicted on slaves; but all this had been pointed out in the prophecies, long before Christ made his appearance in the world, but the hearts of the Jews were hardened, and they could not see the glory of their own Messiah.

It has been objected by the deists, why might not an angel, or even a human being, have suffered for the sins of mankind, upon the supposition of there being any necessity for an atonement? To this it is answered; first, that there was an absolute necessity for an atonement; for without that, offending men could never have been reconciled to an offended God. Secondly, neither a human being, nor an angel, could make an atonement; for the guilt having been contracted in consequence of the breach of a Divine law, prescribed by an infinite being, it was necessary that an infinite being should make the proper satisfaction. Lastly, whatever regard may be paid to the arguments here laid down, we shall only answer, that this scheme of Divine Redemption was projected by unerring wisdom; by that wisdom it was carried on, and by Almighty power, it has risen triumphant over all opposition. Again, it has been objected, why did Christ submit to lay his head in the silent grave? To this it is answered, that it was done in order to complete the whole scheme of redemption; and in this sentiment we are countenanced, not only by all the ancient Christian fathers, but also by the argumentative reasoning of the late lord chancellor King, who was an ornament to his country, and an honour to the Christian religion.

And first, the reason why he submitted to be buried, was, that he might encourage his faithful followers to meet death with fortitude, and lay down their heads in the grave, in hopes of a blessed resurrection to immortality. He sanctified the grave for us poor sinners, and as death could not detain him in a state of mortality, so death shall not have dominion over his followers, who are not under the law, but under grace. Secondly, our Saviour submitted to be buried, and went into the state of the dead, that he might complete the whole work of his humiliation. As he humbled himself and became obedient unto death, even the death of the cross, so he submitted still farther to be buried, and his soul went to that place where the spirits of just men are waiting to be made perfect.

Thirdly, he laid himself down in the grave, and his soul went into the invisible regions, that he might triumph over principalities and powers, and this he was to do in his own proper person, to convince the grand adversary of mankind of

his Almighty power, and to encourage his faithful followers to believe that he is able to conduct them through time, and make them happy in eternity.

Lastly, the principal end of our Saviour's descent into the grave, and into the invisible regions below, was, that he might subject himself to the laws of death, and be in every thing conformable to them; for seeing that he became our high-priest to redeem and save us, it behoved him in all things to be like unto us, sin only excepted. Therefore when he died, his body, like unto ours, was committed to the grave, and his spirit fled to the receptacle of blessed souls, where it waited till his resurrection.

Hitherto we have beheld our mediator and redeemer in the inglorious and mean estate of his humanity, throughout all the stages of that temporal life he submitted to for our sakes. We have attended him to the most abasing period, namely, the separation of his two essential parts, the soul and the body, and the consigning of them to their respective mansions and habitations. His exaltation now follows, and that sun of righteousness, which sat in redness and obscurity, arose with light and splendour. The earth could not detain his body, nor the receptacle of departed spirits his soul, but each were obliged to deliver up their prey. It had been prophesied, that the sun of righteousness should arise with healing under his wings, and this was accomplished in the most striking manner, when our Saviour rose from the grave. He triumphed over the power of death and hell; he led captivity captive, and gave gifts for man, even for the rebellious, that God the Lord might dwell among them. But here it is objected by the deists, why did not he shew himself openly to those rulers of the Jewish people, who had condemned him as an impostor? The answer is obvious, they were unworthy of such a favour, they had rejected the evidence of their own senses while he was daily working miracles among them, and no doubt, but had he appeared to them after his resurrection, they would have treated him in the same contemptible manner.

St. *Austin* says, “there is a certain measure of sin and of grace, after which God withdraweth himself.” During forty days Christ conversed with his disciples, and then he ascended into heaven, where he sat down at the right-hand of his father, and shall remain until he comes to judge the world in righteousness. But the Divine Redeemer did not forget his glorious mission here below. While in a state of humiliation, he told his disciples, that he would be with them to the end of the world. “Because I live, you shall live also.” And consequently we find, that a few days after his resurrection, he sent the Holy Ghost, in a most miraculous manner, upon his disciples; and thus from beginnings the most weak, and by means the most despicable in human estimation, the little stone cut out of the rock became an exalted mountain, and dashed in pieces every thing that opposed it; and this leads us naturally into that part of our narrative which, in the first place, presents itself to our consideration.

For some time after our Saviour's resurrection, his disciples preached to none, except those of the

the circumcision, whether Jews or profelytes, and this was done, that the faithfulness of God might shine conspicuous, who had promised that the offers of grace and salvation should first be made to Israel. This plan, however, was soon succeeded by one of a much more enlarged nature for as it had been foretold, that the Messiah should be a light to lighten the Gentiles, so it was necessary that the apostles should extend their labours all over the world. Wherever they went to preach the gospel, it was their constant practice, to ordain the first fruits of their labours to the work of the ministry; or in other words, their first converts were appointed elders in the churches. These elders, bishops, or ministers, are generally mentioned in the plural number, in the account we have of churches in the New Testament. For this there might be many particular reasons, which have not been transmitted to us, though there are several others to which we need not be strangers. First, the violence of the persecution was such, that many of these elders were put to death, and it was therefore necessary, that there should be some always ready to succeed them. Secondly, their strict attention to the duties of their station, found them so much employment, that it was necessary to have more than one in a church. Lastly, it seems to have been a temporary institution for the advantage of the church, in its infancy, to instruct the converts, who were extremely numerous, and to guard them against relapsing into idolatry; but it does not appear that this office was to be permanent. In certain, even before the apostle St. John,

the office of bishop or bishop was not yet established at Antioch, and the business of the bishops, or elders, was to preach to the people, to pray with them, and administer the sacraments.

The second order in their churches was that of deacons, and from amongst them, the bishops were generally elected. Their office was, to visit the sick, to pray with them, and in times of persecution, to assist the bishop in visiting the people, from house to house. Holy and humble, as the followers of their divine master, they led their people as a shepherd does his flock, nor could the fear of death prevent them from visiting and administering consolation to such as were in prison. During their leisure hours, they followed secular employments, that their people might not be burdened to support them, but whenever a support was wanting, it was cheerfully granted them. In their dress, they were extremely plain, for they minded chiefly spiritual things, waiting for the coming of their Lord. It is plain, that such as were Jews, and embraced the Christian religion, were at liberty to practise their own rites and ceremonies, but they were not to impose them on others; but this fell into disrespect, and Jewish ceremonies were seldom used after the destruction of Jerusalem.

Such was the state of the Christian church, during the age of the apostles, and it is generally allowed, that few ceremonies were observed till the time of Constantine the Great. All denominations of Protestants allow this, the greatest writers of our established church have proved

it, nor indeed do any of the learned Roman Catholics say much against the Protestants. We shall now attend to the Christian form of worship, till Constantine the Great depressed the power of the Heathens, and granted the followers of our Lord a civil establishment throughout every part of the empire.

When the congregation was assembled, the first part of divine worship was to read a portion of the sacred scriptures, and besides the scriptures, they often read epistles from neighbouring churches, particularly such as related to the martyrdom of those who had laid down their lives for the truth. The person who read to the congregation, was one who was a candidate for holy orders, and he was called the clerk, or more frequently the reader. The place from whence he read was an eminence in the church where he could be seen and heard by all the people. This eminence was called *pulpitum*, from whence our word pulpit is derived. No person was permitted to speak while he read, for during the three first centuries of Christianity, responses were not used in the church. How much was read at a time is not certainly known, but it appears that it was sometimes more or less, according as circumstances varied the case, for the Christians were often obliged to meet privately in the night.

When the reading of the scriptures was over, then followed the singing of psalms, which made a considerable part of their service; for as Pliny writes, they met together an hour before day to sing an hymn to Christ, and this was done to elevate the mind by heavenly raptures of praise and adoration, and to raise a pious soul into a greater degree of admiration of God's love and bounty. What those psalms were which they sung, is a question which should be resolved, and in doing this we are not left in the dark, for we have the testimony of the most learned fathers to support us.

These divine songs, were either such as they had collected out of the sacred scriptures, particularly the book of psalms, or such as were of their own private composing. As for the manner of singing there was not a fixed rule, every church being at liberty to make choice of what they most approved of, for it was the matter, rather than the manner, that was attended to. In some churches, the people sung all together in concert, and in others they sung alternately. As for organs or any other sort of instrumental music, it was not then known in the church; for it cannot rationally be supposed that in those days of almost continual persecution, they could either use or preserve them.

When the singing was over, the bishop stood up and delivered the sermon, which generally lasted an hour, but seldom more. It consisted in an explication of what had been read in the lessons, and concluded with some practical inferences. As soon as the sermon was ended, all present in the congregation rose up to present their public prayers unto Almighty God, which according to the evidence of Justin Martyr, Cyprian, and many others of the fathers, were offered generally standing, particularly on Sunday, for on that day it was considered as a sin to kneel. Indeed, the preacher generally concluded his sermon with an exhortation to the people to stand

up, as will appear from the following specimen of one of Origin's. "Wherefore standing up, let us beg help from God; let us pray that we may be made worthy of Jesus-Christ; let us offer up sacrifices to the father through Jesus-Christ, who is the propitiation of our sins, to whom be glory and dominion, for ever and ever. Amen."

Accordingly, the whole congregation stood up, and turned their faces to the east, in which attitude they continued during the time of prayer; but here it will be necessary, that we should account for this ceremony. First, it was assigned by many of the fathers as a reason for praying to the east, that it was the most excellent quarter of the world, because it was symbolical of the glorious light which arose upon the heathen world; for as the sun gives light to the world, so does the gospel to sinners. But the best reason assigned for this practice is, that they misunderstood the prophecy of Zechariah vi. 12. where it is said, "Behold the man whose name is the Branch;" and because they did not understand Hebrew, they used the Septuagint version, where the word Branch is translated *the East*.

The congregation being thus turned towards the east, they put themselves in a praying posture, stretching out their hands, and lifting up their eyes to heaven; when the minister said, "Lift up your hearts." After this, the minister began to pray; but here it is necessary we should take some notice of the habit in which he officiated, and with respect to this, we shall only repeat what has been left on record by the fathers who lived in those times.

His usual garb was a *Pallium*, which was the same with what we call a cloak; for that being the most plain, simple garment, it was worn by the Christians in general, in preference to the *Toga*, or Roman gown, which was more gay and splendid. Therefore we find, that those who embraced Christianity, quitted the *Toga* and put on the *Pallium*, as a sign of humility, and indicating their being dead to the world. This mean habit induced the heathens to ridicule the primitive Christians; for in the works of Tertullian, there is extant an essay, entitled, a Defence of the Cloak. Tertullian adds further, that no vestments were worn over the cloak, and speaks against some preachers in his time who used to throw off their cloaks, which he condemns as a superstitious affectation, and a heathenish custom. "So, says he, the heathens pray to their gods, which, if it ought to have been done, would have been enjoined by the apostles, who have given directions concerning the manner of prayer."

Prayer was delivered with a modest, bashful voice, that being most proper for those who came to acknowledge the multitude and heinousness of their sins, and beg God's pardon and grace, which are the chief parts of prayer; musick being more proper for praise and thanksgiving. When prayer was concluded, the people said *Amen*, or *So be it*, and sometimes the Lord's prayer was used, and at other times omitted. Thus in the divine and heavenly prayer of Polycarp, when chained to the stake, the conclusion runs in the following words: "Lord, I will praise thee, I

"will blefs thee, I will magnify thee, through the eternal high priest, Christ Jesus thy beloved son, by whom, to thee, with him and the holy ghost, be glory, now and for ever. Amen."

Every bishop prayed in what words he pleased, but no doubt they were such as were proper to elevate the mind to the highest strains of devotion. We do not mean to say, that they did not occasionally use forms, for, probably, many of them did, but only that they were not imposed, one bishop using one form, and another using another; others did not use any. But whatever forms they used, they could not be read out of a book, which is evident from the posture in which they stood, which was either with their eyes lifted up to heaven, or with them shut. Thus Origin says, that, "A true Christian prays in every place, closing the eyes of his senses, but opening those of his mind." Now let them have prayed in either of these postures, it will appear evident that they could not read; for how could they turn over the leaves of the book, while their hands were stretched out towards heaven in the form of a cross, or when their eyes were shut?

The last thing to be said concerning their prayers, is to enquire whether they used only one at a time, or whether a great many short collects, as we do in our public worship. In answer to this, all we can say, with any degree of probability is, that for the ease of the bishops on fast days, when the service was three times as long as on other days, they might use several short collects; but this we advance rather by way of conjecture, than as amounting to a full proof.

Baptism is the next ceremony to be taken notice of, and here it will be necessary to point out, first, who baptized? secondly, who were baptized? and lastly, the manner of baptizing? And first, the person baptizing was usually the bishop or president of the church; for after the beginning of the second century, when the churches were greatly increased in the number of members, and the bishop was not able to discharge the whole of the duty, a new order was instituted, called Presbyters. These presbyters were chosen from among the people, and ordained in the same manner as the bishop; but although they assisted him in all the sacred offices, yet the chief parts, particularly the celebration of the sacraments were discharged by him as president, if he was present. But by his consent, even if he was present, presbyters and deacons were permitted to do all these things, and this was the more necessary, as it frequently happened, that the bishop was confined in prison for preaching the gospel, a truth which most of them sealed with their own blood.

Secondly, with respect to the persons who were baptized; all that we can learn, is, that they were of two sorts, namely, they were either infants, or persons grown up, to years of maturity. Infants were the children of Christian parents, and grown persons were such as had been converted from Pagan idolatry. That infants were baptized, appears evident from many considerations; baptism was always precedent to the Lord's Supper, and none were admitted to receive the Lord's Supper till they were baptized. This is

so obvious that it needs no proof, for if any one doubts of it, he may find a thousand proofs in the writings of *Ireneus* and *Justin Martyr*, who were among the first of the fathers that lived nearest to the apostolic age. We do not intend here to insinuate, that all the churches were unanimous in their consent, that the baptism of infants was a gospel doctrine, but only that it was generally practised as coming in the room of the sacrament of circumcision. This is not to be wondered at, when we consider what a near affinity there was between the Jewish and Christian systems: the one was the shadow of good things to come, the other was the completion of all the prophecies and promises.

The person, if advanced in years, was first asked several questions by the bishop, concerning his knowledge of the principles of the Christian faith; as, first, whether he abjured the devil and all his works? and, secondly, whether he assented to all the articles of the Christian faith proposed to him? By these articles of the Christian faith is generally understood that symbol called the Apostles Creed; but this is false, for before the time of the emperor Constantine, the creed called the Apostles, was not known. Previous to that period every church had its own creed, but still in essentials they agreed; they all agreed in the fundamental articles of religion, but they often differed with respect to disputed points. This, however, made no breach in the unity of faith; for although they differed in smaller matters, yet they were all united in those things that related to their eternal salvation; they lived in harmony together, and they considered each other as brethren.

Thirdly, let us attend to the manner of baptism, one of the most solemn rites in the Christian church; for as a person who enters into a military life swears to be obedient to his general, so the Christian at baptism swears to serve faithfully the captain of his salvation, the Lord Jesus Christ. And the first part of the ceremony was exorcism, which was the casting out the devil, or the unclean spirit. This practice they founded upon an explanation of our Lord's farewell discourse to his disciples, Mark xvi. 17, 18. There Christ commanded them to go forth, preaching the gospel, and to baptize; which was to be an unalterable, perpetual ministration, to the end of the world. Then he proceeds to tell them, that for the speedier propagation of the gospel, and that the heathens might the more readily embrace it, he would confer on them, and the first preachers thereof, the gift of working miracles. That is, they should in his name cast out devils, and speak in unknown tongues, as they most eminently did on the day of Pentecost; that they should, without being injured, take up serpents, as St. Paul did at Malta; and if by accident they drank any deadly thing, it should not hurt them. It was added, that by laying their hands on the sick, they should heal them; and all this they did, as we are assured by ecclesiastical historians.

However, all these were extraordinary gifts, that were to last no longer than the apostolic age; but we find that their immediate successors, and even down to the time of Constantine the great, they believed them to be ordinary, and of a fixed

nature. In the act or ceremony of exorcism, the bishop, or whoever officiated for him, commanded the unclean spirit to depart out of the catechumen, using several prayers suitable to the occasion, with imposition of hands. Next followed baptism itself, and the person being ready to be baptized, the minister by prayer consecrated the water for that use, and baptized him in the name of the father, and of the son, and of the holy ghost. As to the form of baptizing, it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger. If the person baptized by sprinkling happened to recover, he was generally re-baptized by immersion; and no person could be admitted to holy orders who had not been baptized in this latter form.

Justin Martyr, who lived about the middle of the second century, relates, that when baptism was over, the person baptized was admitted into the number of the faithful, and received the other sacrament of the Lord's-Supper with the rest of the congregation; who sent up their united prayers to God for him. From this circumstance as related by Justin Martyr, it appears that prayers only followed after baptism; but soon after his time some other rites were introduced, which although in themselves rather of an indifferent nature, yet, in after ages, were very much abused, and upon them was raised a system of superstition.

The first of these ceremonies, which probably was introduced in the church towards the latter end of the second century, was called unction, or anointing, which ceremony they borrowed from the Jews; for Tertullian writes, "This unction is according to the Jewish dispensation, wherein the high-priest was anointed with oil out of an horn, as Aaron was by Moses." The design was, that they might be considered by their brethren as consecrated persons, like Christ, who is often called the anointed of God.

The second of these rites was, the marking the baptized person on the forehead with the sign of the cross, by which was denoted that they were to be strong and valiant in the cause of Christ, having their hearts fortified and strengthened; and therefore it was made on the most visible part of the body, the forehead, which is the seat of courage and confidence. As the Christians in their afflicted persecuted state, could not prevent the heathens from coming into their assemblies, so we find, that part of the informations exhibited against them was, that they made the sign of the cross on their foreheads, that they might fight for Jesus Christ against the emperors. The consequence was, that the first part of their punishment consisted in marking with a hot iron the sign of the cross on their foreheads. Another ceremony was imposition of hands, or what has been since called confirmation; and this was practised from an opinion, that baptism was not perfect without it.

Confirmation was considered in the same light as we do absolution of sins, as appears from the united testimonies of all the Christian fathers who lived between the death of Justin Martyr, and the reign of Constantine the Great, and although the ceremony was in its own nature simple, innocent, and expressive, yet we find, that it was afterwards

terwards used to a bad purpose, by placing too much confidence in it. But the ceremony of confirmation was not confined to a single instance in the life of one person, for as many of the primitive Christians, through fear of persecution, relapsed into idolatry, and were again restored to the bosom of the church; so it was necessary, before they were re-admitted, that they should be confirmed. It may be further added, that presbyters had a right to confirm, as well as bishops, their ordination being the same, the difference consisting only in dignity and power.

Having said thus much concerning the first sacrament of the Christian church, baptism, we shall now proceed to consider in what manner the primitive Christians administered the second, called the Eucharist, or the Lord's Supper. And in treating on this, that the reader may be led into a methodical system, we shall point out, first, the time when, secondly, the persons by whom, and lastly, the place where it was administered, or in the language of some divines, solemnized.

First, as for the time, it was generally at the conclusion of their solemn services; for as Justin Martyr writes, "after they had read, sung, preached, and prayed, they proceeded to administer the Eucharist." But as for the particular time, there was no rule, in general; every particular church fixing the time according to the nature of their circumstances. In the age of Tertullian, who lived about the latter end of the second, and the beginning of the third century, they received it in the evening, which induced the heathens to accuse them with putting out their lights, and mixing together in an indecent manner. This, however, was a false accusation; for the Christians avoided ostentation in their sacred mysteries, on account of the cruelties inflicted upon all those who had the unhappiness to be informed against, and dragged before the pro-consul of the province where they resided.

Pliny, a heathen, in his letter to the emperor Trojan, says, that the Christians met before sunrise to celebrate their mysteries; but instead of accusing them of any crimes, he says, that they bound themselves by an oath, not to injure any one, to be obedient to the civil powers, and to contribute towards relieving the wants of their brethren, according to the nature of their circumstances, for every one was at liberty to give what he pleased. St. Cyprian, bishop of Carthage, says, that some received the Eucharist in the morning, and others in the evening; from all which we may learn, that the meetings of the Christians were not exactly fixed, but that they met together as often as they had opportunities, only that they preferred the first day of the week, now called Sunday, to all other times whatever.

Secondly, the persons communicating, were not all who professed the Christian faith; for Origin writes, that it did not belong to every one to eat of the bread, and drink of the cup, in the sacrament. This privilege was reserved for those whose characters were unspotted, and who lived holy lives in the fear of God, in the practice of religious duties; by all which they did honour to their Divine Redeemer. Now, as none but the faithful and the pious were admitted to this sacred ordinance, so it will naturally be inferred, that catechumens, who had not been properly

instructed, and relapsed penitents who had returned from idolatry, were excluded. Thus when the common service was over, and the congregation of the faithful were going to approach the sacred table of the Lord, all the penitents who had not been reconciled, and the catechumens, who had not been properly instructed, were desired to withdraw; and, however just and equitable, such an institution might appear to an unprejudiced man, yet partly from the unjust accusation of false brethren, and more generally from the malice of the heathens, particularly their priests, the civil governors were made to believe, that the Christians practised unnatural crimes; an accusation, not only unjust, but in all respects contrary to their principles, which were pure and holy.

Thirdly, let us now attend to the manner of celebrating the Eucharist, but here it is necessary to observe that the external rites were not always the same, for in some parts they made offerings to the poor before the minister consecrated the elements, and in other parts of the world it was done afterwards. In general the rule was for the minister, bishop, or presbyter, or by what other name he was called, to begin with an explanation of the sacrament, and an exhortation to the faithful to receive it in a worthy manner. After the exhortation, the minister prayed for a blessing on the elements, to which the people gave their assent, by saying Amen. This prayer was one, but it consisted of two parts, namely, petition and thanksgiving. In the former, they prayed for the peace of the church, the quiet of the world, the health of the emperors, and in a word for all men who needed their prayers. In the latter, they thanked God for sending Jesus Christ, his son, into the world, and for the institution of the sacrament of the Lord's Supper, and during this solemn act, the minister took both the bread and wine into his hands and consecrated them at once.

Prayer being ended, the words of institution were read, that so the elements might be consecrated by the word as well as by prayer. Then the minister took the bread, and having broken it, gave it to the deacons, who distributed it to the communicants. It happened, however, in some places, that the minister himself went round with the bread and wine to the communicants; for ceremonies were but little attended to in those ages by the Christians. In most places every individual had the bread and wine delivered to him, either by the bishops or deacons; but in the church of Alexandria, the whole was placed on a table, and every one took what he pleased. As for the posture of receiving the sacrament, it was different in various places. In Alexandria the communicants stood up and received the elements, which was after the following manner: The bread and wine being consecrated, the faithful came up in order to the communion table, where standing, they received the elements, and then returned to their places again; but although this practice was not universal, yet thus much is certain, that no person could receive the Eucharist kneeling, between the feasts of Easter and Whitsunday, that posture, during that time, being absolutely prohibited by the church.

The communicants having received the elements,

ments, a psalm, or hymn, was sung to the praise and glory of God; for as Tertullian writes, "every one sung an hymn to God, either of his own composition, or out of the sacred scriptures." Then followed the thanksgiving to Almighty God, for his great mercies, and a collection was made for the poor, which money was left with the deacons, in order to be distributed among those who were in want, and as the name of every individual was known to the officers of the church, so deception seldom took place.

Having hitherto spoken of the particular acts of public worship among the primitive Christians, let us now enquire into those circumstances that attended them; that is, such as are inseparable from all human actions, such as place, time, habit, and gesture. Some of these things have already been taken notice of; but to keep on in the most regular systematical manner possible, we shall enlarge a little farther. And first, as for the place, all will readily grant, that it is, and always must have been a necessary circumstance of divine worship; for if we serve God, it must be in one place or other. Now here it is necessary to propose the following question: Had the primitive Christians fixed and determined places for public worship? To this it is answered, that usually they had, though in times of persecution it was often otherwise. Then, (as Eusebius says) they used to meet in fields, in woods, in deserts, and sometimes in ships that lay near the sea coast, yet in times of peace, they chose the most convenient place they could get for the performance of their solemn services, and that was called a church. Thus at Rome, in the time of Eusebius, the place where the Christians met to chuse their bishop, was called the church. At Alexandria, much about the same time, the bishop appointed women to sing to the faithful, and the place where they were to officiate, was the church. At Carthage, when a person renounced the devil, and was baptized, it was in the church, the common name for the place where the Christians assembled.

As for the form of their churches, we have the following description of them in Tertullian: "The house of our dove-like religion, is simple, built on high, and in open view, respecting the light, as the figure of the Holy Ghost, and the east, as the representation of Christ." The meaning is, that their churches were built on high and open places, and made light and shining, in imitation of the descent of the Holy Ghost upon the apostles, at the feast of Pentecost. As the most conspicuous part stood towards the east, it was in honour of Christ, whom they imagined to be called the east, because they did not know the Hebrew, where the word is. But, although they had these churches for decency and convenience, yet they never imagined there was any holiness in them, so as to recommend, or make more acceptable their services to God, any more than if they had worshipped him in another place.

Time is another necessary and indispensable circumstance of religious worship, for while we are in this world, we cannot join at all times to serve God. Thus we find, that under the law, God instituted the Sabbath, with other festivals, for the benefit of his people meeting together

to worship him. And so, under the Christian dispensation, there are times and seasons for worship, for the benefit of the faithful, that they may be built up in true holiness. Now the principal time was the first day of the week, and it was sometimes called the Chief of Days, the Lord's Day, and by several of the fathers, it is called Sunday, although not often. It was kept as a day of rejoicing in memory of Christ's resurrection from the dead. On this day they met together and performed all the acts of divine worship, such as we have already described, and in private they spent the day in the most pious and heavenly manner, in reading, praying, singing, and in holy conversation.

It was called Sunday, out of compliment to the Heathens, that they might know when they met, and be witnesses of the purity of their worship. But although they complied so far with the Heathens as to call it Sunday, yet from the whole of their writings, they never called it the Sabbath; and Justin Martyr wrote a treatise against those who used Jewish manners. But in some parts of Asia, where there were many Jews, the Christians performed divine worship, both on Saturdays and on Sundays, that they might convince those infatuated people, that although they worshipped Christ as their God, yet they honoured Moses, who was a divine law-giver.

But besides the first day of the week, the Christians had some other times appropriated for public worship, and these consisted of fasts and feasts. Their fasts were either occasional or fixed. Occasional fasts were such as were not determined by any fixed period of time, but observed on extraordinary occasions, according as the nature of their circumstances pointed out. Thus, when a violent persecution raged, they kept fasts, and confessed their sins, as being the procuring causes of the Divine displeasure. In the same manner, when the empire was threatened with any apparent danger, they kept fasts, and prayed for the prosperity of those emperors, by whose cruel edicts they were persecuted. These occasional fasts were appointed by the bishops of every church, as they thought them requisite; for Tertullian writes, "the bishops ordain fasts for their churches, according as the circumstances require."

The other sort of fasts were fixed ones, that is, such as were always observed at the same time and season, and these again were two-fold, either weekly or annual. The weekly fasts were kept every Wednesday and Friday, and they were called Stations, in allusion to the military stations, or the soldiers standing while on guard; why they fasted on Wednesday does not appear in any parts of the writings of the fathers, but on Friday, they fasted in memory of Christ's crucifixion.

As for annual fasts, they had but one, and that was what we now call Lent. Two reasons were assigned for their keeping this fast, and the first was founded upon the misconstruction of that expression, Matth. ix. 15. "The days will come when the bridegroom shall be taken from them." This they imagined to be an injunction of Christ to all his followers, to fast at the return of that season, when the bridegroom was to be taken away; for the church is often com-

pared to a bride, and Christ to a bridegroom; intimating thereby, the spiritual union that is between them. Therefore these primitive Christians considered the time when the bridegroom was to be taken away, to imply the period from his crucifixion, till his resurrection; and during that time, they thought themselves obliged to fast.

Secondly, from hence we may observe the duration of this fast, or how long it was continued, and that was from the time that Christ the bridegroom was taken away, to the time he was restored again; that is, from his crucifixion to his resurrection. Now according to their various computations of the beginning and end of Christ's being taken away, so was the duration of their fast. Some reckoned from the beginning of Christ's agony in the garden, and others from his being betrayed by Judas. Some again from the time of his being nailed to the cross, and others from his being actually dead; and so according to the diversity of opinions and computations was their fast of lent, either lengthened or shortened. Thus *Irenæus* writes, "some believe that they must fast but one day, others two, others more," and some that we should fast forty hours," which last space of time seems to have been general among them.

In after-times, this fast was called *Quadragesima*, that is, not a fast of forty days, in imitation of Christ's fasting in the wilderness, but a fast of forty hours, beginning at twelve o'clock on Friday, about which time our Lord was dying, and ending on Sunday morning, when he arose from the grave; so that from twelve o'clock on Good-Friday, as we call it, when Christ the bridegroom was taken away, they fasted in obedience to his command, as they imagined, till Sunday morning, when he was found again by his resurrection, at which time they forgot their sorrow and mourning, concluded their fast, and began the joyful feast of Easter, or Christ's resurrection.

As for the manner of these fasts, they were somewhat different; as first, there was the fast of stations, which ended at three o'clock in the afternoon, or at the ninth hour, as it is called by *Victorinus* an antient author. This service, as we have already observed, was used on Wednesdays and Fridays, and on them divine worship was ended at three o'clock in the afternoon.

The second were the occasional fasts, which we have already mentioned, and these lasted till late in the evening, and here it may be necessary to observe, that all occasional fasts were kept in the most solemn manner, by prayers and intercessions.

The third sort of fasts was called *Superposition*, and lasted till the morning of the next day. In some of the western churches, this fast began on Saturday, and continued till Sunday morning; but it differed much in the various parts of the world, some following one rule, and some another. And indeed, an unanswerable reason has been assigned, why they did keep these fasts at different times, namely, that many Christian women were married to Pagan husbands, and therefore such could not be up all the night without making mischief in their families, which is contrary to the gospel of peace; so that the woman,

in compliance with the duty she owed to her husband; refrained from fasting on that night which ushered in Easter.

As the fasts observed by the primitive Christians, were either occasional, or fixed, so were their feasts; but as for the occasional feasts, there has been so little controversy concerning them, that we shall only add, that many of them were kept when some of the heathens were converted, and others in commemoration of a variety of particular events.

Their fixed feasts were either weekly or annual, and by weekly is meant, that they always observed the Sunday as a feast, but it was spent in the most solemn acts of Divine worship. Their annual feasts were either those held in commemoration of Christ, or in honour of the martyrs. Those in commemoration of Christ, were at first only two, namely, Easter and Whitsunday, but afterwards we find Christmas added to them, and of these we shall treat in their proper order.

The most antient feast was that of Easter, concerning the solemnization of which among the primitive Christians there never was the least doubt; but there were violent disputes concerning the time when it should be kept. The churches in the Lesser Asia, kept their Easter on the same day the Jews kept their passover, whether it happened on a Sunday or not; but the church of Rome kept it on the Sunday afterwards.

This diversity of customs created much disorder, and many confusions in the Christian church, for the church of Rome attempted to impose her usages on all the Christian world, and the churches of the Lesser Asia peremptorily refused to comply. To quell the storms and appease these heats, the great and good *Polycarp*, bishop of Smyrna, went to Rome, and conferred with *Anicetus*, bishop of that church, who agreed that every church should follow their own customs; and this they continued to do till the time of pope *Victor*, who lived about the latter end of the second century. This *Victor* was a man of a violent temper, and so turbulent a disposition, that he excommunicated all the churches in Asia, calling them by the opprobrious name of heretics, because they would not comply with the customs of the church of Rome.

But the churches in Asia stood their ground, and maintained their old custom till the council of Nice, 325, by their authority decided this controversy, decreeing, that throughout the whole Christian world, Easter should be observed on the Sunday next after the Jewish passover, and so it has continued in most parts of the world ever since.

The next feast observed by the Christians, was that of Whitsunday, or Pentecost, in commemoration of the descent of the holy ghost upon the apostles, which also was very antient, as appears from the testimonies of many of the fathers, particularly *Origin* and *Tertullian*.

As for Christmas, there is reason to believe it was not observed by the Christians in the time of *Origin*, who lived near about the middle of the third century, and the reason is plain, because they could not fix upon the day, nor even the month. Indeed, there were so many opinions concerning the time when this most important event

event happened, that we are led to believe, there were none of the primitive Christians who observed it before the time of Constantine the Great; that is, they did not keep it regular on a particular day; some churches observing one, and some another, while others paid no regard to it at all.

Thus we find, that almost from the beginning of Christianity, or at least soon after the death of the apostles, Easter and Whitsunday were both celebrated as festivals, but no notice was taken of Christmas, till Christianity had received a civil establishment; that is, it was not observed in a general way. The Basilidians, a sect often mentioned in ecclesiastical history, were the first who observed what has been since called Epiphany, as the day on which Christ was baptized, but in the churches in general, little or no notice was taken of it, because all customs, rites, or ceremonies, first introduced by heretics were little regarded.

Besides these festivals above-mentioned, there were none others observed to the honour of the blessed Jesus, nor of the Virgin Mary, nor of any of the apostles and evangelists, and which is very remarkable, it is seldom or ever, that the antient fathers, in their writings, gave the title of saints to those holy persons who propagated Christianity, but stile them simply, Peter, Paul, John, &c. for the title of saint was introduced long afterwards. But there was another sort of festival, which every church commemorated annually, in memory of those who had suffered martyrdom for the gospel, and when they assembled together in their churches, they recited the glorious acts of their martyrs, and exhorted the people to imitate them in an uniform course of Christian duty. That this was their practice, will appear evident, when we consider that the truth of it is supported by the testimonies of Cyprian, Tertullian, and many others, but when it first took place in the church cannot well be ascertained at this distance of time. The first instance we have of it, is in the epistle from the church of Smyrna, giving an account of the martyrdom of Polycarp, wherein they write, that they had gathered up his bones, or rather his ashes, and buried them in a decent place, where they were to meet once every year, and celebrate his pious actions with joy. And that they might be very certain as to the day on which the martyr suffered, there was in each church, a person appointed to take an account of these things, and to keep a faithful register of them; of this we have an instance in the works of Cyprian, bishop of Carthage, who, during his exile, wrote to his clergy, desiring them to mark down the particular day upon which the martyrs suffered, that so they might be commemorated along with the rest of the faithful. In this ceremony they had two things in view, first, to animate and encourage others to follow the glorious example of those blessed martyrs, whose sufferings were recited to them; and secondly, to declare the veneration and respect they had for those Christian heroes and champions of Jesus Christ, who, by their martyrdoms, were now freed from all their miseries and torments, and translated into a blessed and glorious immortality, and expecting the truth of that saying, that

the day of a man's death is better than the day of his birth.

As for the place, or places where these anniversary solemnities were performed, it was at, or near the tombs of the martyrs, who were usually buried with the rest of the faithful, in a distinct place from the Heathens; it being their custom to inter the Christians by themselves, separate from the Pagans; accounting it an heinous crime to mingle their sacred ashes with those of their idolatrous, and persecuting neighbours. And this was the reason why the Christians would run upon ten thousand hazards to collect the scattered members of the dead martyrs, and decently to inter them in the common repository of the faithful. The Christians had such respect to the ashes of their departed brethren who died in the faith, that they thought they could not do too much to honour them.

If, in the next place, it should be enquired, in what manner they spent the days appropriated for these festivals? the answer will be obvious. They did not spend them like the heathens, in riot and debauchery, but in religious exercises, praying that God would give them grace and strength to imitate those martyrs who had gone before them; but during the whole of the period we are now writing of, no prayers were offered to the dead. That the circumstances related above might lead to such a practice cannot be doubted, and the whole may serve to shew, that the best means may be perverted to the worst of purposes.

As this is a very important period in the history of the Christian church, and as much has been written concerning the rites and ceremonies, it is necessary that we should, in this place, say something concerning both, because we are of opinion that too many confound the one with the other. By rites are meant such actions as have a relation to the circumstances or manner of worship. As for instance: The sacrament of the Lord's Supper was to be received in one manner or other, but whether from the bishop or deacon, was the rite; Lent was to be observed a certain space of time, but whether one day, or two days, or more, though not exceeding three days, was the rite thereof; so that rites are necessary concomitants of the circumstances of Divine worship, appendages to them; but they cannot with propriety be called essential parts, because Divine worship can exist without them.

By ceremonies, we are to understand such things as are no way connected, either with the manner or circumstances of Divine worship; but that the acts thereof may be performed without them. As for instance, in some churches they gave to persons whom they baptized, milk and honey, and before they prayed, they washed their hands. Now both these actions were ceremonies, because they were not necessary in discharging the duty of Divine worship, unto which they had been affixed; but still those acts might have been performed without the assistance of such ceremonies; for surely baptism might have been administered without milk or honey, and prayers offered up without washing of hands. And previous to our entering upon a subsequent part of this work, it will be necessary to enquire how, or in what manner, such ceremonies crept into the Christian church, while it laboured under

der a state of persecution, and long before it received a civil establishment from the emperor Constantine the Great.

It is evident, that many ceremonies did creep into the church in the most early ages, but from the beginning it was not so; for soon after the death of the apostles, the church became gradually spotted in her doctrine, as well as in her worship; for corruption in doctrine, and pollution in worship, go hand in hand together; they are inseparable companions. Some eminent men, in all other respects, an ornament to the Christian church, yet were so weak, that they attached themselves to trifles and to ceremonies, upon which they laid too much stress, and although they did this with no evil intention, yet it was perverted to the worst of purposes afterwards. Some made use of crosses to stir up their devotions, and others had recourse to many more insignificant ceremonies; and this being done, during the heat of persecution, may serve to shew, that human nature, in its present depraved state, is just the same as it has been in all ages. Simplicity in the exterior parts of religion, will always point out a divine origin in all, but when human inventions are once mixed with the worship of God; then the glorious fabric is deformed, and the purity is spotted.

Others again were introduced through a misunderstanding of some passages in the scripture; such were their exorcism before baptism, and their unction, or anointing after it, as we have already observed. And lastly, some of them crept in through their dwelling among the Pagans, who, in their ordinary conversation, used an almost infinity of superstitions, and some of these Pagans, when converted to the Christian faith, brought along with them some of their innocent ceremonies, as they esteemed them to be, either thinking them decent and useful to stir up their devotions, or to gain over more heathens, who were offended at the plainness and simplicity of the Christian worship.

By these means, with others of a similar nature, many ceremonies crept imperceptibly into the church, of which Tertullian gives the following severe censure; "That they are deservedly to be condemned as vain, because they are done without the authority of any precept whatever, either of our Lord or his apostles; that they are not religious, but superstitious, affected, and constrained, curious rather than reasonable, and to be abstained from, because heathenish." Such are the words of Tertullian, a learned presbyter of the church of Carthage, about the latter end of the second century, and as he was one of the most eminent writers in those primitive times of Christianity, much regard should be paid to him.

But with respect to the use of the rites and ceremonies hitherto mentioned, all churches were left to their own discretion, to follow their own customs and usages, or to embrace those of others if they pleased; from whence it is that we find such a variety of methods in their divine service. Thus in some churches the communicants received the elements from the hands of the bishop, and others from the hands of the deacons; some made a collection before the sacrament, others after it; some kept Lent one day,

some two days, and others exactly forty hours. Some kept Easter on the same day with the Jewish passover, while others kept it on the Sunday following; and so in many other things.

But although one church could not oblige another to a conformity in rites and ceremonies, yet a particular church or parish could enforce its own members to such a conformity; of which we find many instances in church history, and in the writings of the fathers. So that churches might differ from each other, but particular members could not form their own church; which serves to shew, that they were charitable to each other, and yet regular in their discipline. A bishop with the consent of his people might introduce a new ceremony, but no individual was to bring in new ones, much less was he to foment tumults and dissensions; which practice is condemned by the holy apostle Paul in the following words, "But if any man seems to be contentious, we have no such customs, neither the churches of God." 1 Cor. xi, 16. Which is as if the apostle had said, if any men, either to shew their wit, or to lead and strengthen a party, will contradict what we have said, and affirm it to be decent and comely, either for men to pray covered or women uncovered, this should silence such opposers, that there is no such customs in the churches of God.

When a bishop died, the whole congregation met together to chuse another in his room, and as there were presbyters and deacons after the end of the second century, nay deacons from the beginning, so it was necessary, as they lived in the strictest harmony, that the laity, nay all the members of the church whether males or females should give their consent. There were seldom any disputes among them, for when the bishop was elected by the majority, the minority were obliged to submit; that is, they were not to disturb the peace of the church; for with respect to the period we are here writing of, Christians had no civil power to support them. When the people had thus elected their bishop, they presented him to the neighbouring bishops for their approbation and consent, because without their concurrence there could be no bishop legally instituted or confirmed; for as the people could not be supposed to be proper judges of their qualifications, so unless this method had been attended to, ignorant and scandalous persons might have crept into the office.

When the neighbouring bishops had approved of the election, the next thing to be done was to proceed to his ordination, which was always done in his own church, and by some of the neighbouring bishops, but the number has never been ascertained; for although the book called the Apostolical Canons says, that a bishop should be ordained by two or three bishops, yet that book is of no great authority; and from all we can learn of ordination in the writings of the antient fathers, it is evident that three generally attended this sacred ceremony. The number, however, was not confined to three; for if more attended, it was considered as more valid and honourable. The ordination or consecration being over, which was done by imposition of hands, and a charge to the new bishop, he was delivered to the congregation as their shepherd or pastor, and from that

that time he took upon himself the care of the church. The newly consecrated bishop sent letters to the other bishops in the province, intimating, that as he was now become one of their brethren, so he begged that they would co-operate with him in all things that could promote the prosperity of the church, and build up believers in their most holy faith. Thus a sort of harmony was kept up among them, they lived as brethren of the same profession, as servants of the same Divine Redeemer, and heirs of the same eternal inheritance. Happy for the Christian church, had this simple method of ordinations continued; but alas! we shall find many deviations from it in the course of this work; men are fond of changes, and such is the depravity of human nature, that we seek to mingle with the purity of the truth, our vain imaginations and carnal practices.

The discipline in the primitive church, was as regular, mild, and simple, as ever could be devised, considering that the Christians lived in the midst of heathens, who not only sought every opportunity to calumniate them, but also stirred up the civil power against them, by which many pious persons were condemned to suffer the most excruciating tortures, were torn away from their families and children, dragged before the Roman tribunals, and at last condemned to suffer the most ignominious deaths.

As all communities must have laws for their government and good order, so it is necessary that the church of Christ should have the same; for without that, every thing would be discomposed, and instead of regularity and order, we should have nothing but anarchy and confusion. Let the Christian church be ever so pure in its doctrines, yet either offenders will creep in, or some will become obnoxious by their refractory behaviour, who were not so before. It was therefore necessary, that some sort of punishment should be inflicted on such offenders; but that was only of a spiritual nature, carnal methods having not then been thought of. To clear up this point, we shall state the following queries, and answer them in the very words of those Christian writers, who lived before the reign of the emperor Constantine the Great.

First, for what faults were offenders censured?

Secondly, who were the judges that censured?

Thirdly, the manner of their censures?

Fourthly, what these censures were?

Fifthly, the course that offenders took to be absolved?

Lastly, the manner of their absolutions?

And first, for what faults offenders were censured? The answer is, for heresy, schism, covetousness, gluttony, fornication, adultery, and for all other sins of a scandalous nature, which gave offence to the church. So zealous were the holy men in that age, that they would not suffer the first buds of sin to make their appearance, without doing all in their power to check them, that iniquity might be ruined before it had an opportunity of coming to a state of perfection. That which they punished with the greatest severity, was a sin, but too common among them, namely, apostacy from the church. This was occasioned by the severity of persecution, when many, who had not been well grounded in the

faith, forsook their sacred profession, and sacrificed to idols. We have many striking instances of this in the writings of the primitive fathers, and the penance in such cases was very severe, for the person offending was often denied the privilege of all church ordinances, for upwards of three years, unless it happened that he was dying, and then it was necessary that he should give all the signs of the most genuine repentance, otherwise his absolution was not considered as valid, nor himself ranked among the number of the faithful.

Secondly, who were the judges before whom the offenders were to be tried? And by whom they were to be censured? The answer is, the whole church at large, consisting both of the clergy and laity, not the bishop without the people, nor the people without the bishop, but both conjunctly constituted that supreme tribunal, before which all delinquents were to be judged. All the power that any church enjoyed, was derived from the following words of Christ, and of which the Roman Catholics have made a very improper use. "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Math. xvi. 18, 19. Now, most of the ancient fathers considered the power here mentioned, as lodged in every particular church, by which we are to understand the whole constituent members of a particular congregation. Not the bishop alone, but the bishop and the people, for all were members of the same body: as for the executive power, such as the pronouncing the sentence of excommunication, and the imposition of hands at the absolution, that could be performed by none but the bishop, who was considered as the father of his church, unless he was disabled by sickness, or perhaps confined in prison, and then a presbyter was permitted to officiate in his room.

Having thus considered who were the members of this spiritual court, we may add, that as many of the people were encumbered with attending on their secular offices, so it was necessary that the officers of the church should act in their room. At first, these officers were the deacons, but when the churches began to be enlarged, and there were more members, then we find that presbyters were added, and these in conjunction prepared all materials that were to be laid before the body of the people at large: when every thing was prepared in this manner, the congregation met, and the person accused, having been heard in his own defence, in opposition to all that had been objected against him; the bishop stated the case to the people, by whose majority of votes, the whole affair was settled.

Thirdly, with respect to the manner of their inflicting censures, it was both solemn and simple; solemn, with respect to its consequences, especially when considered as of a symbolical nature; and simple, when compared with the actions of men here below. Tertullian tells us, that when divine worship was ended, then followed exhortation, reproofs, and a divine

cenſure; by which is meant the caſting out of thoſe who were conſidered as unworthy members. Thus, when the biſhop, with the other church officers were met, the offender was called before them, but if he did not appear, this did not hinder them from proceeding againſt him. However, all neceſſary means were uſed to make the delinquent appear, and if he did, then he was heard in the moſt calm and diſpaſſionate manner. Every perſon preſent, had a right to give his opinion, and judgement was pronounced accordingly. Before the ſentence was pronounced, the biſhop, or in his room, the preſbyter, or any of the preſbyters, exhorted the faithful to uſe all diligent care to avoid thoſe ſins or crimes, which had brought the offender before them, in ſo lamentable a condition. Then he addreſſed himſelf to the delinquent, putting him in mind of the nature of his guilt, that it was inconſiſtent with the Chriſtian practice, grievous to the faithful, ſcandalous to religion, injurious to his own ſoul, and diſhonourable to God. After this, he pronounced the ſentence of excommunication, by which the offending perſon was cut off from the body of the faithful, and declared to be in the ſame ſtate of Heatheniſm he was in before he embraced Chriſtianity.

Fourthly, as the church itſelf was ſpiritual, ſo all her aims were of a ſpiritual nature, and the higheſt ſeverities of her cenſures conſiſted in ſuſpenſions and excommunications, in electing and throwing out ſcandalous and rotten members, without permitting them to return, till they had given the moſt evident ſigns of ſincere penitence and repentance. Every perſon caſt out of the church was looked upon as accuſed of God, a limb of ſatan, a member of the devil, and one who was conſigned over to eternal perdition. Nay, if he died in that unhappy condition, he was conſidered as one unworthy of the divine favour, who was excluded for ever from the kingdom of heaven, and given up to a ſtate of condemnation.

Fifthly, from the nature of this dreadful ſentence, we may be well aſſured, that thoſe who had once embraced Chriſtianity, would be afraid to offend, and it always happened that thoſe who were ſenſible of their guilt, became ſincerely penitent. They faſted, prayed, watched, and mourned, and went through the moſt ſevere courſe of mortification, till they were abſolved, and re-inſtated in the favour of God and the church. And this leads us to conſider the means that offenders took to be delivered from that miſerable ſtate.

They came in the moſt humble manner to the door of the church, where they ſtood weeping, and as the faithful paſſed by, they proſtrated themſelves at their feet, begging their prayers to God for them. The behaviour of theſe penitents is finely expreſſed in the following extract of a letter from the church of Rome to St. Cyprian, biſhop of the church of Carthage, about the middle of the third century: "Let them

"to ſound an alarm to battle; let them arm
"themſelves with the darts of modeſty, and re-
"take that ſhield, which, by their apoſtacy, they
"loſt; that ſo they be not armed againſt the
"church, which grieves at their miſery, but againſt
"their adverſary, the devil. A modeſt petition,
"a baſhful ſupplication, a neceſſary humility,
"an induſtrious patience, will be advantageous
"to them; let them confeſs their grief by their
"tears, and their ſorrow and ſhame for their
"crimes by their groans." This curious epiſtle is extant in the works of St. Cyprian, as it was written to him in answer to one he ſent to the church of Rome, deſiring their advice how he was to act towards thoſe who had firſt relapſed, and then deſired to be reſtored again to the church. The truth is, the perſecution raged at that time more ſeverely in Africa, and particularly at Carthage, than in any other part of the Roman empire; and Cyprian, having a numerous congregation, many of the young converts, in order to avoid the fury of the proconſuls, relapſed into idolatry, but ſoon after becoming grieved for what they had done, deſired to be re-admitted to the church. They were aſhamed of themſelves when they beheld the courage and conſtancy of the martyrs, the fortitude with which they met death under the moſt excruciating tortures, and the glorious and triumphant manner in which they died; and there being many of theſe penitents, the good biſhop ſought advice of his brethren at Rome how he was to proceed.

How long the penitent was to continue in a ſtate of mortification before he was to be re-admitted to the church, does not appear, nor indeed was the time fixed; for it differed according to the circumſtances of the offence, and the will of the church. Some continued in a ſtate of penitence two years, and ſome more; nor could they be reſtored 'till the church had been fully ſatiſfied of their ſincerity.

Laſtly, with reſpect to the form of their abſolution. When the appointed time for penance was expired, the penitent applied to the biſhop and all the reſt of the officers of the church, and if they were ſatiſfied of his ſincerity, a day was appointed to re-admit him, which was done in the following manner:

On the appointed day for abſolution, the penitent, or the perſon to be abſolved, came into the church, expreſſing every ſign of grief and ſorrow. He then preſented himſelf before the biſhop and the people, and made, firſt a confeſſion of his ſins in general, and then proceeded to enumerate the aggravating circumſtances of the offence, for which he had been excommunicated. This confeſſion was made with all the outward ſigns of grief, which uſually ſo affected the faithful, that they ſympathized with him in mourning and weeping. As ſoon as confeſſion was over, the perſon to be abſolved, kneeled down, before the biſhop and the reſt of the church officers, who laid their hands on his head and bleſſed him, by which external ceremony, the penitent was re-admitted to the peace of the church. Such was ſome part of the diſcipline of the primitive church, even during times when its members were ſealing their teſtimony to the truth with their blood. It was the fear of God, the love of Chriſt, the love of one another,

another, and above all, the glorious hope of a blessed immortality, that made them prefer the peace of the church to every thing.

To what has been said, concerning the discipline of the primitive times, we must add, that every church proceeded against offenders in their own way; and although there was an unity in all the essentials of religion, yet they sometimes differed, without breaking the unity or becoming schismatics.

Thus every church had an inherent right in itself, to be independant without the concurrence of another, especially, in casting out offenders; but yet in another sense, every church was dependant, as being one of the members of the whole. Thus the great St. Cyprian writes, "there is but one church of Christ divided, throughout the whole world, into many members, and one episcopacy diffused through the numerous course of many bishops." A particular church was not the whole chosen church of Christ, because it could not represent his mystical body, but only a part or member of the universal one; and as one member of the natural body hath a connection with, and a regard to all the other members thereof, so a particular church which was but one member of the universal one, had respect and relation to the other members thereof. This friendly and brotherly connection deserves to be taken notice of, and the rather, because it has been much misunderstood by those who never spent much of their time in reading the primitive fathers of the christian church. Besides that of every church keeping up a brotherly correspondence with those who were situated at a distance, we find many instances of several churches meeting together, to decide on controverted points, and to regulate the discipline, and these meetings were called synods. During the first three centuries, these synods were not universal, but provincial; so that in some parts, the members were more numerous than in others. There was not a fixed time for these meetings, but they were called according to the circumstances of the times; such as when they apprehended an approaching persecution; and at other times, when they wanted to renew their friendly associations with each other. The members that composed them consisted of the bishops, some of the presbytery and deacons, and from each church a deputation of the laity was sent, who were admitted to sit and vote in the name of their brethren, and to deliver their opinions on all disputed points with freedom.

If it should be asked by whose authority those synods were called? it is answered, by their own authority; for at that time, they had no civil magistrate to give them either countenance or protection when they met together. The first thing they did, was to chuse a president, which for the most part was one of the bishops, who had been celebrated for his learning, gravity, prudence, piety, and sufferings, in discharging the duties of his office; he was to preside in the synod; to see that every question was calmly and fairly debated and decreed; and at the conclusion of the argument, to sum up what had been advanced on both sides, after which he collected the votes of the members, and then delivered his own.

When the president was chosen, then they en-

tered upon the nature of the business that lay before them, which may be considered as consisting of two different parts: first, with respect to foreign churches; and secondly, as to the concerns of those with whom they were more immediately connected. As to the first, namely, concerning foreign churches, all they did was, to give their opinions and their advice, but they never dictated, because these churches were not represented in their assembly. It is true, they often admonished them when they thought they had embraced errors, or acted inconsistent with the nature of their sacred profession, that they might bring them to a sense of the truth; this was done in such a friendly and affectionate manner, that the advice had generally the desired effect. But with respect to those churches whom they represented, all their decrees were binding and obligatory, because it was chiefly on their account that they were convened together.

Various were the reasons for their meeting together; but in general, it was to regulate the whole system of church discipline within their own respective jurisdictions. They consulted about the discipline, government, and polity of their churches, and what means were most expedient and proper for their peace, unity, and order; which by their common consent they enacted and decreed, to be observed by all the faithful of those churches whom they did represent. That this was their practice will be freely acknowledged by all those who have read the fathers of the three first centuries; and although many of their decrees could not be so well preserved, as those of the synods that met after the time of the Emperor Constantine, yet by the following decrees of a synod that met at Carthage, about the middle of the third century, and in which St. Cyprian presided, it will appear, that all their meetings were for the good of the church, and to promote the happiness, temporal and spiritual, of every member thereof.

The first decree was, "that although an offender had not endured the whole time of penance, yet if he was very sick and in danger of death, he was to be absolved."

Secondly, "That at the approach of a persecution, penitent offenders should be restored to the peace of the church."

Thirdly, "That penance should not be hastily passed over, nor should absolutions be too speedily or rashly given."

Fourthly, "That all lapsed and apostate clergymen, should, upon their repentance, be only admitted to communion as laymen, and be never more capable of discharging or performing any office in the church."

And lastly, "That no clergyman should be the trustee of a last will or testament."

We might transcribe many others of these decrees, but the above may serve to shew upon what principles and with what views these holy men met together; which leads us to consider two things, viz. First, the lives of the Christians in those ages; and secondly, the extent of the promulgation of Christianity, before the reign of the emperor Constantine the Great.

And first, with respect to the lives of the primitive Christians, the whole may be comprised in what was said of them by the heathens; "Be- hold

“ hold how they love each other ; and this love
 “ for each other, was not confined to times of prof-
 “ perity ; but it displayed itself in the clearest
 “ light, and in the strongest colours, when life
 “ itself was in danger.” At first, the Christians,
 as followers of our Divine Redeemer, were called
 by several odious names, such as *Nazarens*,
 because Christ lived at Nazareth. They were for
 similar reasons, called *Galileans*, and under that
 name they were always mentioned by Julian the
 apostate emperor. The pagan priests used to call
 them Atheists, because they ridiculed the worship
 of their gods.

But this was not all, for because Christ and
 his disciples wrought miracles, the pagan priests
 said it was by the power of magic, and therefore
 stirred up the populace against them as impostors
 and magicians. But notwithstanding all these
 instances of malice, and many more, that might
 be added, yet the Christians always called them-
 selves by some of those names which had a rela-
 tion to the divine attributes. Thus they some-
 times called themselves temples of the Holy
 Ghost, or temples of God, alluding to the pu-
 rity of their lives ; and at other times, they were
 called by each other, men of understanding, be-
 cause, that despising all the trifling things of this
 world, they made choice of that religion which
 could alone secure their eternal happiness, not-
 withstanding what they might suffer here below.

However, Christian was the name they boasted
 of more than any, and this we find was first given
 them at Antioch, for before that time, as they
 lived together in harmony, so the Heathens and
 the Jews, out of derision, called them brethren.
 Eusebius has related a most remarkable anecdote,
 concerning one Sanctus, a deacon belonging to
 the church of Vienna, who suffered under the
 emperor Marcus Antoninus. This Sanctus be-
 ing put to the rack, and examined by the pro-
 consul, concerning his name, his country, his
 city and his quality ; his answer to all these ques-
 tions was, “ I am a Christian.” This he said
 was to him both name, city and kindred, nor
 could his persecutors extort any other answer
 from him.

The first churches distinguished themselves in
 the most remarkable manner, by their prudence,
 piety and virtue. They made a proper use of
 all temporal things so far as their families were
 concerned in the enjoyment of them, and that
 they might imitate the character of their Divine
 Redeemer, they not only forgave their enemies,
 but they also prayed for them, and in distress
 relieved their wants ; but all these good actions
 and many more that might be mentioned, could
 not screen them from the most cruel persecu-
 tions.

The Jews were the first and the most invete-
 rate enemies of the Christians, for as they had
 crucified the Lord of Glory, so they did not
 think it any crime to persecute his followers.
 This they continued to do as long as they had
 power, and when after that power was taken from
 them, they used to accomplish their hellish purposes
 by means far more diabolical than open violence.
 They preferred false accusations against them to
 the proconsuls of the provinces, endeavouring
 to make them believe that the Christians were
 enemies to the emperors, and this occasioned

the martyrdom of many of the faithful. The
 same Jews reproached them with idleness, and
 being a useless race of people, and they charged
 them with treason, because they called Christ
 their king. They affirmed, that in celebrating
 their sacred mysteries, they killed a child and
 eat of its flesh, and these falsehoods were believ-
 ed by the Heathens. But the lives of the Chris-
 tians in the most striking manner, refuted all
 those calumnies, and the more they were de-
 pressed, the more conspicuous for virtue and
 piety did their characters shine. This will ap-
 pear evidently, if we attend to the following
 passages in the famous letter written by Pliny
 the younger, to the emperor Trajan, sometime
 between the years 103 and 105, and that was
 either before the death of John the Evangelist,
 or at least within two or three years after it, ac-
 cording to Eusebius and all the ancient ecclesiasti-
 cal writers.

The persecution having raged violently in the
 Lesser Asia, during part of the reign of the
 emperor Trajan, who, in many other respects was
 a man of humanity and benevolence, Pliny the
 younger, a learned lawyer, was sent to govern
 the provinces of Pontus and Bythymia. Finding
 many of the Christians daily dragged before his
 tribunal, he was at a loss how to act, and there-
 fore wrote the following epistle to the emperor.

“ I take the liberty, Sir, to give you an ac-
 “ count of every difficulty which arises to me.
 “ I have never been present at the examinations
 “ of the Christians, for which reason I know not
 “ what questions have been put to them, nor in
 “ what manner they have been punished. My
 “ behaviour towards those who have been ac-
 “ cused to me, has been thus : I have interro-
 “ gated them, in order to know whether they
 “ were really Christians. When they have con-
 “ fessed it, I have repeated the question two or
 “ three times, threatening them with death if
 “ they did not renounce this religion. Those
 “ who persisted in their confession that they were
 “ Christians, have been by my order led to pu-
 “ nishment. I have even met with some Roman
 “ citizens, infected with this phrenzy, whom, in
 “ regard to their quality, I have set aside from
 “ the rest, in order to send them to Rome. These
 “ persons declare, that their whole crime, if
 “ they are guilty, consists in this : That on cer-
 “ tain days they assemble together before sun-
 “ rising, to sing alternately the praises of Christ,
 “ whom they call God, and to oblige themselves
 “ by their religious rites, not to be guilty of
 “ theft or adultery, to observe inviolably their
 “ word, and to be faithful in the discharge of
 “ every trust reposed in them. This informa-
 “ tion has obliged me farther to put to the rack
 “ two of their women servants whom they call
 “ deaconesses, but I could learn nothing more
 “ from them, than that the superstition of these
 “ people, is as ridiculous as their attachment to
 “ it is prodigious.”

In answer to this famous epistle, Trajan the
 emperor sent another to Pliny, desiring him not
 to suffer any persons whatever to give informa-
 tions against the Christians, but if it should hap-
 pen that any of these Christians were to come
 voluntarily into the forum or common-hall of
 justice, and declare themselves to be Christians,
 while

while no information was lodged against them, then they were to be put to death. From this circumstance it appears that many of the primitive Christians were imprudently forward in confessing themselves to be Christians, and this will always happen where an intemperate zeal gets the better of prudence. There is still extant a vindication of the Christians, pronounced by the mouth of a heathen. This was a letter written to the states of Asia, who had accused the Christians of being the cause of several earthquakes which had happened in that part of the world. It was written in the year 152, by the emperor Antoninus, and in it he advised the governors to take great care, lest in punishing those whom they called Atheists, meaning the Christians, they should make them more obstinate than before, instead of changing their opinions; since their religion taught them to suffer with pleasure and resignation for the sake of their God. As for the earthquakes which had happened, he told them, that they themselves were always discouraged, and sunk under such misfortunes, whereas the Christians never discovered more cheerfulness and confidence in God, than upon such occasions. He concluded, by telling them that he would not have the Christians injured, for although they did not worship the gods of the empire, yet they had a god of their own, and that they were a peaceable, inoffensive people.

Such were the sentiments of one of the greatest philosophers, and wisest emperors, that ever governed Rome; but notwithstanding the mildness of his government, yet the persecution raged violently, owing to the wickedness of the proconsuls, who did many things in the absence of the emperor, to which he had never given his consent. It is not a difficult matter to discover the cause which promoted the persecution of the Christians, during the first three centuries. The purity of their morals, the innocence of their lives, and above all, their love of each other, totally opposite to the heathens, was doubtless one of the most powerful motives of the public aversion. To this may be added, the many calumnies spread abroad concerning them by their enemies, particularly the Jews, which occasioned so strong a prejudice against them, that the Pagans condemned them unheard, and without so much as making the least enquiry concerning the truth of the accusation or giving them an opportunity to defend themselves.

To the whole be added their worshipping Jesus Christ as God, which was expressly contrary to the fundamental laws of the empire, which forbade any god to be worshipped, that had not been acknowledged by the senate. The Christian doctrine was despised by the profligate Romans, as well as by the superstitious Jews, and when we consider how corrupt both were in their sentiments, and profligate in their lives, we need not be much surprised; for wickedness has been an enemy to piety ever since the fall of man.

That the primitive Christians believed the same doctrine, with respect to faith and duty, as taught in the sacred scriptures, except in some rites and ceremonies, will appear to any one from what we have already written, and we shall here give a short abridgement of it in the words of Pollio, a Christian martyr, who suffered for the truth,

304. This Pollio was a lector or reader in the church of Cibales, in Pannonia, and was accused before the governor Probus, because he derided the gods of wood and stone, which the heathens adored. Being brought before the judge, he confessed that he was a Christian, and one of those, who, in spite of tortures, would persist in his fidelity to the eternal King, and in obedience to the holy commands which Jesus Christ had left him. Probus, upon this, demanded to know what those commands were, to whom Pollio replied: "These commands are they which teach us, that there is but one God in heaven; that images made of wood and stone cannot be called gods; that we must correct our faults by repentance, and persevere inviolably in the good we have embraced; that virgins who maintain their purity, are advanced to a high rank; that married women ought to preserve their conjugal chastity, and attend to the education of their children; that masters ought to rule over their servants with mildness and good-nature; that servants ought to acquit themselves of their duty, rather from motives of love than fear; that we ought to be obedient to the civil power in every thing that is just; that we ought to reverence our parents, love our friends, and forgive our enemies; we must be tender and affectionate to all our fellow subjects, humane to strangers, charitable to the poor, and live in peace with all men; that we must do no injury to any one, and suffer with patience the wrongs others do to us; that we must bestow our goods with liberality, and not covet those of others; and that he shall live eternally, who, in the defence of his faith, despises a momentary death, which is the utmost you can inflict." Pure and heavenly as these sentiments were, yet they did not please Probus, the governor, who ordered Pollio to be chained to a stake, and burned to death.

We shall here subjoin the famous story concerning the Christian legion in the army of the emperor *Marcus Aurelius*, and we do it, because it was not invented by Christians, but attested by heathen authors. That prince, having led his forces against the *Quadi*, a people on the north of the Danube, was surrounded by the enemy, and hemmed in, in a place where they could not procure any water. The Romans were greatly embarrassed, and being pressed by the enemy, were obliged to continue under arms, exposed to the violent heat of the sun, when, on a sudden, the clouds gathered, and the rain fell in great abundance. The soldiers received the water in their bucklers and helmets, and satisfied both themselves and their horses. The enemy presently after attacked them, and so great was the advantage they had over them, that the Romans must have been totally defeated, had not heaven once more interposed in their favour, by sending a dreadful storm of hail, lightening, and rain, which falling upon the enemy, obliged them to retreat. It was found afterwards, that one of the legions, which consisted wholly of Christians, had, by their prayers, which they offered upon their knees before the battle, obtained this favour from heaven; and from this event that Legion was surnamed the *Thundering Legion*. Some have denied the Christians this honour,

but it ought to be remembered, that the emperor in one of his edicts, acknowledged, that they were the procuring cause of his victory over the *Quadi*; and perhaps God interposes more for his people than some are aware of.

Having said so much concerning the purity of the Christian doctrine, and the piety of its professors, we shall now, in the second place, proceed to enquire into the universality of its promulgation before the time of the emperor Constantine the Great; and this is the more necessary, because whatever progress it made during a state of persecution, was wholly owing to divine means; whereas, when it received the sanction of the civil power, things took a very different turn. Compulsion was used instead of persecution, and many of the heathens were forced to acknowledge the truth of what they did not believe.

The apostle Paul (see Rom. x. 18) says, "their sound went into all the earth, and their words unto the ends of the world." This has generally been considered, as intimating, that the religion of Christ had been taught throughout all the provinces of the Roman empire; and that it was so, is evident from the testimonies of the heathens themselves. For notwithstanding the violence of persecution, the Christian religion daily gained ground; and we are assured, that in the third century, there were Christians in all the public offices under the pagan emperors; and they were to be found in the camp, in the senate, in the palace, and indeed every where but in the heathen temples. Provinces, cities, towns, islands, and villages, were filled with them; men, women, and children, even those of the highest rank, thought it an honour to embrace the faith; insomuch, that the heathen priests made heavy complaints that the revenues of their temples daily decreased, and that unless a stop was put to the propagation of this new doctrine, they would be totally ruined. Nay, Tertullian boldly declared, that were the Christians to find an unknown country to retire to, the Roman empire would be left a solitary desert.

We have a list of upwards of twenty churches established during the times of the apostles, and undoubtedly each of these churches added twenty more to the number. But yet, extensive as the Roman empire was, the gospel was not confined to it; for according to the testimonies of both heathens and Christians, it was preached in the most distant parts of the world where the Roman name was not so much as known. In the East-Indies, in Arabia, in Ethiopia, in the interior parts of Africa, and in many other places, the name of Christ was known, and his gospel believed long before the end of the second century. Tertullian, who lived about the end of the second century and beginning of the third, tells us, that the gospel of Christ was preached in the barbarous island of Britain, which the Romans could never subdue. Now as the Romans had long before subdued all that part of Britain which lays south of Northumberland, so by the barbarous island must be meant either Scotland or Ireland, or both; for it was customary with the Romans to call all those barbarians whom they could not subdue. And thus, if the Chris-

tian religion made its way among the inhabitants of those parts of Britain and Ireland, which were never subject to the Roman yoke, may we not suppose, that it did the same in other parts of the world? certainly we may; and that the power of God might shine conspicuous, all these events took place before the aid of the civil magistrate was either asked for or obtained.

Had not this been the case in those early ages, all the ancient prophecies would have been rendered as it were abortive; for it had been foretold, that the Messiah should be a light to lighten the gentiles; that he should come to give salvation to all the ends of the earth; that he should be the desire of all nations; nay, that he should satisfy the desires of all nations; and that even the heathens being converted, should as an obedient people, be willing in the day of his power. Now as these expressions are general, and as the Roman empire did not extend over all the heathen world, so the gospel must have been preached in countries with which they were entirely unacquainted; of this many vestiges are daily discovered by our modern travellers; for although almost all mankind have corrupted their ways, yet it does not import, but they were once well acquainted with the truth. From the whole that has been said, we may draw the following conclusion, that in general, the gospel was preached throughout the greatest part of the world, long before the reign of Constantine the Great; and although in many places the knowledge of it is lost, yet we have the greatest reason to believe, and a well-grounded hope to expect, that before the coming of our Lord, it will rise triumphant above every opposition, and shine gloriously till it is swallowed up in eternity.

An Account of the Heresies that arose in the Christian Church before the Reign of Constantine the Great.

It was a just observation of a wise man, that if no genuine coin was to be found in the world, there would not be any temptations for men to counterfeit it; and to this we may add, that unless truth had been promulgated, many errors would have remained unknown. The promulgation of the Christian religion, was the most memorable event that ever took place on the theatre of this lower world; and as it was new and mysterious, we need not be surprised to find, that many persons embraced it in an external way, whose hearts were strangers to its purity; nor did they chuse to comply with that self-denial and mortification, which must ever distinguish the followers of Jesus from all others. Of this we have a remarkable instance in the Acts of the Apostles, chapter viii. where we are told, that Peter having preached the gospel to the people of Samaria, one Simon, commonly called Simon Magus, professed to believe the gospel, and was baptized; but no sooner had he seen the wonderful signs and miracles which accompanied the doctrine of the apostles, than he offered money to Peter, in order to be endowed with the same power: this shewed that his heart was corrupted, and that he had only embraced the name of the Christian

Christian religion, and satisfied himself with the shadow, while he was a stranger to the substance.

All the antient writers in the Christian church, acknowledge, that this Simon was the first who broached heresy; and he even went up and down the world propagating his notions, or rather his blasphemies. Several stories have been told concerning him, but many of these are not to be credited; for although there can remain no doubt that he was a bad man, yet it will never serve the cause of truth to call him worse than he was. He gave out that he himself was the Messiah, and the eternal God; and having gathered together a vast number of disciples, he sent them into different provinces, where they perverted many professing Christians from the faith, by teaching them the most horrid blasphemies, which gave much offence to the real Christians, who, in consequence thereof, were accused with teaching notions which they abhorred.

Many of those Heretics observed the same ceremonies as the catholic Christians, and had their places of worship, or rather blasphemy; others had no places of worship at all, and some were so few in number, that they were confined to particular places; we shall therefore proceed to treat of them in the most regular manner, by laying before the reader all we have had transmitted to us concerning them.

The *Abelians*, or *Abelionians*, were a very remarkable sect of Heretics, who lived somewhere near Hippo, in Africa, but were extinct long before St. Austin was bishop of the church in that city. They permitted a man to marry one woman, but they were not to have any carnal knowledge of their wives. They pretended to regulate marriage on the footing of the terrestrial paradise, when Adam and Eve lived together in a state of innocency before the fall. For as Adam and Eve were only, according to their notions, united in heart, so they believed that they were to be so also, without considering that our first parents were sent into the world to propagate their species. They said, that as Abel was married and had no children, so it was probable he never knew his wife. But here was a double absurdity; for first they did not know from any part of the sacred scriptures, that Abel ever was married, and supposing he had been married, which is not in the least improbable, yet how should they know whether he had children, seeing we read nothing concerning them.

When a man and a woman entered into this unnatural society, they adopted two children, a boy and a girl, who were to inherit their goods, on condition of their marrying on the same terms, and living together without carnally knowing each other. We never read of this sect, but in the writings of St. Austin, and probably they were but of short continuance; for as Mr. Bayle justly observes, it was offering too great a violence to nature to command a man and woman to live together, and have all things in common, except that which was one of the ends, and a principal one, of marriage, to propagate their species, and bring up children as useful members of society.

Adamites were another sect of heretics, who sprang up about the middle of the second century. Their founder was one Prodicus, a disciple of Caprocrates, and they assumed the title

of Adamites, from imitating Adam's nakedness before the fall. They imagined themselves as innocent as Adam was before the fall, and therefore they met together in all their public assemblies naked; asserting, that Christ had restored them to a state of innocence, and that marriages were, in all respects, unnecessary. When any among them were guilty of crimes, they called him by the name of Adam, and drove him out of paradise, by which they meant, they drove him out of their own society. St. Epiphanius says, they met together to satiate their most beastly lusts, and Clemens Alexandrinus, says, that when their candles were put out, they fell to the most promiscuous copulation. They renounced all humanity, they fed together like beasts, but with some remaining sparks of shame they fled to hide themselves when they saw a human being approach. Some of them returned again into society, when they could no longer live without a connection with it; but then they put on the habits of madmen to shew their contempt of glory, and make the vulgar believe that they were something more than human. They eat in public-houses, went into the public baths, and mixed promiscuously with every company; but it is related, that they were guilty of unnatural crimes, for to the men they were men, and to the women they were women. These heretics became obnoxious to the civil power, and as their horrid abominations could not, like Christian virtue, support them in a day of trial, so they were soon brought back to Paganism. It is true, the same heresy was revived by one Picard, a native of Flanders, in the fifteenth century, who retired with his followers to the mountains of Bohemia, and they were at last seized at Amsterdam. It may not be improper to add in this place, that the Roman Catholics have called this Picard a Protestant, although he lived before the reformation, and the Protestants in their turn have called him a Roman Catholic. The truth is, he was neither the one nor the other; but only a mad-brained enthusiast, who, knowing nothing of the principles of religion, sought to invent a new one.

About the latter end of the reign of the emperor Constantine, there was a sect called *Aerians*, and ranked among the number of Heretics, but seemingly with very little propriety. The truth is, these people only differed from the established churches, in asserting that no clergyman was superior to another. They likewise taught, that it was unlawful for the clergy to marry; nay, they went so far as not to admit any into their communion, unless they were unmarried. This sect did not continue long, for it cannot be supposed that a whole society of people can exist long without marrying, nor is it either natural or reasonable they should. It was thought proper to mention them in this place, in order to distinguish them from the *Arians*, there being almost a similarity in the name.

Arianism, was a sect that spread itself thro' many parts of the world, and took its rise in the following manner: Arius, a presbyter of the church of Alexandria, in Egypt, and who, being a man of some abilities, spent much of his time in disputing concerning controverted points in religion. Some of the ecclesiastical historians say, that he first opposed the orthodox, because he had

had set himself up as a candidate for the bishopric of Alexandria, and lost his election. Whatever truth may be in this, and in some other things related concerning him, cannot be well known at this distance of time, only that his notions created much disturbance in the church, and he happened to live at a time when controversy was more attended to than practical duties.

Alexander, the person who had succeeded in the election of bishop in opposition to Arius, preached frequently on the doctrine of the trinity, and in his discourses asserted, that there was but one substance in the father, son and holy ghost, and that the three persons in the trinity were but one. This gave Arius an opportunity of opposing him; and, having taken a school, he taught his disciples that there was a time when the son was not created; that he was like the angels, liable to commit sin; that being united to human flesh, he supplied the place of a human soul, and consequently was subject to pains and all sorts of sufferings in the same manner as men.

At first the bishop used all the means he could think of to reclaim him from his errors, but that proving ineffectual, he and his followers were, at a council or synod of one hundred bishops of Egypt and Lybia, degraded from their orders, and excommunicated out of the church.

The many disputes occasioned by the heresy of Arius, created so much disturbance in the church, that the emperor Constantine the Great found himself under the disagreeable necessity of interposing between the contending parties. That illustrious emperor, who not only wished the peace and happiness of the church, but likewise regarded the characters of ministers of the gospel, used to say, that if he saw a bishop commit a crime, he would shut his eyes. It was, therefore, reasonable to believe, that such a sovereign would be affected when he found so many contentions arising among the followers of the blessed Jesus, that the heathens derided them, and even hoped their religion would soon destroy itself.

It was to remedy these disorders that Constantine the Great called the first general council of Nice in Bithyna, at which were present three hundred and eighteen bishops, from all parts of the empire, besides a vast number of other church officers, and amongst these bishops were several from Britain. This council summoned Arius to appear before them, which he did, and boldly supported his opinions; but the sentence of excommunication pronounced against him by Alexander, was confirmed. To this was added a decree of the emperor, excluding him and all his followers from places, either ecclesiastical or civil; and, at the same time, they were condemned to perpetual banishment.

But this severity did not last long; for in about three years afterwards all the Arian bishops were restored to their sees, and Arius himself was recalled also. Being permitted to wait on the emperor, he presented him with a confession of his faith, so artfully drawn up, that Constantine was satisfied; which so enraged Athanasius, then advanced to the bishopric of Alexandria, that he refused to admit him and his followers. The Arians, equally enraged, made interest at court, and having many friends there, Athanasius was

sent into banishment; but still the church of Alexandria refused to admit Arius.

This induced him once more to apply to the emperor, to whom he presented a second confession of his faith, drawn up in more modest terms than the first; and Constantine was so well pleased with it, that he ordered Alexander, the bishop of Constantinople, to admit him into his church the next day, but the night before this was to take place, Arius died.

There have been many different accounts of his death transmitted to us, and all contradictory to each other. His enemies say, that going to the necessary to ease nature, all his bowels gushed out as a just judgement of God upon him for his impiety and heresy. Other accounts say, that he was spent with the fatigue of travelling, so that he expired soon after he arrived at the palace of the emperor. His followers, however, have advanced, that he was murdered by some of the orthodox party; but all these accounts being so contradictory, we shall leave them to be cleared up when the Lord our Redeemer shall come to judge the world in righteousness; for it is invidious to reflect on any body of people, unless we had sufficient proof of their guilt, and, in many cases, Christians should endeavour to extenuate, rather than aggravate crimes.

But this heresy did not die with the author of it; it was countenanced by many of the emperors after Constantine the Great. There were many disputes between the orthodox and the Arians; for although Athanasius was recalled from his exile, yet this did not cool the violence of persecution. They continued to excommunicate and anathematize each other; but we hear little of Arianism after the end of the seventh century. In their sentiments they acknowledged one God the father; that the son was a created being; and that the holy ghost was a ray or emulation of the deity. Michael Servetus, a Spanish physician, revived this heresy about the time of the Reformation, for which he was burnt alive at Geneva, but his followers were few in number. The Arians, notwithstanding their denial of the Divinity of our Lord Jesus Christ, yet acknowledged that there was a necessity for an atonement, in order to reconcile sinners to an offended God. They did not, however, consider, that no atonement can be made, unless the Redeemer is equal in dignity to the person who has been offended; and as God is infinite in all his glorious attributes, so it was necessary that the satisfaction should be equal to the guilt. So far as we can learn, there is not in the world at this day, a collective body of people who profess themselves to be Arians, but there are many among the different denominations of Protestants who believe, that Christ was no more than a created being. How they can trust for salvation to a created being, we leave themselves to judge.

In the primitive ages the Arians divided themselves into so many branches, that it is almost impossible to find out all their names. We shall, however, take notice of such as have been, without any sort of dispute, transmitted to us. The first division of them, or rather the first subordinate sect, was the *Semi-Arians*, so called, because they pretended to differ a little from Arius in sentiment concerning the trinity, by using more modest

modest expressions, but in reality there was no difference; for when every thing came to be considered, there notions in effect were the same. They maintained that Christ was not of the same substance with the father, but of a substance like him; so that according to what they taught, he was no more than a created being. It does not appear, from any thing we read in ecclesiastical history, how long this sect continued, but probably as long as professed Arianism itself.

The next sect of the Arians was called *Anomoeans*, that is, Pure Arians, because they opposed the Semi-Arians, and pretended that they were the only genuine followers of Arius himself. Like him they denied the divinity of Christ, and refused to pay divine honours to him. They condemned the Semi-Arians, for teaching that Christ was of the same substance with the father, they themselves declaring that he was of a different substance, and that he was liable to corruption, so that upon the whole there could not be much difference between them and the original Arians.

Eudoxus, bishop of Constantinople, who had been educated under Lucian the martyr, instituted a new sect of Arians, who, from him, were called *Eudoxians*. This Eudoxus being a man of an enterprising disposition, and some talents, undertook the defence of Arius, and made some refinements on his doctrine, which created him such a number of friends, that he was elected bishop of Germanicia, in Syria, by the Arian party. He opposed the doctrine of the trinity in the grand council of Antioch 341, and afterwards in the council of Sardica, Sirmium, and Selicucia. The emperor Constantine the Great, appointed him archbishop of Constantinople, and after the death of Arius, he became the head of his party, and his followers were called *Eudoxians*.

Eunomeans, another branch of the Arian heretics, took its rise soon after the time of Arius himself, and was first founded by Eunomius, bishop of Cyzicus, who had been originally in the army, but afterwards applied himself to the study of divinity. Having placed himself under the direction of some Arian teachers, he soon imbibed their sentiments, and opposed the orthodox party with all the severity of unmerited abuse, one Etius, having given him all the instructions he could, and this Etius was not only a heretic, but also a person of an immoral character.

This Eunomius became such an enemy to the orthodox, by inveighing continually against them that the emperor caused him to be banished, but the Arians procured his recall, and he was afterwards treated with the highest honours. These people differed in very few points from the original Arians, only that they re-baptized all those who entered into their communion, a thing much attended to by all the antient Heretics.

Another sect or party of these Arians was called *Eusebians*, from Eusebius, bishop of Nicomedia, and afterwards bishop of Constantinople, who, about the year 326, became a most zealous opposer of the orthodox. As he had the reputation of a man of learning, the emperor Constantine the Great treated him with so much respect, that for some time he favoured the Arians.

Afterwards, at the instigation of the Catholic bishops, he was banished, but the Arians had interest sufficient to get him re-called, and he became the declared enemy of Athanasius, bishop of Alexandria, who opposed the Arians with more virulence than any other of the Christian fathers.

After the death of Constantine the Great, this Eusebius prevailed with his son Constantius, to patronize the Arians, and in 341, a council, by the emperor's orders, was assembled at Antioch, which declared the Arian heresy to be the established religion of the empire.

Macedonius, bishop of Constantinople, was the inventor of another sect of Arians, after the reign of the emperor Constantine the Great. He governed the church in a very tyrannical manner, and he was so superstitious, that he caused the bones of Constantine the Great to be removed from the church of the holy apostles, to the church of Acaius the martyr, which occasioned great tumults among the people, and many persons lost their lives.

This person Macedonius had been formerly deposed by the council of Constantinople, and it was generally supposed that he became a heretic from motives of resentment. He not only denied the divinity of Christ, but he also exclaimed bitterly against all those who worshipped the Holy Ghost. He even went so far as to declare, that the Holy Ghost was no more than a mere created Being, dependant on the will of the Almighty, in the same manner as men are. His followers made great pretensions to superior sanctity, and were very austere in their lives, which induced many unthinking people to embrace their doctrine, and live according to their rules. Most of those bishops who were dissatisfied with subscribing the apostles creed, joined themselves to this heresy, and such was its prevalence for some time, that it spread over, and procured great respect in the Christian world.

Maritanus, bishop of Nicomedia, a man possessed of great riches, spent vast sums of money, in order to propagate this doctrine, and yet it does not appear that ever it made any great figure in the world. Athanasius exerted himself in writing against it, and it was condemned by the bishops in several councils.

The *Pholinians* were another branch of the Arians, about the time of Constantine the Great, and followers of Pholinus, who was bishop of *Sirmich*, in Pannonia; for the church was so distracted at that time with different sorts of heresies, that those who loved the truth, scarce knew where to meet with a faithful friend. This Pholinus had been advanced to the dignity of bishop, through the interest of the Arians, who were at that time extremely powerful. But not content with denying the divinity of our Lord Jesus Christ, he even went so far as to declare in his writings, that God was not immense, for which he was discarded by the Arians, and excommunicated in the council held at Milan 346. There were many other sects and parties among the Arians; but they were of such short duration, and so insignificant, while they existed, that little more need be said concerning Arianism.

Gnostics were another sect of Heretics, and, according to Epiphanius, Simon Magus was their first founder. They pretended to the highest

degrees of piety, and gave out that they were divinely inspired. Like some of the heathens in the East-Indies, they acknowledged two superior beings or principles, a good and a bad. They supposed, consistent with the rest of their unintelligible notions, that there were eight degrees in heaven, and each of them governed by a different prince. The prince who resided in the seventh heaven, they called Sabaoth, and believed that he created the six heavens below him, and that the earth with all things in it were the works of his hands. They said, that this prince or god, was formed in the shape of a hog; and this gave rise to the report among the heathens, that the Christians worshipped the head of a hog. In the eighth heaven, they placed the Supreme God of all; but this being was considered sometimes in the masculine and sometimes in the feminine gender. They denied that Christ was born of the Virgin Mary, or that he ever suffered except in vision; and yet, at the same time, they acknowledged, that he was the Messiah promised of old by the prophets. With respect to the Old Testament, they embraced such parts of it as suited their own notions, believing, that some parts of it were written by divine inspiration, and some not. In the New Testament, they rejected both the Epistles to Timothy, because they are expressly condemned in them; and in general, they condemned the greatest part of divine Revelation. Men and women lived in common together, without any regard to decency or modesty; and it is generally believed, that the apostle Jude alludes to them, in the latter part of his epistle. They denied a general resurrection, and mocked at the doctrine of a future state of rewards and punishments. They forged a great number of apocraphical books, containing ridiculous stories and horrid blasphemies; but for the good of mankind, and the happiness of every Christian, they are now lost.

The *Valentinians*, so called from their founder Valentinus, were another sect of Heretics, that sprung up about the middle of the second century. This sect was one of the most famous and most numerous in the early ages of Christianity, and it first made its appearance in Egypt, Valentinus himself being a native of that country. He was at first a gnostic, but refined much on the sentiments of those people; and leaving Egypt, he came to Rome, where he continued preaching upwards of twenty years. Being a man of learning, he drew his notions from the principles of the Platonists, making every idea that could be formed stand in the room of a god.

He taught, that the first principle of all was depth, and that it had remained for many ages unknown, having along with it thought and silence. From it sprung intelligence, as the only son, and his sister was truth.

He likewise taught, that there were three substances, the material, the animal, and the spiritual. They denied that Christ took upon him human flesh, but that he only passed through the womb of the Virgin, as a liquid does through a pipe; they likewise asserted, that there were three sorts of men, the spiritual, material, and animal. These three substances were united together in Adam, but divided in his children. The spiritual part went into Seth, the material

into Cain, and the animal into Abel. They taught further, that the spiritual seed should be immortal, notwithstanding whatever crimes they committed; that the material one should be totally annihilated, let them do ever so much good; and the animal, who are the followers of Abel, shall, if they do good, be in a place of safety; but if they do evil, they shall be annihilated.

This was such a refined system, that none but philosophers could understand, and yet vast numbers of people followed it. His disciples did not strictly confine themselves to the whole of his system, for they made many alterations without disturbing the peace of their own societies. We have a most horrid picture of them drawn by Clemens Alexandrinus, who tells us, that they paid no regard to moral duties, as they were all children of Seth, and therefore they thought it no sin to commit any crime whatever. They asserted, that there was no necessity for people submitting to martyrdoms, as God did not require it of them, and therefore they might at any time deny Christ before the Roman governors.

Some of them rejected all external ceremonies, and others baptized their children in the name of the unknown father, his holy son, and the mother of the world, by which they meant Jesus Christ and the Virgin Mary. In a word, the Valentinian heresy was utterly inconsistent with the attributes of the Divine Being; for allowing that they did not totally destroy the unity of God, yet they made him a monstrous composition of different beings. Jesus Christ according to them, was but a man, in whom the heavenly Christ descended; and they considered the Holy Ghost as no more than a simple divine virtue. The resurrection of the body was to them an idle dream; and they did not pay much regard to one of the greatest points in natural and revealed religion, namely, a future state of rewards and punishments.

The *Marcionites*, were a branch of the Valentinian heresy, and they were so called from one Marcion, who, in his younger years, had lived as a monk in the wilderness. Being convicted of lewdness, he was excommunicated out of the church by his father, who was a bishop; after which he went to Rome, where being denied communion with the church, he embraced the heresy of the Valentinians, adding to it many things of his own invention. Among other things, he taught, that when Christ descended into hell, he discharged from thence Cain with the sodomites, but left the patriarchs and prophets to continue. This sect of heretics continued many years; for in 326, they were so numerous, that the emperor Constantine the Great made an order, that they should all conform to the orthodox opinions, or be punished in the severest manner; yet notwithstanding all this severity, they continued above an hundred years after.

The *Aetians*, were a sect of heretics who flourished in Egypt and other parts, in the beginning of the fourth century, and were so called from one Aetius, a Syrian. This man, having by his extravagance, been reduced to poverty, set up the trade of a goldsmith, but quitting that, he applied himself to study, and became a most subtle disputant. Being driven out of Antioch, where he had settled, he hired himself as a me-
nial

nia] servant to a certain philosopher at Anabazus, a city in Cilicia, where he learned grammar and logic; but quarrelling with his master about his opinions, he went to Tarsus, and there studied divinity. From Tarsus he returned to Antioch, but was soon after driven out of that city for the impiety of his opinions, which induced him to study physic. At length Leontius being promoted to the see of Antioch, he made him his deacon in that church; where continuing for some time, he went to Alexandria, and opposed Athanasius, by taking part with the Arians. To the opinions of the Arians, he added some of his own, such as, that good works were not necessary to salvation, that no sin, let it be ever so enormous, would exclude those who believed in his opinions, from the divine favour, and that God had revealed to him, what he had kept hid from the apostles. This sect continued till about the latter end of the fifth century, when the church in general began to be corrupted.

About the latter end of the second century, the church was infested with a remarkable sect of Heretics, called *Basilidians*. They were so called from their founder, Basilides, a man of some learning, but much addicted to the study of magic; for he had been brought up among some of the followers of the first Heretic, Simon Magus. The particulars of the Basilidian heresy consisted in the following points: He taught, that God created three hundred and seventy-five heavens between this world and his seat of glory; that each of these heavens had an angel to govern it; and that the first angel created the angel who governed the world below him, and so on in progression to the last. Basilides taught further, that Christ did not really suffer on the cross; but that Simon, the Cyrenean, was substituted in his room; and that men and women might live in common together.

Another of his opinions was, that his followers might renounce their belief, in order to escape martyrdom; and that the soul alone is to be saved, nor is the body ever to be raised from the grave.

His followers were much addicted to the use of amulets, which they used as charms, and these amulets were made in the form of medals, with the word *Abrahas* engraven upon them, which signifies, three hundred and seventy-five; and on the reverse, were often to be met with the figures of the twelve signs of the Zodiac; on others, a variety of figures; from all which representations we learn, that this heresy consisted of a strange jumble and mixture of heathenish rites and ceremonies, under the name of Christianity. As such sentiments as these were consistent with men's corrupt notions, so we find they were greedily embraced, and the heresy spread itself throughout many of the provinces of the Roman empire, as appears from the testimony of St. Jerome, who lived towards the end of the fourth century, and he writes, that they had many disciples and congregations, in Egypt, Asia, and Spain.

Manichees, or *Manicheans*, were one of the most numerous sects among the antient Heretics in the church, and they took their name from one Manes, who lived under the emperor Probus, towards the latter end of the third century. The

history of this Manes is very romantic, and is as follows:

Terebinthus, a disciple of *Scythianus*, a magician, having retired out of Palestine into Persia, and finding his opinions opposed by the priests and learned men of that country, he was obliged to take shelter in the house of a widow woman, where he was murdered. This woman being heiress to the books and money of Terebinthus, bought a slave named Cubrieus, whom she adopted, and had him instructed in all the sciences taught in Persia. This man, after the death of the widow, changed his name, to blot out the memory of his former condition, and took that of Manes, which, in the Persian language, signifies a vessel.

Having perused the books left by Terebinthus, Manes began to teach a new doctrine, namely, that he was the Holy Ghost, or comforter, who had been promised by our Lord to his disciples, which drew after him many followers, and he became the head of a numerous sect. Like some of the heathens, he taught his disciples that there were two universal principles, the one the author of all good, and the other the author of all evil. He taught his disciples all manner of vices, represented impurities as virtues, and forbade them to give alms to any but their own sect. He gave out that the souls of his followers passed from their bodies to the moon, and from thence to the sun in order to be purified, and from thence to God, with whose essence they were united for ever; but as for the souls of other men, they either went into hell to be tormented, or were united to other bodies. He taught that Christ had his residence in the sun; the Holy Ghost in the air; wisdom in the moon; and the father in the abyss of light. He denied the resurrection of the body; condemned marriage; and taught that Christ was the serpent who tempted Eve. He forbade the use of eggs, cheese, milk, and wine, as creatures proceeding from the bad principle. He used a different form of baptism from that prescribed by the church; and taught that magistrates were not to be obeyed; and that even what we call just wars, were unlawful.

It would be endless to rehearse all the impious tenets of this heretic and his followers, of whom Leo, bishop of Rome, used to say, that the devil, who reigned in all heresies, had built a fortress and raised a throne in that of the Manichees, who embraced all the errors and impieties that the heart of man is capable of. The death of this wicked man was as dreadful as his life had been impious; for the son of the king of Persia having fallen sick, Manes undertook to cure him; upon which the father dismissed the physicians, and the patient died. Manes was shut up in prison as an impostor, from whence he made his escape, but being overtaken by the king's servants, he was brought back and fled alive and his carcase given to the wild beasts.

The Manichees were divided into two classes, namely, the elect, and the hearers. The elect consisted of twelve, in imitation of the twelve apostles, and they had a thirteenth, who presided over them as a sort of pope. The hearers were the followers at large, who attended to all their impious instructions. In the fourth century, the emperors

emperors made several laws or edicts against this sect of heretics, but notwithstanding that, as well as the decrees of several councils, yet they continued many years afterwards. They forged several apocraphical writings, which they ascribed to the apostles, but they are filled with such horrid blasphemies, that they carry confutation along with them. It may be proper to add, that the great St. Austin, bishop of Hippo, in Africa, was in his youth a follower of this sect, but he renounced all their tenets, and joined himself to the Catholic church.

Another sect of Heretics were called *Originists*, from their founder, the famous Origin, many years a presbyter of the church of Alexandria. This great and learned man had long flourished as an ornament to the church; but in his latter years he embraced some notions inconsistent with the catholic faith, and these being improved upon by those who professed themselves his followers, they created much disturbance in the primitive times of Christianity.

About the latter end of the fourth century, one Rufinus, a presbyter of Alexandria, having studied the works of Origin, he adopted that famous writer's notions, concerning the Platonic philosophy, and applied the whole to the Christian theology. Full of these notions, he went to Jerusalem, where Origin had a great many partizans, and there he ingratiated himself into the favour of Menalia, a Roman lady of great repute for her piety and sanctity; with this lady he came to Rome, where her relations lived, and where he was, upon her warmest recommendations, treated with all the respect due to the most exalted characters, as if he had been one sent from heaven to reform the world.

Rufinus having been thus caressed by some persons of the greatest eminence at Rome, he set out with an outward shew of simplicity, and after the example of Origin, pretended to hold in contempt every thing in this world. This made the people consider him as one who had arrived at the highest degree of perfection in Christianity, and Rufinus took the advantage of this prejudice to propagate his opinions, in which he was greatly assisted by the influence Menalia had over many of the people.

It was at Rome that a house was built, where he preached publicly to the people, and the number of his converts continuing to increase daily, the bishop of that city was so much offended, that he complained against him to the civil power, and he was banished. From Rome he went to Aquilla, where he taught publicly, and Menalia, who had been duped by him, returned to Jerusalem. The principles taught by this man, cannot wholly be ascribed to the learned Origin, but some of them were certainly taught by him in his old age. The whole are generally reduced to the following heads:

I. The souls of men are holy intellects, formed by rays of glory, issuing from the Divine Being.

II. The soul of Christ was united to the logos, or divine word, long before the conception of his body.

III. The soul of Christ left the divine nature, to which it had been united long before, and joined the body in the womb of the virgin.

IV. The divine logos, or word, passed through

all the orders of angels, before it went into the womb of the virgin.

V. After the general resurrection, the bodies of men will be changed from their original form, and be round or spherical.

VI. The sun, moon, and stars have souls.

VII. In some future ages, Christ will die to make an atonement for the sins of the fallen angels, by which they will be restored to the divine favour.

VIII. The power of God is not infinite, but in some things bounds may be set to it.

IX. After a certain period of time, all the damned will be forgiven, and translated from hell into everlasting happiness.

When a person, acquainted with reading theological writers, considers these tenets, it will naturally appear to him, that some of them have been embraced by learned men, who lived since the reformation; but still that is no proof of their authenticity. We could mention the names of those authors, but it could never answer any good purpose, because it might lead well meaning persons into an enquiry relating to things of no moment towards promoting their eternal happiness. It would be to lay a stumbling block before the weak, and in the end might endanger their eternal salvation. It will appear that all the principles themselves arise from carnal notions, and a desire of prying into things which God has thought proper to conceal from the children of men.

Another numerous sect of heretics who made a great figure in the world, particularly in Africa, where they flourished many years, were called *Donatists*, and took their first rise about the beginning of the fourth century, a few years before Constantine the Great ascended the throne.

Donatus, their founder, was a Numidian bishop, but being a man of a turbulent disposition, he was hated by his people, which induced him to seek an opportunity of leaving them, and settling in some other place. Just about that time, the bishop of Carthage died, and as there was to be a fresh election, he went and offered himself a candidate. But the people having had an account of his character transmitted to them, he was unanimously rejected; and his own people having chosen another bishop, his passions were so much irritated, that he resolved to separate himself from the catholic church, and set up a schismatical one, under his own name, which he did soon after, to the scandal of religion, and injury of the church.

In the whole of his conduct there was something more artful, than had been practised by any of those Heretics who went before him. All the other Heretics had embraced tenets of such a nature, as totally excluded them from any connection with the orthodox; but he resolved to make his new scheme so much resemble the old one, that the unthinking were easily led into the snare. He knew how to address his discourses to the passions of men, and the conduct of some of the orthodox, and indeed too many of them having given great offence, Donatus laid hold of this opportunity, to teach his hearers that the church was not infallible.

That the church is not infallible, cannot be denied, if by the word church, is meant the whole body

body of people, who in this world make a public profession of Christianity; but this is such a vague, uncertain, and unmeaning term, that no sense can be made of it. The grand mistake lies in not distinguishing between the word church, and the promise made to the disciples by our Divine Redeemer. Christ told his disciples, that the gates of hell should never prevail against his church, and certainly his words are truth; for even in the darkest ages, there have been men found, who were not ashamed to make mention of his name, and worship him in sincerity, as will appear afterwards.

Infallibility was not confined to the laity, many of whom embraced the most damnable errors, and such as every man ought to be ashamed of. Infallibility was not confined to the clergy, for many of them not only set up new doctrines, in opposition to the orthodox religion, but were guilty of the most scandalous crimes, such as heathens would have blushed at. But infallibility consisted in the Divine promise, that there should be always some found conducted by unerring providence, to unerring wisdom; and although a more than Egyptian darkness, should at some times overspread the Christian church, yet God, in his infinite mercy, would exert his power to support all that had been done for sinners by his only begotten Son; and that he did so, we have many testimonies in history.

As this heretic, like all others of the same character, had separated himself from the orthodox church, so he taught that baptism administered by any but those of his own party, was invalid. In this he was much countenanced by some disputes, which had taken place in the church about fifty years before he made his appearance. It had been agitated in several councils or synods, that the person baptized by a Heretic must be re-baptized; but the orthodox party always opposed this notion. And there being at that time, many persons in Africa, who were not well grounded in the principles of religion, they greedily embraced this doctrine, and in consequence thereof the Donatists became extremely powerful.

Another of his tenets was, that as Christ had not made his church infallible, he (Donatus) had authority to remove all errors and corruptions; and this notion being of a bewitching nature among the vulgar, he was enabled to establish churches, and even to ordain bishops and deacons. Upon this principle, the religion of the Donatists became so powerful in Africa, that in vain did the emperor Constantine the Great attempt to suppress them. They had not only their bishops and churches, but they even called councils and synods, to regulate their discipline, without any authority from the civil power. They excommunicated all the orthodox as Heretics who had denied the faith; and taking the advantage of the troubles which then reigned in Africa, they were so audacious as to put those to death who differed from them in sentiments. Nay, so numerous were they, and such was their power, that in Africa it was difficult to say who was of the orthodox or heretical party. In this manner, they continued to flourish longer than any sect we have hitherto mentioned; for we have some instances of their existence, so late as the seventh

century. In their public forms of worship, they imitated the orthodox, but they made no use of any such parts of scripture as did not serve to establish their own opinions, by a wrong and erroneous construction being put upon them. At last, they were swallowed up in that flood of errors which overspread the Romish church; and even to this day, some of the members of that church believe the sentiments of the Donatists, though they will not acknowledge them.

Agnostes, another sect of Heretics, arose in the church towards the middle of the fourth century. Their notions, which were of a particular nature, were first taught by one *Theopronius*, a native of Cappadocia, a man of no learning, but bold and daring in all his undertakings. He taught his followers to deny the omniscience of God, alleging, that he only knew things past by memory, and things future by an uncertain precarious prescience. These people had the most unworthy notions of God, as the maker of the world; and of Christ as the Redeemer of sinners. They founded their error on that passage in Mark xii. 32, where it is said, "of that day and hour knoweth no man; no not the angels who are in heaven; nor the son, but the father only." Their name signifies ignorance, and they despised all sorts of learning. One would be led to imagine, that a system founded on ignorance, would soon dwindle into oblivion; and yet we find some remains of those Heretics so late as the middle of the sixth century, but they are never mentioned afterwards.

Soon after the death of John the Evangelist, a sect of Heretics sprung up in the church, under the name of *Alogians*, so called, because they denied the Divine Logos, the word, or Son of God. They rejected the gospel of St. John, as a spurious work; and for no other reason, as would seem, besides that of its opposing their tenets. Their founder was one *Theodore*, of Byzantium, by trade a currier; who having apostatized from the catholic faith, during the heat of persecution, offered to return again to the church; but because his request was rejected, he broached the above mentioned opinions, which were afterwards improved on by Arius.

Angelites, were a sect of Heretics whose founder was Severus, and they took their rise towards the latter end of the fourth century. They believed that the Father, Son, and Holy Ghost are the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity, existing in them all; and that each is a God by relation to and participation of that Deity. It is certain, that such notions as these could never be understood by the lower class of people, who look only for plain simple truth; and thus we find, that they soon dwindled away.

The *Apelleans*, were a sect of Heretics, who made their appearance about the middle of the second century, and were so called from one Apelles, who had been a disciple of Marcion. They affirmed, that when Christ came down from heaven, he received a body, not from the substance of his mother, but from the four elements; which at his death he rendered back to the world, and then ascended into heaven without a body. Like many other Heretics, they

believed in two principles, one good and the other bad; they rejected all the prophetic writings, and denied the resurrection of the body. Some of this sect continued till Arius broached his notions, and then they seem to have joined themselves to his followers, for after his time, we never find them mentioned by any of the ecclesiastical historians.

The *Apollinarians* were a sect of Heretics, who took their rise about the middle of the fourth century, and had for their founder and leader Apollinarius, bishop of Laodicea. They maintained that there was not an intelligent soul in Jesus Christ, but that the divinity, joined to humanity, supplied the place of a soul. They went still farther, and affirmed not only that there was but one nature in Jesus Christ, but even that his flesh was of the same nature with his divinity. They added, that this flesh did not partake of the womb of the Virgin Mary, but only passed through it, as through a reed or a pipe. Some of them asserted, that Jesus Christ brought his body from heaven, whence it followed that his body was immortal, so that his birth, passion, and resurrection were only seen in appearance, but not in reality. These Heretics were not numerous, and the last time we find them mentioned, is by Socrates, who tells us, that towards the beginning of the fourth century, Theodosius, bishop of Antioch, by his persuasions, got them reconciled to the church.

About the middle of the third century, there was a remarkable sect of people in Africa, professing most of the principles of the Christian religion, nor do we know whether to rank them among the number of Heretics or orthodox. They were called *Aquarians*, because they mingled water with the wine in the eucharist, and some of them used only water without any wine at all. The mixing of wine and water, was sometimes practised by the orthodox; for we read in one of St. Cyprian's epistles, that it was the practice at Carthage in his time, and that it was used to represent the blood and water issuing from our Saviour's side. An antient author gives another reason for their mixing wine and water together, namely, that the wine pointed out our redemption by the blood of Christ, and the water, our being cleansed from all impurities. Thus the people, whom we have mentioned, could not be properly called Heretics, altho' Socrates, in his ecclesiastical history, ranks them among the number.

When our Saviour instituted the sacrament of the eucharist, he took the cup and drank of it, and there is no doubt but the liquor was wine. But we are nowhere told that he commanded his disciples to use wine alone in the celebration of this divine institution. The institution was intended as a memorial of the death of Christ, by eating bread, and drinking such liquor as undoubtedly could be procured, without confining it to wine, or excluding of water. Had this been the case, then many of the primitive Christians could not have communicated together; for the gospel made its progress into countries where wine was never known, nor any sorts of liquor used, besides milk and water. The case is this, probably those who can procure wine, generally do so for this sacrament; but it is equally

certain, that water alone may be used, otherwise we must unchristianise many of our brethren in different parts of the world.

The *Archontics* were a sect of Heretics, who sprang up about the latter end of the second century, but who was their founder is not certainly known. They taught that the world was created by arch-angels, from whence their name was derived. They denied the resurrection of the body, and placed perfect redemption in a certain chimerical knowledge. This knowledge, they said, could be only exercised by the Lord God of Sabaoth, who reigns in the highest heavens. They had many other notions of a most horrid nature, one of which was, to ascribe some sort of almighty power to the devil, whom they imagined to have a large share in the government of this world. This sect continued till about the latter end of the reign of Constantine the Great, but we never find them mentioned afterwards.

In the early ages of the church, there was a remarkable sect of Heretics, called *Artotyrites*, who celebrated the eucharist with bread and cheese, saying, that the first oblations made by men, were of the fruits of the earth and of sheep.

Itygius, in his account of the martyrdom of *Perpetues*, a woman of some eminence, relates the following vision, which she said she saw, and it is in her own words: "I went up and saw a very wide garden, and in the middle, an old man, sitting in the habit of a shepherd, and minding the flock. And he lift up his head and saw me, and said, thou art welcome, my daughter; and he called me, and gave me a morsel of cheese, which I received with joined hands, and eat, and all they that stood around me, said, Amen." *Perpetues* imagined from this vision, that she should suffer martyrdom; and the reason is assigned by Possimus, an antient author, who tells us, that the eucharist was pointed out in the vision, that sacrament being always administered to the faithful, previous to their sufferings. These people admitted women to preach in their assemblies, and they were always dressed in white, with lighted torches in their hands.

Another sect of Heretics were called *Audeans*, from one Audean, a Syrian, who had lived many years in Mesopotamia, and was in great repute about the beginning of the fourth century. This Audean was one who pretended to great austerities, but the liberty he took in rebuking the clergy for their vices, brought upon him the whole load of their indignation, so that he resolved to separate himself from the church. He was ordained bishop by another schismatic bishop, and he afterwards established bishops and deacons of his own party. St. Epiphanius does not charge the Audeans with any error in point of faith; he only says, they asserted the resemblance between God and man, consisted in the body of man, which gave reason to believe, that they looked upon God as corporeal. It is true, there are several authors who charge them with other errors, such as that God was not the creator of all things, and that usury was unlawful. For these notions he was condemned by the council of Nice, and the emperor ordered him and all his followers to be banished, which only made things worse than they were before; for Audean joined

joined himself to the Goths, who built him several churches in the exterior parts of the empire. This heresy continued till about the beginning of the fifth century, when the Goths began to make daily inroads into the empire, and from that time we hear nothing at all concerning it.

The *Carpocratians* were a remarkable sect of heretics in the second century, having for their founder one *Carpocrates*, a native of Alexandria. He was a man of the most abandoned life, and taught his followers, that a community of wives was not only lawful, but even meritorious. He further asserted, that a man could never be happy till he had passed through all sorts of debauchery; laying it down as a maxim, that nothing is evil in its own nature, but only so in the opinion of men.

His followers believed, that the world was made by angels; that Jesus Christ was the son of Joseph and Mary, in the same manner as other men, and that his soul only ascended into heaven, his body continuing in the grave, so that they denied the resurrection.

When a person was admitted into their societies, they marked him under the right ear with a hot iron, that they might know him ever afterwards. They had images of Christ, both in painting and sculpture, which they said were the workmanship of Pilate, and they kept them locked up in a chest, in the place where they assembled together. They had likewise the images of several of the most celebrated philosophers, to whom they offered sacrifices, as the heathens did to their idols. A woman of this sect, named Marcellina, came to Rome about the end of the second century, and made a great many proselytes; which is not much to be wondered at, when we consider that they were as abandoned as any of the heathens. St. Epiphanius relates, that in his youth he became acquainted with some women of this sect, who revealed to him the most horrid mysteries of the *Carpocratians*, and sought to make him a proselyte. He adds, they were beautiful women, and the temptation was strong, but God was pleased, by his grace, to preserve him from the snare.

Another of these sects, who were not very numerous, were called *Cerdonians*, from one Cerdon, who had been educated a philosopher, but afterwards became a disciple of Marcion, the father of the Marcionites. Like several of the other Heretics, they believed there were two universal beings, a good one and an evil, and by these all men were created and governed. They rejected the law and the prophets, they taught, that Christ had not a real, but only an imaginary body, and they denied the resurrection. It was in opposition to this heresy, that the article, "the resurrection of the body," was first inserted in the creed. And likewise the article, "he suffered under Pontius Pilate," for unless he had a real body, it would have been impossible for him to suffer.

A numerous sect of Heretics, who sprung up in the apostolic age, were called *Cerinthians*, from one Cerinthus, who, according to Epiphanius, lived near the time of the emperor Domitian. He had been, and probably was either a Jew, or a Samaritan. He had travelled into Egypt, where he learned the sciences, and upon his return to

Asia, formed the sect to which he gave his own name. We are told further, that he travelled from place to place, stirring up the Jews against such orthodox Christians as refused to embrace his opinions.

The particulars in which the heresy of the *Cerinthians* consisted, were these. They did not allow that God made the world, but asserted, that it was created by an inferior power. To this inferior power, they attributed an only son, but denied that he was the Divine word. They admitted several angels, and inferior powers, as silence, depths, fulness, and in this they were afterwards followed by the *Valentinians*. They maintained that the god of the Jews was no more than an angel, and they rejected the law and the prophets. As for their notions concerning our Saviour, they were somewhat extraordinary.

They distinguished between Jesus and Christ: they said, that Jesus was a man, the son of Joseph and Mary; but that he excelled all others in justice, wisdom, and prudence; that Jesus being baptized, the Christ of the Supreme God, that is, the Holy Ghost, descended upon him; and that by the assistance of this holy spirit, Christ wrought miracles. They allowed that Christ suffered and rose again; but they held, that before his sufferings, the holy spirit had left him and returned to heaven. They admitted no gospel besides that of St. Matthew; and they likewise rejected the Acts of the Apostles, and all the Epistles. It was partly to refute this heresy, that St. John wrote his Gospel; and we have a passage in St. Jerome, concerning that great Evangelist and Cerinthus, which we shall relate in the author's own words, as translated from the original.

In his latter years, St. John resided mostly at or near Ephesus, and one day as he and some Christians were going into a bath, the apostle saw Cerinthus bathing himself. Upon that St. John turned to his friends, and said, let us make haste out of the bath, lest it fall upon us. This they complied with and immediately the bath fell. Whatever truth is in this we shall not take upon us to say, but certainly some respect should be paid to such a great man as St. Jerome.

We have already taken notice of the heresy of the *Donatists*, which was far from being so gross as most of the others; but here we find a new heresy arising out of it; for one error generally leads to many others.

Soon after the *Donatists* had established churches, and ordained bishops in Africa, a new sect sprung up among those Heretics, called *Circumcellians*, and they were the most horrid of any we have yet mentioned. They had no fixed abode, but rambled up and down the provinces begging, or rather exacting a support from the people in the country. They exercised all sorts of cruelty, and treated every one they met with in the most brutal manner. They run about like madmen, carrying several sorts of arms, by which they became a terror to all those who desired to live peaceably. The terror of their name spread itself throughout most parts of Africa, for not content with injuring their fellow creatures, they proceeded so far as to lay violent hands on themselves, in hopes of obtaining the crown of martyrdom. This they did several ways, but the most common was, by throwing themselves

themselves down from precipices, drowning themselves in rivers, or burning themselves to death in fires. They never hanged themselves, because Judas, after he had betrayed Christ, took that method of destroying himself. Theodoret relates, that those who intended to become martyrs, gave notice of it to their companions some time before, and then great care was taken of them. They were fed with the most costly food that could be procured, and when the time came, they voluntarily destroyed themselves. Sometimes they gave money to people to kill them, or forced those whom they met in the highways, to run them through with swords. At other times, they offered violence to the judges whom they met in the streets, and obliged them to command their officers, who followed them, to dispatch them.

Theodoret, the ecclesiastical historian, relates a pleasing story concerning those infatuated wretched creatures. A company of Circumcellians met a young man of wit and courage, and presenting him with a sword, ordered him to plunge it into their hearts, otherwise they would put him to immediate death. He did not refuse, but told them, that perhaps when he had killed a few of them, the others would repent and fall upon and dispatch him; so begged they would first suffer him to bind their hands and feet, and then he would do as they desired. They consented to this, and suffered themselves to be bound, which was no sooner done, than the young man lashed them all with a whip, left them, and went away. They frequently demolished the Pagan temples, not so much from a hatred of idolatry, as with a view of provoking the priests to kill them; and yet in the midst of all these extravagancies, they sung praises to God. The Donatist bishops, not being able to convince these madmen of their errors, applied to Taurinus, general of the forces in Africa, who sent some soldiers against them. Great numbers of them were killed, but they were not totally suppressed, till about the latter end of the fifth century.

From what has been said concerning these Heretics, or rather madmen, we may infer, that the civil government of Africa, was in those ages much neglected; for although reason, as well as religion, forbids persecution on account of religious sentiments, yet these men, having committed the grossest crimes, ought to have been put to death.

Dulcinists were another order of Heretics, but they sprang up at a period of time, rather later than any of those we have yet mentioned; but the peculiarity of their notions entitles them to a place in this part of the work. Dulcinea was a layman, and under the strongest pretensions to sanctity, he concealed the most abominable vices. He kept a concubine, whom he called the faint, and he taught that the law of Moses was a law of rigour and cruel injustice; that the law of Christ was a law of equity and mercy, but the law superior to all, was that of the Holy Ghost, which had been revealed to himself alone. He taught further, that it was an act of charity in a woman, to consent to the desires of a man, whether she was married or single; and

his followers who were many in number, he called the true church. At last, he became so obnoxious to the civil power, that all his followers were dispersed, and himself with his concubine burned alive.

An ancient sect of Christian Heretics were called *Ebionites*, and took their name from one Ebion, who had been a disciple of Cerenthus. He taught his followers that the law of Moses was not abolished by the death of Christ, but that both it and the Christian law should be observed together, both being binding to the end of the world. His followers called their place of meeting a synagogue, in opposition to the word church; and they made use of baths, in conformity with the ceremonies of the Jews. In celebrating the Eucharist, they made use of unleavened bread, but no wine; and they added to it many superstitious ceremonies peculiar to some of the heathen nations. They adored Jerusalem as the place God had made choice of; and like the Samaritans, they would not suffer any person to touch them. They refused to eat either flesh or milk, and when they were bitten by serpents, they plunged themselves into the water, and invoked every thing to give them assistance.

They disagreed among themselves concerning Christ; some of them allowing, that he was the son of Joseph and Mary, born like other men, and that his holiness was acquired by his good works. Others allowed, that he was born of a virgin, but denied his being the word, or that he had any pre-existence before his human generation. They said he was indeed a great prophet, but yet a mere man; who, by his virtue, had arrived at the dignity of being called Christ, the Son of God. They supposed that Christ and the devil were two principles which God had opposed the one to the other. In their lives they were the most abandoned libertines, denying that there was any necessity for chastity, and that men and women should live promiscuously together. This was very agreeable to the notions of the heathens, many of whom became converts to this new religion; but as soon as a persecution arose, they were dispersed; we find some remains of them in the fifth century, but they are seldom mentioned afterwards.

The sect of Heretics most resembling those just now mentioned, were the *Eclesiastes*, who took their rise under the emperor Trajan, about the beginning of the second century. They joined together some of the Jewish ceremonies and those of the Christian church, but they kept a mean between both. They worshipped one God, and observed with great strictness the Jewish sabbath, circumcision, and some other ceremonies of the law of Moses; but they rejected all sorts of sacrifices, nor would they suffer an animal to be killed for that purpose. They rejected as spurious, the greatest part of the sacred scriptures, both of the old and new testament, and they acknowledged a Messiah, whom they called the great king, but who this impostor was, does not appear. They pretended that the Holy Ghost was a woman, and that it is lawful to renounce the faith with the lips, so as it is retained in the heart. In their lives they were extremely vicious, living

living like beasts together, in the most promiscuous manner, and yet we find, that they remained in the world till the fifth century.

The *Eutychians*, were a sect of Heretics, who rose up late in the church, at a time when the pure doctrines of the gospel had been much corrupted. They maintained, that there was but one nature in Jesus Christ, because he was but one person. They believed that the divine nature had so swallowed up the human, that there was no humanity in Jesus Christ but that of appearance. In 450, a council was held at Constantinople, in which this heresy was condemned, but still it had many partizans, who spread their tenets throughout several parts of Asia, till at last it was swallowed up in Mahometanism.

About the middle of the third century, a sort of Heretics arose in the church, called *Hearcleonites*. Hearcleon, the author of this heresy, was a man of some learning, and being desirous to become the founder of a new sect, he refined on all the heresies that had taken place before his time. He expounded many parts of the New Testament, in a way peculiar to himself; but he rejected the Old Testament, affirming, that there never had been a prophet before Christ, except John the Baptist. His followers consisted chiefly of apostate Christians, and students from the heathen schools; but this sect must have soon dwindled away, for no mention is made of them after the time of Constantine the Great.

In the third century, or at least in the beginning of the fourth, there was a sect of Heretics, called *Hieraxites*, from the name of their founder, Hierax, a very subtle philosopher, at Alexandria; who taught, that Melchizedec was the Holy Ghost, condemned marriages, and denied the resurrection of the body. He likewise asserted, that no man could be saved who had not arrived at years of maturity, and that all infants were to be damned; for he considered knowledge, as the procuring cause of eternal happiness.

Rufinus tells us a remarkable story of an Hieraxite, who was confounded by a miracle, wrought by St. Macarius, in Egypt. The Hieraxite walking one day into the desert where the saint resided, had the boldness to enter into a dispute with Macarius and his companions. The saint, perceiving that his disciples began to be staggered with what the Hieraxite had advanced, proposed, that they should both go into the sepulchres of the dead, and he whose doctrine God approved of, would receive power to raise up a person from the grave.

The Hieraxite accepted of the proposal, and both being come into the sepulchre, the saint pressed him to raise up one from the dead, in the name of the Lord. But the Hieraxite, alledging that the saint should begin first, as having made the proposal, Macarius prostrated himself on the ground, and having addressed himself to God, called a certain hermit by name, who had been buried some time before. The dead man answered him from the bottom of the tomb, upon which he was taken out alive; and the Hieraxite, terrified at the miracle, took to his heels and fled out of the desert.

Lucifer, bishop of Cagliari, towards the middle of the fourth century, was the founder of a

sect of Heretics called *Lucifereans*. This Lucifer was a man of extraordinary abilities, which induced the bishop of Rome to send him to the emperor Constantine, desiring him to call a council at Milan. This council met in the year 336; and as the majority of members were Arians, Lucifer, who was then orthodox, was, with all his party, sent into banishment. He continued in banishment several years, but being at last recalled, he quarrelled with the other bishops, and separated himself totally from the church. He was, properly speaking, partly an Arian, and partly a Semi-Arian; for the church was at that time so much torn in pieces by heresies and schisms, that instead of preaching the pure truths of the gospel, nothing was to be met with besides wranglings, strife, hatred and contentions.

About the middle of the fourth century, and during the reign of the emperor Constantius, a sect of Heretics arose in or near Mesopotamia, called *Massalians*, from a Hebrew word, which signifies prayer, and a Greek word of the same import.

It took its rise from the conduct and notions of some monks, who, instead of working to support themselves, as was the practice in that age, gave themselves up wholly to prayer. They taught that the whole of religion consisted in prayer; and that there was no necessity for good works. They pretended to prophecy, and blasphemously asserted, that they could see the trinity with their naked eyes. They believed that the Holy Ghost descended upon them at their ordinations, when they trod the devil under foot, and danced upon him. They forbade giving of alms to any but those of their own sect; pretended that they could dissolve marriages; and persuaded children to leave their parents and follow them. They wore long hair like women, and dressed themselves in magnificent robes. They became at last so obnoxious to the people, that the emperor Theodosius published an edict against them, when, to avoid persecution, many of them returned to the church; but as often relapsed into their former errors. Wherefore, in a council of bishops, held 427, it was ordained, that no more of the *Massalians* should be re-admitted into the church, let their repentance be ever so apparently sincere.

Theodore, bishop of Pharan in Arabia, was the founder of a new sect, called *Monothelites*, who maintained, that although there were two natures in Christ, yet there was but one will; and that the manhood in Christ was so united to the word, that though it had its faculties, it did not act by itself; but the whole act was to be ascribed to the word which gave it the motion. They maintained further, that it was the manhood of Christ that suffered hunger, thirst, and all sorts of pain; but all these were to be ascribed to the word as the cause. Many of the clergy embraced these notions, and the heresy remained till it was condemned in a council held at Constantinople, 680.

Nazareans. This was a name given at first to all the followers of Jesus Christ, but after the destruction of Jerusalem, a new sect arose, who assumed this name to themselves. Their religion consisted of a strange jumble of Jewish ceremonies

nics mixed with Christian ones. They were all Jews by birth, were circumcised, kept the Sabbath, and, at the same time, received the New Testament, acknowledged Jesus Christ to be the true Messiah, and were all baptized. These Heretics, pretending to observe a medium between the Jews and Christians, were abhorred and detested by the former, and by the latter they were declared to be professed enemies to the gospel.

The *Nicolaites*, or *Nicolaitans*, are a very antient sect of heretics; for we read in Rev. ii, 6. "This thou hast, that thou hatest the deeds of the *Nicolaitans*, which I also hate." Some are of opinion, that the founder of this sect was Nicolas the deacon; but whoever he was, his followers have been charged with the grossest impieties, and with all manner of abominations. Men and women lived together promiscuously without the least regard to decency, and this was considered as a virtue, instead of being condemned as a vice. They held the most blasphemous opinions concerning Jesus Christ; and, in a word, were among the worst Heretics that had risen in the church, although they took their rise in the apostolic age.

The *Novatians* were a numerous sect of Heretics, who sprung up about the middle of the third century, and were so called from one Novatian, a presbyter at Rome. Cornelius having been elected bishop, Novatian was so enraged that himself had not been preferred, that he endeavoured to blacken the character of Cornelius, by charging him with shewing too much lenity to those who had apostatized during the persecution.

He taught that apostates should indeed be exhorted to repentance, but that it was God, not man, who could pardon them. Nay, he went so far as to assert, that an apostate could never be forgiven throughout all eternity; which so terrified many of those who had lapsed, that they returned again to paganism. He was equally severe to those who married a second time, declaring them guilty of the unpardonable sin against the Holy Ghost. His followers pretended to great purity in their lives, and re-baptized all such of the orthodox as joined their party. This heresy was not confined to Rome, for it spread itself throughout every part of the Roman empire, and its followers were extremely numerous. Constantine the Great granted them toleration, on condition they did not make converts of any of the orthodox; but they are not mentioned after the middle of the fifth century.

There was another sect of Heretics who sprung up about the middle of the second century, called *Ophites*; from the veneration they had for the serpent that tempted Eve, and the worship they paid to a real one. They pretended that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. Jesus, they said, was conceived by the Virgin Mary, and Christ came down from heaven to join him. Jesus was crucified, but Christ had first left him to return to heaven. They said that the God of the Jews was no more than a subordinate deity, who created the bodies of men, but their souls were created by the supreme God. They had a live serpent tamed, which they kept in a cage,

and at certain times, they would open the door and let it out, when it twisted itself round some bread on a table. This bread they brake and distributed it among the company, and having kissed the serpent, the ceremony concluded, by declaring this to be the real Eucharist.

Pelagians, a sect of Heretics well known in church history, took their rise about the middle of the fourth century. Their first founder was one Pelagius, a native of Britain, and his original name was Morgan. Some have told us, he was originally a monk of Bangor in Wales, and probably he was; but these monks were very different from such as are called by that name at present.

Having left his native country, he travelled to Rome, where he associated himself with persons of the greatest learning and piety, being himself a man of considerable abilities. He undertook the education of some young men, and for their instruction wrote a commentary on St. Paul's Epistles.

Pelagius having been charged with heresy, left Rome and went into Africa, where he was present at the famous conference held at Carthage, betwixt the Catholics and the Donatists. From Carthage he travelled into Egypt, and at last went and settled at Jerusalem; for, according to all the accounts we have of him, he died somewhere in the East.

His principal tenets were the following:

I. Adam was by nature mortal, and whether he had sinned or not, would have died.

II. The consequences of Adam's sin were confined to his person, and the rest of mankind received no disadvantage thereby.

III. The law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

IV. Before the coming of Our Saviour, some men lived without sin.

V. New born infants are in the same condition with Adam before his fall.

VI. The general resurrection of the dead does not follow, in consequence of our Saviour's resurrection.

VII. A man may keep the commands of God without difficulty, and preserve himself in a state of innocence.

VIII. Rich men cannot enter into heaven, unless they part with all their estates.

IX. The grace of God is not granted for the performance of every moral act; the liberty of the will and information in point of duty, being sufficient for that purpose.

X. The grace of God is given in proportion to our merits.

XI. None can be called the sons of God, but those who are perfectly free from sin.

XII. Our victory over temptation is not gained by God's assistance, but by the liberty of the will.

Such were the sentiments embraced by Pelagius, and taught by his followers, and we find, that they spread far over the world; for although they were condemned in several synods and councils, yet they made their way into Britain, where their author was born, being conveyed thither

thither by one Agricola, the son of Severianus, a Pelagian bishop in Gaul.

The orthodox party were very diligent in opposing its progress, and for that purpose requested the Gallican bishops to send over some person of eminence to manage the contest. Their request was complied with, and the Gallican bishops sent over to Britain, Germanus, bishop of Auxerre, and Lupus, bishop of Troye, who held a famous conference with the Pelagians, at St. Albans, by which the latter were put to silence, and the people gave sentence by loud acclamations for Germanus and Lupus. Upon this occasion the following story is related: A person of quality and his lady brought their daughter to the holy bishops, begging of them to restore her sight, she having been some years blind. The bishops advised them to carry her to the Pelagians, who declined undertaking the cure. Germanus then invoked the trinity, and the young woman was restored to sight, which had such an effect on many of the people, that they left Pelagianism, and returned again to the orthodox.

The *Montanists* were a numerous sect of Heretics, who arose in the church about the latter end of the second century. Their founder was one Montanus, a Phrygian by birth, who is said to have embraced Christianity, with a view of promoting his temporal interest. He pretended to inspiration, and gave out that the Holy Ghost had made known to him many things which had been concealed from the apostles. His first followers were two enthusiastic women, whose names were Priscilla and Maximilla; and in a short time after he had many disciples. Several councils condemned his doctrine, and he, with all his followers, were excommunicated.

Finding they were cast out of the church, they formed themselves into a distinct society, under the direction of those whom they called their prophets, namely, Montanus, Priscilla and Maximilla. These sectaries made no alteration in the creed, only they asserted, that the Holy Ghost spake to Montanus, who was his organ to deliver his will.

They refused communion for ever to those who committed notorious crimes; and asserted, that the bishops had no authority to absolve them. They condemned second marriages, and observed three lents in the year. These Heretics began to dwindle away towards the latter end of the fourth century.

About the year 429, Nestorius, bishop of Constantinople, broached a new heresy, and his followers were called *Nestorians*. He taught that there were two natures in Christ, and two persons, the divine and the human. It was never disputed by the orthodox, but there were two natures in Christ, nay, the belief of it makes a capital article of their faith, but as for two persons that has been constantly denied, for we trust upon that as a great matter of comfort, that our Redeemer has joined our nature to his own, and will remain so to eternity. The council of Ephesus condemned this heresy, and the emperor Theodosius confirmed the sentence, 431, Nestorius being deposed and banished.

His followers, however, multiplied in a prodigious manner after his death, and spread them-

selves throughout many of the eastern nations. One Sergius, a Nestorian monk, assisted Mahomet in writing the alcoran; and another got himself declared king in the province of Indostan, and grew famous by the name of *Prester-John*.

Priscillianists, were a sect of Heretics who arose in the church, in the fourth century, and are so called from one Priscillian, a Spaniard by birth, and bishop of Avila. This bishop pretended to work miracles by the power of magic, and yet he lived seemingly such a pious life, that he drew over to his party a great number of the clergy. He maintained the principal notions of the Manichees, but his chief tenet was, that it was lawful to make false oaths to support one's cause and interest. The emperor Maximus caused this heretic, with all his followers, to be beheaded, 382.

Sabellius, an Egyptian philosopher, having embraced Christianity, attempted to study the doctrine of the trinity, and as it was incomprehensible, he resolved to broach out a new religion of his own, and his followers were called *Sabellians*. He taught that there was but one person in the trinity, and in confirmation of this doctrine, he made use of a comparison. He said, that as man, though composed of soul and body, is but one person: so God, tho' he is Father, Son, and Holy Ghost, is but one person. His disciples carried his notions still higher, but we hear little of them after the time of Constantine the Great.

Sethians, were a sect of Heretics, who arose first in Egypt about the middle of the second century. We are told that they worshipped Seth the son of Adam, whom they believed to be Jesus Christ the son of God, but who was made by a third divinity, and substituted in the room of the two families of Cain and Abel, which had been destroyed at the deluge. As they countenanced and encouraged all manner of debauchery, so they had many followers, for we find that they continued in Egypt upwards of five hundred years.

Simonians, the most antient sect of Heretics, were the followers of Simon Magus, a native of Samaria, who offered Peter money if he would sell him the power of working miracles. Although disappointed in his scheme to impose on the apostle, yet he went about from place to place and made many proselytes to his blasphemies. The greatest number of Heresies took their rise from this impostor, and his disciples indulged themselves in all sorts of lewdness. They worshipped him as the great God, and likewise one Helen, a common prostitute, who travelled along with him. There is no doubt that the apostles, Peter and John, had this monster in view, when they cautioned their hearers to beware of false prophets.

In the second century, a new sect of Heretics sprung up, known by the name of *Tatianites*, from one Tatian, a disciple of St. Justus, who had for many years taught theology at Rome. This Tatian was of a rambling disposition, and after the death of his master, he left Rome and travelled into the East, where he spread his new doctrines. His heresy was a compound of many others that had been before him, particularly the Valentinians and the Marcionites, to which he added, that Adam and Eve could not be saved.

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He condemned marriage as inconsistent with the gospel; forbade the drinking of wine, nor would he suffer any of his followers to eat flesh. They were so averse to the use of wine, that they used water in the sacrament of the eucharist. Severus, one of his disciples, improved on the tenets of Tatian. Like most of the other Heretics, he taught that there were two principles, a good and an evil one, and by them all things in heaven and earth were governed. He denied the resurrection of the body, and forged a great number of books, which were justly rejected by the orthodox.

This heresy was sometime in repute, but it dwindled into contempt about the time of the emperor Constantine the Great.

The *Zacheans* were another sect of Heretics, who arose about the middle of the fourth century; and they were so called from one Zacheus, who lived somewhere near Jerusalem. This enthusiast retired to a mountain, where he spent most of his time in devotion, being of opinion, that prayer was all God required of men. He took upon him the office of a priest, without being ordained to that sacred office, and he soon procured a great number of followers. These, however, consisted only of the off-scourings of the people, so that men of sober lives detested them. He was generally considered as an impostor, who had nothing in view, besides that of procuring a name; and so far as we learn, his sect was extinct long before the end of the fourth century.

Another wild sect of Heretics were called *Zanzalians*, from one Zanzales, a native of Syria, and according to some, bishop of Antioch; but of that we have no certain proof. He taught, that baptism with water was contrary to the gospel, and that they ought to baptize with fire; which he grounded upon the words of John the Baptist, who foretold that the Messiah would baptize with the Holy Ghost and with fire. For this reason he ordered that all his disciples should be branded with a red hot iron three times, in the name of the Father, of the Son, and of the Holy Ghost. This heresy gave great offence to the church, but it soon sunk into contempt, and its followers were despised by all those of the orthodox party.

About the latter end of the fourth century, one Jovinian, a monk of Milan, invented a new heresy; and his followers were from himself, called *Jovinians*. He taught, that Mary, the mother of Jesus, did not continue a virgin after her laying in; and that when a man has received grace in baptism, he can never lose it, which makes him equal to the perfect in heaven. Further, that a state of virginity is not more agreeable to God than marriage; and lastly, that there is no merit in eating or drinking, so as we give thanks to God.

This Jovinian had taken a dislike to the austerities of the cloyster, and opposed the zeal of Ambrose, bishop of Milan, who was a strenuous advocate for the monastic life. Accordingly, he, with some of his brethren, left the cloyster and retired to Rome, where they had many followers; but Theodosius the emperor, ordered them to depart out of Italy. This they complied with, but returned after his death, and gained new reputation. The clergy,

however, raised a fresh storm of persecution against them, and applied to the emperor Honorius for his assistance. Honorius complied with their request, and they were all banished into an unfrequented island, where they were never heard of afterwards. Probably they died of want, and as their tenets were not much different from those of Protestants, it gives us but a melancholy picture of the established religion at that time.

The *Melecians*, another sect of Heretics, about the beginning of the fourth century, had for their founder, Melecus, bishop of Lycopolis, in Egypt. This bishop had been, at first, a most zealous advocate for the faith; and the warmth with which he defended it, so irritated the emperor Maximilian, that he caused him to be imprisoned along with Peter, bishop of Alexandria. About the year 306, and during his captivity, Melecus declared with great warmth against those Christians, who having apostatized, desired to be reconciled to the church; insisting, that they should not be admitted to pardon, till such time as the persecution was over, and the church's peace restored. He carried his zeal in this matter so far, that he broke off all his communion with Peter, the bishop of Alexandria, who opposed the rigour of his doctrines; and thus, even while he was detained in prison, he not only defended the faith, but likewise broached opinions contrary to it.

Soon after this, a synod was held at Alexandria, in which the opinions of Melecus were condemned, and this sentence was confirmed by all the neighbouring bishops. The Melecians hung little bells to the bottom of their garments, and sung their prayers dancing all the time; and this they considered as the only means to appease the wrath of God. They persisted in rejecting all such Christians as had apostatized; and they are said to have been notorious hypocrites under the mask of piety.

Another sect of Heretics were called *Sabbathians*, from their leader Sabbathus, a Jew, who was baptized at Constantinople, towards the latter end of the fourth century, and ordained a priest by the Novatians; but finding himself as little esteemed by the Heretics whom he had joined, as by the Jews whom he had deserted, he forsook their assemblies, and resolved to become the head of a party.

As he had still some remains of Judaism in him, he affirmed, that Easter should be kept on the same day with the Jewish passover; and the better to confirm his disciples in that opinion, he made use of the following stratagem: In reading Luke xxii, when he came to the words, "The feast of unleavened bread drew nigh, which is called the passover." He raised his voice on a sudden, and cried; "Woe unto him, that keeps the passover, but on the day of unleavened bread." He joined those words so artfully to the text, that his ignorant hearers imagined them to be the words of Jesus Christ himself.

Sissinnius, a Novatian bishop, set himself up to oppose Sabbathus, and one day, while the latter was in a certain church, a report was spread, that Sissinnius was coming with a band of armed men, to destroy him and his followers. The Sabba-

Sabbathians, seized with terror, endeavoured to make their escape, but as they pressed to get out of the church, they fell one upon another, and the number of those who were trampled to death was so great, that the rest abandoned their leader, out of fear of Sissinus, and thus the whole sect was entirely dispersed.

Saturninians, the last sect of these antient Heretics whom we shall mention, took their rise about the beginning of the second century, and had for their founder, one Saturninius, a philosopher of Antioch. This man having embraced christianity, became a member of the church of Antioch; but not relishing the simplicity of the gospel, he resolved to set up a new religion of his own. He had a particular system of his own, concerning the creation of the world; for he taught, that God created seven angels, and these seven angels created the world, with two kinds of men, the one good and the other bad; the good, he said, were the elect chosen to glory; and the bad were the reprobate, who were to be condemned.

He taught many other ridiculous notions, such as, that man lives by the breath of God alone, but when he withdraws that breath he dies. To these he added, that the angels having long admired the beauties of God, resolved to make something to resemble him; and having laboured a great while, they made a kind of animal which could not stand upright, but crawled on the earth like a serpent; that God suffered their work to remain sometime in this low condition, to convince them of the rashness of the project.

At last, God being touched with compassion, bestowed some share of his own perfection on this creature, who immediately raised himself upon his feet, and lifted up his head towards heaven. Saturninius pretended, that the Jews had been long under the government of a bad angel, as a punishment for their sins; but that at last, the eternal Father, taking pity on them, sent him (Saturninius) into the world, to take them out of the power of the angel of discord; that he himself was the true Messiah, and that Jesus Christ was a meer apparition, and not a real man. This impostor had a great number of followers, who spread their notions throughout most of the capital towns in Syria; and to support his pretences, he forged a book, containing a great number of false oracles, all which he said had been dictated by a good angel, and were of equal authority with the word of God.

These were all the Heretics of any note in the primitive church; for although there were some of lesser note, yet they were only branches of the above, and little more has been transmitted to us concerning them, besides their names. Taking their absurdities, their errors, their impieties, and their blasphemies all into one point of view, we are presented with a most shocking picture of human nature. Here all the vices that can take place in the heart, are collected together; so truly were the words fulfilled, that the child Jesus should be sent for the rise and fall of many.

Having given an account of all that is necessary to be known, concerning the antient Heretics and schismatics, we shall conclude this ar-

ticle with a definition of the terms so often made use of, viz. schism, heresy, and blasphemy.

“ And first, of schism, which is to divide the church and disturb its peace. The pious Mr. Nelson has given us a definition of schism, in the following words. “ Schism (says he) is a causeless separation from such governors in the church, “ as have received their authority and commission from Jesus Christ. If there be a sufficient cause, then there may be a separation but it is “ not schism. But if there be no sufficient ground “ for the separation, it is schism; that is a culpable separation, which was always reckoned “ a sin of a very heinous nature. For St. Paul “ charges the Ephesians to keep the unity of “ the spirit in the bond of peace, because there “ is but one God, one faith, one baptism, and “ one body of Christ.”

“ The same doctrine is taught in the writings “ of the first fathers of the church, particularly “ St. Ignatius and St. Cyprian; and schism was “ reputed a great sin by them, even before the “ church and state were united, and when the “ meetings of the schismatics were as much tolerated as those of the orthodox: For toleration does not alter the nature of schism. “ Such laws only exempt the persons of schismatics from persecution. Donatism and Novatianism were counted as damnable schisms, under the reigns of those emperors who granted toleration to them; as under the reigns of “ those who made laws against them.” So according to these authors, it is not separation from a church that creates schism, but it is a causeless separation; but then it must be added, that there may appear sufficient cause to one, when another does not see any; so that in judging of those who separate, we should be cautious and charitable.

Secondly, heresy, which is very different from schism; the latter being only a separation for groundless causes from the established church of the country where we live; whereas heresy is a total deviation from the principles of the Christian faith, and the setting up something in opposition thereunto, which has no foundation in the sacred scriptures. People sound in the faith may differ in their sentiments, concerning the exterior non-essentials of religion, without injuring the peace of the church, although in the heat of unnecessary controversy, the violence of unguarded passions may induce them to abuse each other; but while they agree in the essentials of religion, and live as become the disciples of Christ, all such opprobrious names should cease.

It is every way different with Heretics, who, not content with disturbing the peace of the church in the non-essentials of religion, boldly proceed to attack one or all of those fundamentals upon which our salvation depends. Thus one will deny the Divinity of Christ; another the necessity of his merits, to procure our acceptance with God; a third, the use of the outward means; and a fourth, the resurrection of the body, and a future state of rewards and punishments. Such errors as these justly deserve the name of heresy, because the teaching of them strikes at the foundation of our holy religion, by representing the sufferings of Christ as both useless and unnecessary.

Thirdly, blasphemy, which consists in ascribing any thing to the deity, unbecoming the perfections of his godhead, or by derogating from the nature of his attributes, by saying that he is neither holy, just, nor good. This by the law of Moses was a capital offence, and the criminal was to be led without the camp and stoned to death by the whole congregation, but the witnesses, upon whose evidence he had been convicted, were first to lay their hands upon his head, and throw the first stones at him, in testimony that they had not perjured themselves.

Our Saviour takes notice of the sin and blasphemy against the Holy Ghost, which was never to be forgiven, either in this world, or in that which is to come; and this passage of sacred scripture has been a stumbling block in the way of many pious well-meaning Christians. If we consider the passage aright, nothing can be plainer than that it is to be imputed to the Pharisees, who declared that the miracles Christ wrought by the power of the Holy Ghost, were performed by the assistance of the devil. Our Lord had just healed one possessed of a devil; and the Pharisees gave this malicious turn to the miracle; "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." This led our Saviour to discourse concerning the sin or blasphemy against the Holy Ghost, and to tell his disciples, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto them." See Matth. xii. 22, 31.

The Pharisees, therefore, were the persons charged with this sin, which consisted in ascribing what was done by the power of God to the agency of the devil. And the reason why our Lord pronounced it unpardonable is plain, because the Jews, and particularly their leaders the Pharisees, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will naturally follow, that no person now can be guilty of the sin against the Holy Ghost, in the sense in which our Saviour intended it, although there may be sins which bear a near resemblance to it.

By the common law of England, blasphemy is defined to consist in a denial of the being and providence of God, and a reproaching of the name of Jesus Christ, for which the delinquent is to suffer imprisonment, the pillory, or to be fined at the discretion of the court where the offence is tried; and for this crime, one Anne Taylor paid a fine of one thousand pounds, and stood in the pillory three times, 1676. See Hawkins's pleas of the crown. Chap. 89.

By the statute ix. of William III. chap. 32. It is enacted, that if any person shall, by writing,

or speaking, deny any of the persons of the Holy Trinity to be God, or assert there are more Gods than one, or shall deny the Christian religion to be true, or the Old and New Testament to be of Divine authority, he shall be incapable of any office or employment, and for the second offence shall be disabled to sue in any action to be executor.

A most remarkable instance of blasphemy happened in the reign of queen Elizabeth, for the truth of which we have the testimony of all the writers of that time, as well as the records of the courts of justice. One Hacket affirmed himself to be the anointed king of the earth by the Holy Ghost, and commanded his two disciples, Arthington and Coppinzer, to proclaim through the streets of London, that Christ was come to judge the world, and that he might be seen at the house where Hacket lodged, and that all who refused to obey him should destroy each other, and that the queen should be dethroned. He was convicted of high-treason, and at the place of execution, repeated the following prayer:

"Eternal God, thou knowest me to be the true Messiah, whom thou hast sent: shew some miracle from the clouds to convince those unbelievers, and free me from the power of my enemies. If thou refuseth to do this, I will set fire to the heavens, and, pulling thee from thy throne, will tear thee to pieces with my hands." And turning to the executioner, said, "Dost thou, wretch, presume to hang thy king?" Then lifting up his eyes to heaven, he cried, "Thou repayest me well for a kingdom bestowed, I come to take vengeance on thee."

Such a wretch as this should have been whipped twenty times at the cart's tail, instead of sending him into eternity, uttering the most horrid blasphemies.

By the law of Scotland, blasphemy is; and always has been, a capital offence, and it takes place before high-treason. The last person that suffered for this crime at Edinburgh, was one Aikenhead, in the year 1696. He denied the Being of a God, and mocked at all religion, whether natural or revealed. He belonged to a society of young men, who usually met together at a tavern, where they made it a rule, that each in his turn should burn the bible, and blaspheme the name of God. At last, the club was dispersed, and this man was burnt alive; but some of his companions still continued to disseminate their sentiments. Among whom was one Hunter, a young student in divinity, who was hung in chains at Broughton, near Edinburgh, for murdering two young gentlemen, the sons of one Mr. Gordon, whose tutor he was.*

* We cannot here omit mentioning a very useful work, in which many particulars of very great importance are to be found, and which, in reality, refreshed our memory respecting the atheistical practices of Hunter, whose trial, amongst an extensive variety of others, together with religious and moral reflections thereon, are inserted in *The Malefactors Register, or New-Neigate and Tyburn Calendar*. This work is peculiarly calculated for families, and should be perused by young persons in general, as the whole tends, by a general display of the progress and consequence of vice, to impress on the mind, proper ideas of the happiness resulting from a life of strict *honour* and *integrity*. It contains all the remarkable Old Bailey, and other trials, from the year 1700 to the present period, and is publishing in weekly numbers, embellished with elegant copper-plates, price only sixpence each. Care, however, should be taken to ask for the *New Publication*, printed only for Mr. HOGG.

Of the State of the Christian Religion, from its receiving a Civil Establishment under Constantine the Great, 314, till the beginning of the Reformation, 1517.

WE come now to the third article proposed concerning the Christian Religion, and it is of such an important nature, that, according to the regular manner we have hitherto proceeded, we shall consider it under the following heads :

I. An abstract of the history of the church, from the time of the emperor Constantine the Great, till the reformation.

II. The origin of the monastic life, with an account of all the religious orders, by whom founded, and for what purposes.

III. The origin, progress, and present state of all the ceremonies made use of by the Roman Catholics.

Lastly, an account of the inquisition ; and in writing on those subjects, we shall be directed by the best authors : whether popish or protestant, we shall be guided by a candid attention to the truth, being willing to find it in any party whatever.

To begin with the first, namely, the state of Christianity, during the space of eleven hundred years. It will be necessary, however, to observe, that as we have already given an account of all the antient Heresies, and as there was no necessity for others springing up after this period, seeing the church became daily more and more corrupted, so the reader must attend to the general thread of the narrative, it being our intention, when any innovation presents itself to us, to treat of it as collaterally connected with the whole, by way of digression.

We have already considered the religion of our Divine Redeemer, as propagated among the heathens, by no other means besides the assistance of Almighty power, and although opposed by the Roman emperors, by the Pagan priests, and the superstitious Jews ; yet the tender plant grew up, and was nourished, and an innumerable company of people of all ranks thought it an honour to enlist themselves as soldiers under the banner of the cross. Neither the malice of devils, nor the power of men could stop its progress, for as Christ had declared that his kingdom was not of this world, so his religion was propagated by spiritual means, and the more it was opposed, the more it flourished ; but now we must draw the line between human and divine power.

Constantine, justly called the Great, took possession of the Roman empire partly by force, and partly by election, and it must be acknowledged, that at that time, the Christians were so numerous, it would have been consistent with true policy to have granted them a free toleration, supposing the emperor himself had continued in the practice of heathenism. The emperor, however, embraced the Christian religion, in the year 314,

although he was not baptized till within a short time before his death. He issued an order, that all the revenues, appropriated for the support of the heathen temples, should be bestowed on the Christian clergy, and being no stranger to the tricks practised by the Pagan priests, he ordered their idols to be exposed to the populace, that they might see in what manner they had been deceived by designing men, and this occasioned vast multitudes of people to embrace the Christian religion, although it is probable that many of them did so, without being properly instructed in its principles, but rather that they might acquire emoluments, by complying with the orders of the emperor.

This circumstance is the more necessary to be attended to, because it will throw a considerable light on the remaining part of this narrative, and point out how great the difference must always be between human and divine power. During the three first centuries the Christians were a distressed people, but they were in many respects pure and innocent. Whether they imagined that temporal power would interpolate in their favour, cannot now be certainly known ; probably they did not, for as they waited daily for the second coming of Christ, all their hopes centered in that single principle ; and this consideration supported them under all their sufferings.

Previous to the reign of the emperor Constantine, the Christians had been persecuted in the most cruel manner ; and, bleeding with their wounds, they were taken under the protection of that Christian hero. Happy for the Christian clergy, had they made a proper use of such indulgence granted to them ; and, instead of stirring up the civil power against the heathens, endeavoured like their Divine Master, to bring them over to the truth, without coercive means. The contrary however took place, and to use the words of the great and good archbishop Leighton, " The world went mad by turns." No sooner had the Christian bishops received the countenance and protection of the civil power, than they resolved to persecute the pagan priests, from whose malice they had suffered so much, and in this they were too much countenanced by those obsequious courtiers, whose mercenary views and self-interests induced them to attend as ministers of state in the emperor's court. But to understand this in a proper manner, we must attend to the state of the Christian church, beginning with the fourth century.

Century IV.

The Christians, being now established in the peaceable possession of great riches and honours, began to compare their present state with their former suffering, which brought to their

their remembrance the patience and fortitude of their predecessors. These considerations raised in them a high, and in some measure a just veneration for the martyrs: But it did not stop here, for it ran into excess, and produced the worst effects. Every rumour concerning these saints was received without examination, and represented as meritorious, insomuch that certain monks made a trade of going from place to place selling their bones and relics.

This practice was greatly encouraged by the most celebrated preachers of that age, such as Athanasius, Gregory Nazianzen, but particularly Chrysostom, whose popular eloquence contributed greatly towards encouraging the superstitious veneration and invocation of saints, the love of monkery, and the belief of miracles wrought by monks and relics; thence arose religious addresses to the martyrs, who were considered as patrons and intercessors, which tended to lessen the reliance and gratitude due to Christ, and to substitute new mediators in the room of him who alone is the mediator between God and man, the Lord our Redeemer. When we Protestants speak of the cross of Christ, we mean thereby the whole of his passive obedience, without paying any regard to the form or shape of a wooden cross; for unless we can be kept in mind of our Lord's sufferings, without such monitors, it shews that our love for him is very cold.

Some zealots, under the direction of Helena, the mother of Constantine the great, pretended to have discovered the real cross on which Christ suffered; many figures of it were made and distributed all round the empire: These were hung up in churches, and the relics of the saints were deposited in boxes, and placed on the altars; for it was in this age that altars were first erected in the Christian churches.

St. Chrysostom in preaching on Good Friday, in the great church of Constantinople, has given us the following description of the virtues of the cross, which although the whole might be applied to the passive obedience of Christ, yet from the circumstances of the times, the sentiments of the preacher, and the nature of the address, it seems plain that he had directed the people to look at the sign of a cross. He says,

" Now, if thou would know, O Christian, the power and praises of the cross, attend to me!
 " The cross is an anchor to all those who from wavering in the faith, begin to sink! a resurrection of the dead! a leader of the blind!
 " the path of those who have gone out of the way! the avenger of those who have suffered wrong! the staff of the lame! the comfort of the poor! the curb of the rich! the overthrow of the proud! the victory over the devil! the instructor of children! the supply of council to those who want it! the pilot of those who are in a sea of troubles! the haven of those who are tossed about in a storm! the bulwark of those waging war with sin and the devil!
 " the father of orphans! the helper of widows! the judge of those who do wrong! the pillar of the just! the repose of the afflicted! a light to those who sit in darkness! the magnificence of kings! the teacher of humanity to barbarians! the freedom of slaves! the wisdom of the unlearned! the law of the disobedient!

" the preaching of the prophets! the declaration of the apostles! the glorying of the martyrs!
 " the exercise of the solitary! the foundation of the church! the safety of the world! the destruction of the heathen temples! the overthrow of their altars! the vanishing away of their incense! the scandal of the Jews! the ruin of the ungodly! the strength of the weak! the physician of the diseased! the cleansing of lepers! the strengthener of the paralytic! the bread of the hungry! the fountain of the thirsty! and, in a word, the covering of the naked!"

Such was the popular eloquence of those times, and, when we consider what influence it must have had on the minds of men just brought over in profession from the religion of pagans, we will not be surprized to find, that image worship, and a veneration for the relics of the martyrs, soon became leading principles in Christianity.

It was in this century, 325, that the famous council of Nice met, consisting of three hundred and eighteen bishops, besides a vast number of presbyters, deacons, and other church officers, together with representatives from the laity, who still had a share of church power. In this council the emperor presided in person, and being a person of great moderation, he advised the bishops to drop all unnecessary disputes, and attend to their duty, as ministers of the gospel, in regulating the affairs of the church, consistent with the law of Christ, and the interest of believers. The passions of the clergy were however so turbulent, and such was their hatred of each other concerning disputed points in religion, that they framed the creed which still bears their name, although it was not confirmed till the general council at Constantinople, 381.

The orthodox party were not content with the temporal emoluments arising from their livings, but they even went so far as to stir up the emperor to punish with death, all those who differed from them in sentiments. Here they acted the same part as the Heathens had done to them before; when the Heathens found they could not confute the Christians, they forged the grossest slanders to blacken their characters; and in the same manner did the Nicene fathers treat the Heretics. Had they by charitable reasoning sought to convince those men of their errors, they would have acted a Christian part; but their calling in the aid of the civil power, was in its own nature so hellish and diabolical, that even their friends cannot draw a veil over this part of their conduct.

The truth is, the clergy were now so glutted with power, that they became the vilest incendiaries of the state. They meditated nothing but revenge against those who opposed them; and had they not been restrained by the civil power, they would have persecuted the Heathens, in the same manner as they had been persecuted by them. And yet, during all these confusions, the bishops of Rome had not, nor did not pretend to any authority over other bishops. But we shall soon have occasion to take notice of the rise of the papal power. Before this time, every church had its own creed, or formulary of belief, and although the words often differed from the

the creeds of neighbouring churches, yet the sense was the same. They all agreed in the fundamental articles of religion, but they did not impose their forms upon each other. But now the right of private judgement was destroyed; men were not to search the scriptures, in order to find out the terms of acceptance with the Deity, but in the words of creeds of human invention, a fixed sense was put upon the most abstruse parts of the word of God, and instead of confirming these points, by the word of God, the bible itself was to be regulated by them.

About the beginning of the year 361, Julian, commonly called the apostate, was chosen emperor, and for sometime he behaved with great moderation towards the Christians. His hatred to them, however, was inveterate; for although he had been brought up amongst them, yet he had seen so much of the tricks practised by the bishops as well as the rest of the clergy, that he resolved, if possible, to re-establish heathenism. He imposed severe taxes upon the Christians, and when any of their leaders complained, he answered, in a sneering manner, "your God hath taught you patience." Indeed the Christian bishops at that time, were of such turbulent dispositions, that he was afraid of them, because they could, at any time, have influenced the populace against him.

He was succeeded by Jovian, a man of good natural parts, and a friend to the Christians both from principle and practice; but he had not long enjoyed the imperial dignity, when the orthodox bishops tampered with him, in order to persecute the Heretics. For this purpose, he called a synod, to meet at Antioch, where the orthodox bishops became in all things obsequious to the emperor. Jovian, however, saw through their duplicity, and told them that he hated contentions, and that it was his desire they should cultivate peace, in order to promote the interests of Christianity. For this part of his conduct, Jovian has been justly celebrated by every impartial historian, who has written an account of his conduct; for neither the threatnings of the bishops, nor the alluring promises of the Heathens, could induce him to swerve from his duty. Happy for the Christian world had he lived a few years longer, but he was taken away before he had an opportunity of doing the good he intended.

In the mean time, great disturbances happened at Rome, upon Libernus's dying, who was bishop of that see. Ursinus and Damasus, both deacons of that church, were candidates for the bishoprick, but the party of Damasus prevailed, upon which he was elected and ordained. This so far enraged Ursinus, that he collected a party together, and got himself ordained bishop, which occasioned a new schism in the church. The consequences of this contested election proved fatal to many of the citizens of Rome; for, besides vast numbers murdered in the streets, no less than one hundred and thirty-seven were murdered in the churches in one day, during divine service. This is said to have been the first controversy concerning the see of Rome, and happy for the world had it been the last; but the sequel will shew, that it was trifling to what happened afterwards.

Theodosius the emperor, who in many respects

was a very great man, became a zealous advocate for the orthodox; and he issued circular letters, commanding all his subjects to embrace the Nicene creed, and worship the three persons in the Trinity as one God. Nay, he went so far as to threaten all the bishops with expulsion, who did not obey his orders. At the same time, he made a code of laws relating to ecclesiastical discipline, which must ever stand as a disgraceful monument to his memory; for the orthodox party, being armed with power, lorded it with a high hand over all their opponents. In the mean time, the Donatists in Africa, persecuted their brethren with the most unrelenting cruelty; and Chrysostom, bishop of Constantinople, having been banished from that city, stirred up a violent persecution against the Arians, so that persecution seemed to know no end.

Many superstitious customs debased the purity of the church during this century, such as the making of crosses of wood, metal, and painting were brought in, in consequence of the emperor Constantine having on all his banners displayed a cross.

Pilgrimages to places supposed to be holy, began to take place in this century, but they were not carried to such an height as we have since seen them in the church of Rome. These pilgrimages were for the most part to Jerusalem or Rome, or to other places where the most celebrated martyrs suffered death. They were considered as meritorious, but this laid the foundation for much superstition. The giving of the eucharist to children, took place about the end of this century; and what is very remarkable, when the elements were consecrated in the church, they were sent home to such of the believers as could not attend. Indeed it may be justly said, that the foundation of superstition was laid in this age, and we shall see in what manner the superstructure was raised.

Century V.

Hitherto we find, that the bishops of Rome had not made any stretches towards establishing the papal power; but this century furnished them with many opportunities. Infallibility was not yet pretended to by the bishops of Rome, for had they pretended to any such thing, it would have been treated as an absurdity. But notwithstanding all this, the papal power daily gained ground, which was in a great measure owing to the removal of the seat of the empire from Rome to Constantinople; so that the bishops of Rome were left to take care both of civil and ecclesiastical affairs. It was common in that age, for bishops in the provinces to send to the bishop of Rome for his advice in all difficult cases, and although that was no more than an act of friendship at first, yet in time it began to be considered as an obligation; and the bishop of Rome, who formerly acted as dictator to his own people, presumed to exercise the same authority over the whole of the Christian world.

It was during this century, that images were placed upon the altars in the Christian churches, and many of them were enriched with the most costly jewels. The clergy were likewise forbidden to marry, but this met with such violent opposition,

opposition, that it was many years afterwards before it could be reduced into a regular system.

Sureties, or godfathers for children, was another ceremony which took place in this age; and the reason seems to have been, that many of the parents of the children were Heathens. But here it is objected, why did Heathen parents offer their children to be baptized by Christian ministers? the answer is obvious: all the Heathens throughout the empire were commanded to profess Christianity; but as many of the bishops knew that they were not sincere, so they thought it necessary to get some persons, who had long made a profession of the faith, as it is in Jesus, to stand sponsors for them. The cross in baptism, which had been indifferently used by the Christian churches, before the reign of the emperor Constantine, was now made an article of the Christian faith, and no person was supposed to be properly baptized, unless he had that sign marked upon him.

The giving the eucharist to children was likewise introduced during this century, and we meet with several instances where children refusing to take it, the priests poured it down their throats. This was undoubtedly a horrid profanation of such a solemn ordinance, but it was the humour of the times; for Christianity and Heathenism were then so blended together, that it was difficult to distinguish the one from the other. The Christian religion was now at a low ebb; civil power had been called in to give it a sanction, and the consequence was, it was soon mingled with many abominations, and at last popery prevailed, which enslaved the consciences of men for many ages.

Century VI.

During the beginning of this century, the power of the popes over the Christian world, was not so much as known or recognized. The bishops of Rome had, indeed, endeavoured to establish their power, but they found so many obstacles in their way, that they were obliged to relinquish the pursuit, and wait for a more favourable opportunity. Nor was the infallibility of the pope acknowledged by any of the Christian nations; for the bishops of Rome were still considered as subordinate to general councils.

It was not long, however, before the bishops of Rome began to pull off the mask, and declare that they had a superiority over all other bishops, and consistent with the ignorance of the times, this notion was greedily embraced. The truth is, the whole Christian world was, at that time sunk into barbarism; the principles of our holy religion were not taught; heathenish rites and ceremonies had been artfully introduced; and the best of all knowledge had become a system of foolishness. The Goths and Vandals began at this time to over-run the Roman empire, and as there were innumerable sects of Heretics, so they joined with those barbarians, and pure Christianity was beclouded with darkness. This will account for many things that are to follow, with respect to the papal see, and likewise with respect to those ceremonies, which have in a manner darkened the glory of the gospel dispensation, and ren-

dered the commandments of God of none effect by their traditions; teaching for truths, what they knew to be contrary to the will of God, and inconsistent with the interests of men, either in time, or in eternity.

It was during this century, that the two following unscriptural ceremonies took place, namely, praying for the dead, and praying to the dead. Intercessions at the tombs of the martyrs had been gradually creeping into use and gaining ground, from the time of Constantine the Great; but now it was considered as an article of faith, or at least an indispensable duty, binding on every Christian. In much the same manner, praying for the repose of the dead, had gradually crept into practice, and this the Christians learned from the Heathens.

It was common with the Heathens to pray for their departed relations, and keep festivals in memory of them; but neither the Old nor the New Testament ever gave countenance to such a practice. St. Austin, who lived above an hundred years before the time we are writing of, prayed for the soul of his mother Monica, many years after she was dead, and, as he was a man of great repute in the church, there is no doubt but many began to follow his example. It was not, however, brought into general repute, till the sixth century, and then it was considered as a duty men owed to their deceased relations.

Singing litanies was another practice that took place during this century, but the Latin language was not as yet binding upon the churches, although it was beginning to creep into use. Purgatory was taught at Rome and in the East, but in Ireland and the northern parts of Britain, it was not then known; nor was it much regarded in Gaul and Spain. The priests were not yet prohibited from marrying, although those who lived single were most esteemed and revered by the superstitious.

The cup in the sacrament was still given to the laity, for although many superstitious ceremonies were used at their altars, yet the doctrine of transubstantiation was not taught, people being left to themselves to consider the elements in whatever light they pleased. It must, however, be acknowledged, that there were some in this age, who did believe in the doctrine of transubstantiation; for Gregory the Great, as he is commonly called, whom we shall mention in our account of the next century, used all his endeavours to make the people believe it. The glorious sun-shine of the gospel was just now sinking into obscurity, little more than the shadow was left, and soon afterwards, in its stead, there was only an empty name.

Century VII.

The church being now in a great measure corrupted, the clergy continued to seek every opportunity of aggrandizing themselves. They began to inculcate the notion, that their persons were exempted from being cognizable by the civil power, and this laid the foundation of several of those unhappy disturbances which afterwards proved fatal to many nations in the world. It was about the beginning of this century, that Gregory, bishop of Rome, commonly called

Gregory the Great, sent Austin the monk over to England, to convert the Anglo-Saxons. This Gregory is, with propriety, called by some ecclesiastical writers, "The great patron of superstition." Whatever ceremonies had been introduced into the church before his time, he took care to improve upon them, and he was continually inventing new ones.

To create a greater respect for the churches, each one was named after a particular saint; for it was about this time that the bishops began to exercise authority over the smaller churches, and the pope to rule over them all. Boniface III. was the first Roman pontiff who assumed the title of universal bishop, which is the more extraordinary, because his predecessor except one, namely Gregory the Great, although a bigot in religion, yet refused this title when offered him. The clergy were enjoined to wear fine robes, to distinguish them from the laity, whom they considered as an inferior order of beings. In England, bishoprics were established, and Italians placed in them, who spent much of their time in wrangling with the Britons, concerning the proper time of keeping Easter.

There were many unhappy disputes in the church, during this century, particularly concerning what God has kept concealed from men, and what indeed they cannot comprehend, namely, the doctrine of the trinity; for disputes and superstition constituted, at that time, the greatest part of religion. Much about the same time, another dispute arose concerning the high and dignified titles that were to be given to the pope, for although some of the churches had acknowledged his supremacy, yet others disputed it.

The African bishops in a synod, having addressed Theodore, bishop of Rome, in such lofty terms, and with such flattering titles, that it gave great offence to some other churches. The bishop of Constantinople wrote to the bishop of Rome, telling him, that as all the apostles were equal in rank and dignity, so all bishops ought to be the same, and consider each other as brethren. Even in Italy, during this century, it appears that there were some bishops who had spirit enough to refuse to submit to the bishop of Rome, as will be seen in the following account of Maurus, bishop of Ravenna.

Vitalianus, bishop of Rome, summoned Maurus to give an account of his faith, he being suspected of holding opinions contrary to the Catholic doctrine. Maurus, not only refused to obey the summons, but sent notice to Vitalianus, that he had no authority over him. This unexpected answer provoked Vitalianus to such a degree, that he immediately thundered against Maurus the sentence of excommunication. But of this excommunication Maurus made no other account than he did of the summons. Nay, so steady was he to the rights of his bishopric, that he retorted the sentence of excommunication, which was considered as a crime of so atrocious a nature, that an attempt was made to deprive him of his bishopric, but the exarch of Ravenna supported him, and, in spite of the pope, his adherents and emissaries, he continued to exercise the duties of his office till his death, and in his last moments exhorted his people never to

submit to the authority of the pope, because it was usurped, which request of his was religiously adhered to by his successor.

In 680, the famous council of Constantinople met, to consult concerning the doctrine of the Trinity; and they spent much time in searching the antient fathers. They excommunicated and anathematized the then pope Honorius, which shews that the popes were not then considered as infallible. All the conclusions and decrees of this council being founded on the writings of the fathers, it created them so much respect, that for many centuries afterwards their works were considered as little inferior to the scriptures. It was also at this time that the title of saint was first bestowed upon those first writers of the church, although, in the primitive times, it had been denied to the apostles. It is certain, that many of those called fathers, were very superstitious; and some of them imitated the Heathens in different parts of their worship.

Another innovation, which took its rise in this century, was that of honouring the bishop of Rome with the triple crown. It was required of the people, that they should honour the traditions of the church of Rome, in the same manner they did the scriptures, which is not much to be wondered at, for so ignorant were the people of that age, that few of them could read. The heathen temples were dedicated to the Virgin Mary, and to the rest of the saints; and churches were made sanctuaries, for those who had committed crimes of the most enormous nature. No man was to marry a woman to whom his father had been sponsor in baptism; and abstinence from meats and drinks on particular days, was considered as meritorious. A vast number of new festivals were instituted, and fasting on Saturdays was forbidden, on pain of excommunication. It was in this century that the church of Rome first ordered that the Lord's Prayer should be read publicly in churches, and organs were first used in all places of public worship. It was further decreed, that on every altar there should be a figure of Christ on the cross; in some other parts of the churches he was drawn in the form of a lamb, and the Holy Ghost like a dove. It was now become fashionable, or rather customary, for the priests to say private masses to those who could not attend in the churches. All over the continent of Europe, where christianity or rather popery was established, they read their prayers in latin; but still the cup was not yet denied to the laity.

During this century, the bishops of Rome established their authority, and introduced their ceremonies into all the churches among the Anglo-Saxons, which must have been attended with some difficulty, especially as the Welsh, Scotch and Irish still refused to submit to the Romish church. This will appear the more probable, as the Scots and Britons who had been converted to Christianity many centuries before, had no diocesan bishops till the middle of the eleventh century. And with respect to worship, Bede, who lived about this time, and was himself a stickler for the Romish church, tells us that divine service was celebrated in five different languages, in Britain, viz: in Latin, Saxon, British, Pictish, and Scottish, which was the same as the Irish. But all this soon wore out in England, although it does not appear

appear that masses or prayers in Latin, were much regarded in the other parts of the island, particularly in Scotland, for many years afterwards.

Century VIII.

This century presents us with many instances of new corruptions taking place in the Christian church. The number of church officers were, indeed, in some measure fixed, and the several orders of archbishops, bishops, deans, canons, curates, &c. were almost the same as at present in the Romish church; but the popes presumed to grant the pall to archbishops, without the consent of the emperors, which had never taken place before. To understand this rightly, two things are necessary to be attended to, first, what was the pall? and secondly, what honour or power did it confer?

In answer to the first, the pall was a piece of fine white woollen cloth, made in the form of a fish, and to give it the greater sanctity, it was sprinkled with holy water, and laid on the altar of St. Peter's church one whole night, and several prayers repeated over it. This part of the ceremony being over, it was sent to the new appointed archbishop of every province, who paid a considerable sum of money for it. Being folded in two equal parts, it was put round the neck, and hung down to the bottom of the robes before. Secondly, with respect to the virtues residing in the pall, and the power conveyed by it, they were supposed to be many.

The pall gave a sanction to all the decrees of the archbishops, so far as they kept on good terms with the see of Rome, and the bishops of the province, who refused to treat it with the most submissive respect, were to be excommunicated, and their churches laid under an interdict. That is, all their people were to be deprived of the benefit of the divine service, and such as died, were denied Christian burial. It may be added further, that without the pall no archbishop could exercise the duties of his office, and so weak was the civil power at that time, that princes were obliged to comply with these arbitrary mandates of the popes. The pall brought vast sums of money into the Roman treasury, and in consequence of such an additional load of riches, the popes were enabled to assume the characters of temporal princes, as well as spiritual bishops.

In 734, Leo, emperor of the west, refused to admit images into any of the churches in his dominions, for which he was solemnly excommunicated by pope Gregory III. and his subjects absolved from their oath of allegiance. Pope Leo III. set the imperial crown on the head of Charlemagne, and so obsequious was the emperor, that he meanly submitted to kiss the pontiff's feet. This homage greatly pleased the pope, especially as the ceremony was graced by the acclamations of the people, and in consequence thereof, he insinuated to himself greater power, honour and influence, than any of his predecessors had hitherto attained to. At this period, the whole kingdom of anti-christ was established; for although many innovations crept in afterwards, yet they were only improvements on what had taken place before their introduction.

In Italy, where the monasteries were extremely rich, the abbots and priors, not chusing to remain subject to the bishops of the dioceses, applied for relief to the popes, begging of them to exempt them from the jurisdictions of the prelates. This was extremely agreeable to the popes, who found that it would conduce much to their own interest to have the religious houses solely dependant on themselves, leaving the bishops to exercise their authority over the parochial clergy.

To promote and establish this scheme on the most permanent foundation, episcopal ordination was conferred upon many of the abbots, who exercised the same clerical power and authority over their dependants, as bishops had formerly done over them. Hence the origin of our mitred abbots, of which there were no less than twenty-six in England at the time of the Reformation, and in France, and in all other countries where the Roman Catholic religion is professed, there are many of them to this day. These innovations met with some opposition, but the ignorance that prevailed among all ranks of people, contributed towards affording the popes an opportunity of establishing their power.

Another ceremony which took place in this century, was that of kissing the pope's toe, and the emperor Justinian was the first who submitted to it in 711. A solemn ordinance was made, that images should be worshipped, but this was greatly opposed by many of the German bishops, who, in a council at Frankfort, 794, made a decree against it. In the eastern churches, during this century, we meet with nothing but disputes concerning the doctrine of the trinity; which may serve to shew, that whenever the practice of religious duties are forgotten, or neglected, men have recourse to idle wranglings, and unnecessary arguments, concerning things which God never desired them to look into.

Century IX.

In this century, the papal power received many additions; for although the bishops of Rome were opposed by the Greek bishops in the East, particularly by the patriarchs of Alexandria and Constantinople, yet the superstitious regard that was paid to the chair of St. Peter at Rome, overcame every opposition. But there were other causes, amongst which a principal one was that of the many divisions that took place among the bishops in the different provinces. In all these disputes they made it a rule to appeal to the popes, and their decisions being final, the bishops of Rome were looked upon as far superior to all others in the world. Another cause which raised the authority of the church of Rome, was that of the conduct of their missionaries, whom they sent to convert the people in the heathen nations. These missionaries were strictly commanded to teach their new converts that the essential parts of religion consisted in being obedient to the pope, in making the sign of the cross, and in counting their beads when they repeated their prayers, which they did not understand; so that to use the words of a celebrated author, "It was not uncommon in that age, to make a thousand converts in a day."

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The doctrine of infallibility was not as yet defined, for it could not be supposed to be vested in the popes, many of whom were a scandal to human nature; nor in councils, who as often as they met anathematized each other. Some churches continued still to assert their independency, particularly in Africa, in the East, and in Scotland, and even in England, where superstition was firmly established; yet the sovereigns did not suffer the clergy to make any acts, until they had first granted their concurrence. However, in this century the popes procured great revenues and rich landed estates in Italy, which set them on the same footing with many of the inferior temporal princes, and the high regard that was paid to them by the ignorant laity, made them formidable rivals to the emperors.

In the year 884, the posterity of Charlemagne having been driven out of Italy, and great part of that country left to the care of the popes, Pope Hadrian III. bishop of Rome, ordered, that for the future, his successors in the see of Rome should be consecrated, without applying to the emperors, which had been customary.

At this time there was nothing more common, than for one emperor to be dethroned and another set up, through the influence which the popes had over the people; and it was equally common for one pope to cancel the decrees of his predecessor. It was in this century that the custom of keeping Lent was first introduced into the English church, and all those who died, in what was by them called the faith of the church, were to be buried in church-yards, which brought considerable emoluments to the clergy; for those who refused to pay the common fees for the burying of their relations, were excommunicated, and considered as no better than Heathens.

Century X.

During great part of this century, the election of popes or bishops of Rome was still continued to the clergy, the people at large, the magistrates, and even the military; but the freedom of election was corrupted by bribery, by violence, and by perjury. Thus we find that one Theodora, a Roman lady and noted courtesan in 915, got her paramour John X. elected pope, although he had no right to that title, having never before entered into holy orders. His reign was short, for he was taken away by a violent death; the same debauched courtesan who set him up, having pulled him down. He was succeeded by John XI. not then twenty years of age; and as he knew nothing of the clerical office, he was soon afterwards murdered. Rome, was at that time, a perfect sink of wickedness; the form of religion differing but little from Heathenism, was attended to in its external parts, but as for the interiors they were not so much as known. Indeed the Roman Catholics are ready to grant this. Fleury says, that with respect to the conduct of the popes, this was the most corrupt of all the Christian centuries. When these circumstances were mentioned by Dr. Burnet, to Queen Christina of Sweden, at Rome, her answer was, "That the ignorance and wickedness of the popes in that age were, all put together, a striking proof of God's superintending the affairs of his

church in this lower world; otherwise his divine providence would never have suffered such wretches to enjoy such dignified titles."

The bishops of Rome were now become so formidable, that the Christian princes thought it an honour to be allied with them, and they did all in their power to cultivate their friendship; for such was the ignorance of the people, that they paid more regard to the papal decrees, than to the laws of the country where they lived, and where they owed special obedience. It was during this century that the popes began first to change their names after their elections, and this served much towards aggrandizing their power.

In this century, during the year 963, Odo, prince of Saxony, invaded Italy, and by the superiority of his forces, subdued great part of that country; and in order to settle some form of government, he assembled a council of bishops at Padua, wherein John XII. who had been advanced to the papal see at the age of eighteen, was deposed, because he had dishonoured his character, by giving encouragement and countenance to adulterers, whoremongers and debauchees. The prince of Saxony obliged the people of Rome to enter into an engagement not to elect a pope, without the consent of the emperors, but this rule was not long attended to. It is almost impossible to express in words, the confusions that took place in the Christian church, during this century; and yet there were some persons found, who had boldness enough to stand up in defence of their injured fellow creatures, who looked upon the papal usurpation as inconsistent with civil liberty; and did every thing they could to oppose it.

In the midst of these confusions, the archbishop of Rheims took upon him the care of the French church. Much to the honour of the clergy of that country, they have not, even to this day, suffered the papal decrees to take place among them, any further than as they were supported by the civil power. In England the great Alfred made several alterations with respect to religion, but these were such as extended to, or were connected with externals: Alfred himself, although in many respects a very great man, yet was a slave to papal power. Indeed he had received great part of his education at Rome, and therefore it is not much to be wondered at, if he brought the same sentiments along with him to England. This will appear more evident, when we consider, that even during the reign of this pious king, Peter-pence was enjoined to be paid by all the people of England. By Peter-pence is meant one penny out of ten from every one of the church livings; and this the popes appropriated to themselves, as a legal perquisite.

In this century marriages were forbidden to be celebrated on Sundays or in Lent, which seems to have been a high stretch of the papal power, and bells in churches were first consecrated. It was likewise ordered, that the canonization of the saints should be solemnized in the most sacred manner; and the memory of departed saints was to be commemorated under pain of excommunication; and by keeping such a number of holy days, many persons who had better thoughts concerning religion, were deprived of bread.

In this century, the abbots, with their assistants the regular clergy, did all that lay in their power to encourage the monastic life; but this did not answer the end, for it is not an easy matter to oppose natural principles. Dunstan, archbishop of Canterbury, was one of the greatest sticklers for the monks in this age, and to know his sentiments, we should attend to the character of the man: he was a mean time-serving wretch, who had nothing further in view, but that of advancing the papal power. He was at first abbot of Glastonbury, and then bishop of Worcester. At last, he was advanced to the archbishoprick of Canterbury, and in that elevated station, he sought to aggrandize the papal power, by denying the clergy the privilege of marriage. The methods made use of by Dunstan, were horrid and abominable, but they were consistent with the barbarity of the times, and such as humanity itself should throw a veil over. Indeed, the remaining part of this century was so much clogged with superstition and idolatry, that it may justly be said, the knowledge of the true God was lost, men were left to their own wild imaginations, and the religion of Jesus, the Redeemer of mankind, was foolishness to the Christians, as it had been of old a stumbling block to the Jews. But this leads us to things of more importance.

Century XI.

In the beginning, and throughout the greatest part of this century, the bishops of Rome did not content themselves with domineering over the clergy in ecclesiastical matters, and over the laity in things, wherein the sacred rights of conscience were concerned. They went farther, they became simoniacal brokers, by putting up to sale to the best bidder, such bishopricks as were vacant. This was what the princes themselves had never done; but so far as we can learn, the bishops of Rome grasped at universal monarchy, both civil and ecclesiastical.

In 1030, the appellation of pope, from the word *papa*, which signifies a father, was first given to the bishops of Rome; and Gregory VII. a man of unbounded ambition, was the first on whom it was conferred. The cardinals, who were originally parish priests in Rome, had now the red hat given them as an ensign of their dignity; and as these cardinals are the most remarkable body of ecclesiastical politicians in the world, so we hope the following account of them will afford some entertainment to the reader.

Although their station was at first low and humble, yet they are now stiled princes, and compose the pope's council. They are appointed by the pope, at the request of those princes whose subjects they are; but the greatest part of them are Italians. When the pope intends to create a new cardinal, he calls a private consistory, and makes known to all the cardinals present his design. In this consistory, he mentions the name of the person whom he intends to honour with the red hat, and gives them ten days to consider of it. At the end of the ten days, he calls another consistory, in which he takes the opinion of each cardinal, who have all the liberty to give their votes which ever way

they please; and in general, he is guided by the majority.

The cardinals are divided into three classes; the first, consisting of six, are called cardinal bishops; the second, being fifty in number, are called cardinal priests; and the third, being only fourteen, are called cardinal deacons; making in the whole seventy; and these constitute what is called the sacred college. The number of cardinal bishops has been always the same, but that of the priests and deacons was never properly fixed. In 1125, the sacred college consisted of only fifty-three members, and the council of Constance reduced them to thirty-four; but they have gradually risen up to their present number.

The cardinals have great power and many privileges; they have an absolute power in the church during the vacancy of the holy see. They only can elect the new pope, and the choice must fall upon one of themselves. Almost all the great offices in the court of Rome, are filled with cardinals; nay, some of them are prime ministers of state to the Roman catholic princes; and, in general, they enjoy the most valuable church livings. The dress of a cardinal is a red fattane, a rochet, a short purple mantle, and a red hat. But to return to our narrative.

Pope Gregory VII. obliged all the bishops to swear allegiance to him; and he issued a decree, that the civil power should not proceed against any one who appealed to the pope.

Having openly avowed, that he had an inherent right of absolute power over all sovereigns in the Christian world, he proceeded so far, as to summon the emperor Henry, to appear before him at Rome, to answer for his conduct. Henry despised the summons, and the pope excommunicated him, and threatened to do the same to the French king, because he took part with the emperor. Nor did he stop here, for he sent to all the Christian princes in Europe, exciting them to take up arms against the emperor, and prevailed on his eldest son to raise a rebellion in the empire.

Towards the latter end of this century, the practice of penitents whipping themselves, became very fashionable in the church, and was considered as an heroic Christian virtue. The custom of one doing penance for another, likewise took place; and abstinence was enjoined on Fridays and Saturdays; mass for the living was to be celebrated only once a day, but two masses were permitted for the dead. All the faithful were obliged to communicate at Easter, on pain of being excommunicated, and denied Christian burial; but hitherto the communion was received in both kinds. If a priest let fall the host, he was to do penance before he said mass again; and Lanfranc, archbishop of Canterbury, made a law in England, forbidding the priests to marry, which created many disturbances. It was likewise at the end of this century, that crusades begun, but we shall treat of them all in our account of the next century.

Century XII.

In the beginning of this century, the pope claimed the power to himself, of nominating to all

all the vacant bishopricks in England, where the kings had hitherto conferred the bishopricks on whom they pleased. Anselm, archbishop of Canterbury, refused to consecrate any but such as were presented by the pope: this contest held many years, the king, Henry I. still maintaining his right, and the archbishop, supported by the pope, opposing it. The king, in hopes of bringing the pope to reason, sent ambassadors to Rome, who, provoked at the rude manner in which they were treated by the pope, declared that the king, their master, would never yield up his authority; that he would lose his kingdom in its defence: to which the pope replied, that he would sooner lose his life, than suffer the king to nominate to the vacant benefices.

When the ambassadors returned to England, the king exerted himself to support his authority, and Anselm was obliged to depart the kingdom, nor would the king permit him to return. This gallant prince opposed the popish encroachments to the last; but after his death, amidst the confusion of the civil wars, king Stephen was obliged to seek assistance from the clergy, who embraced that opportunity of aggrandizing themselves, and extending their power.

Another circumstance not much attended to, which encreased the popes power was, their claiming the first fruits and tenths of all benefices; and this brought them in a most enormous sum. It was in this century, that popes introduced the practice of indulging bishops and other rich clergymen, to reside at Rome, for which they paid great sums; and there they often betrayed the civil rights of their country. The canonization of the saints was performed by the popes, and communion in both kinds still continued.

But of all the schemes used by the popes, none equalled the crusades, commonly called, the holy wars. Future ages will read with astonishment, that all the Christian princes in Europe, could be so weak as to drain their kingdoms of all the young men able to bear arms, and lead them into Asia, because the pope told them, it would be a most meritorious action, to rescue the holy sepulchre out of the hands of the infidels.

The first of these croisades or crusades, was undertaken in the year 1096; and although the European princes went along with their respective armies, yet they put themselves wholly under the direction of one Peter, a hermit, who had travelled from place to place, urging the people to take up arms against the infidels. This army marched through Hungary into Greece, spreading famine wherever they came, and at last they met in the neighbourhood of Constantinople, where it was found that vast numbers of them had perished during their journey. In this expedition, which was commanded, after they arrived at Constantinople, by Godfrey of Bologne, several cities were taken, particularly Jerusalem, where Godfrey was crowned king. The sultan of Egypt was defeated at the battle of Ascalon; and this is generally called the first crusade.

The second crusade was undertaken in the year 1114, and was headed by the emperor Conrad III. and Lewis VII. king of France. The peo-

ple in Greece and at Constantinople had been reduced to such want, by these armies eating up their provisions, that they laid so many snares to destroy them, that all those belonging to the emperor, either perished with want, or were some way or other cut off.

Nor was it much better with the French army, for they having besieged Damascus, were attacked by the Saracens, and the greatest part of them cut off.

The third crusade was undertaken 1188, soon after Saladin had retaken the city of Jerusalem, and driven the Christians out of Palestine. Almost all the princes of Europe went on this expedition, among whom was Richard I. of England; but although they took several towns from the infidels, yet still their success was not much better than in the former ones. The princes quarrelled among themselves, and separated their forces from each other; so that they became an easy prey to the Saracens. A party of near twenty thousand Christians, in attempting to return to Europe, had their retreat cut off, and were surrounded by the Saracens, who enraged to find, that these men should travel so many miles to molest those who never offended them, cut every one of the unfortunate wretches in pieces.

The fourth crusade was in 1195, by the emperor Henry VI. and in this expedition, the Christians took a great number of towns; but the emperor dying, his forces were dispersed, and the remains of them were obliged to return to Europe.

The fifth crusade was undertaken in 1198, at the instigation of pope Innocent III. but although they had some success at first, yet the plague breaking out amongst them, the greatest part perished through the violence of that disorder, so that very few returned to Europe.

Although the remainder of the crusades we have to mention, do not come within the bounds of the twelfth century, yet for the ease of the reader, that he may have them all in one point of view, we shall here take notice of them.

The sixth crusade began 1228, and in this expedition, the Christians took several towns; but not being able to keep them, they were glad to make peace with the Saracens, and return home to Europe.

The seventh crusade was commanded by Lewis, commonly called St. Lewis, in 1249. This army had scarce time to do any thing, when a sickness broke out among them, and the Saracens, taking an opportunity of their affliction, came suddenly upon them and butchered most of them in the most barbarous manner. St. Lewis, with his nobles, were taken prisoners; but on condition of agreeing to a truce for ten years, they were set at liberty.

The eighth and last crusade was in 1270, commanded by the same St. Lewis, assisted by Prince Edward of England, afterwards Edward I. The Christian army took several towns, but it was not in their power to keep them; so that from 1096, to 1270, above two millions of men were lost, in attempting to take what could never have been of any service to them. But by the absence

absence of the princes from their dominions, the popes raised their power; and the vast sums they procured for indulgences, rendered them formidable to the greatest powers in Europe. Many of the sovereigns having been killed in those expeditions, their successors were left minors; and it generally happened, that the pope appointed some of his own creatures to be their guardians; and thus, before they had arrived at years of maturity, they found the papal authority dangerous to be opposed.

Century XIII.

The power of the popes in this century, was stretched to such an enormous length, that had not universal darkness in religion and all sorts of learning overspread Europe, a man of a small share of knowledge would have perceived, that it must soon have had a fall. Boniface VIII. during this century, arrogated to himself the power of deposing princes, as by divine right; and he published an ordinance or bull, in which he forbade all princes to take any thing out of the ecclesiastical revenues. He likewise instituted a jubilee, wherein he granted indulgences to all who should visit the churches of St. Peter and St. Paul at Rome; and ordained, that the same should be observed once every century.

The opening of this jubilee brought vast numbers of people to Rome, and the pope to shew his sovereign authority, in temporals as well as in spirituals, dressed himself one day in his pontifical robes, and the next in the purple, like that worn by the emperors. In England, where many of the benefices were extremely rich, the pope had the address to thrust into them many of the Italian clergy, which so exasperated the English nobility, that they entered into an association in 1232, to drive these foreign adventurers out of the kingdom.

The pope commanded the king, under pain of excommunication, to chastise the barons, and the bishops to excommunicate them, but the confederacy was too strong either for the civil or ecclesiastical power.

Pope Innocent IV. sorry to see his favourites driven out of England, sent one Martin, a kinsman of his own, to renew the pretensions of the church of Rome. The English complained to the king, that the Italians had got all the valuable benefices into their own hands, upon which Martin was driven out of the kingdom. The king appointed commissioners to enquire what sums had been paid to these Italians, and it was found, that they exceeded by far the royal revenue, being no less than sixty thousand marks, a most enormous sum in that age. Henry III. of England, in whose reign this happened, sent ambassadors to complain to the pope, concerning these things, the pontiff being then at Lyons; but all the answer he received, was, that he must state his grievances with more humility, in another manner, and contribute towards furnishing out a fresh crusade against the infidels. The king did not pay any regard to this, and such was the arrogance of the pope, that he excommunicated the bishop of Lincoln, for refusing to admit an Italian priest to a living in his diocese, but the good bishop died soon after.

In the same manner, in the year 1258, Pope Alexander IV. excommunicated the archbishop of York, who withstood the prosecution with great dignity and fortitude; and drawing towards his end, wrote a very pious letter to the pope, exhorting him to suppress these innovations, so injurious to the church, and so dangerous to the safety of his own soul.

Century XIV.

During this century, Boniface IX. published a bull or decree, wherein he commanded that one year's revenue of every bishoprick and abbey, should be paid to Rome, as soon as the incumbent was installed; and at the same time declared himself to be sovereign lord, both in temporals and spirituals. Philip, king of France, burnt this bull, by the hands of the common hangman, and sent the following laconic letter to the pope, "Philip, by the grace of God, king of France, to Boniface, who sets up for sovereign pontiff, little or no health. Be it known to your extravagance, that we are not subject to any persons whatever, as to what regards temporals; that the collating to churches and prebendaries belongs to us, of royal right; and that we have a right to appropriate the fruits of them to ourselves."

Edward III. king of England, sent ambassadors to the pope, desiring him to refrain from making any further innovations in the church; but that prince died before he received an answer. Soon after this two popes were chosen, which created a great schism in the church; but each made their pretensions to infallibility, and they excommunicated each other, in their turn. The only thing that deserves our approbation in this century, was the encouragement given to the study of the civil law; a science that will always tend towards enlarging the powers of the human mind, by leading the student into the knowledge of history and jurisprudence.

Century XV.

This century presents us with many important transactions; for the schism that appeared at the beginning of it, had, for many years, engaged the principal care and attention of the princes and prelates in Europe. Besides this, the difference between Pope Eugenius IV. and the council of Basil; and the project of uniting the Greek and Latin churches, became the subject matter of conversation throughout most parts of the Christian world. But the differences between the pope and the council, had not those mischievous consequences that were feared; nor was the reunion of the churches, attended with the expected or desired success.

Among many other remarkable events, the opposition made in several parts of Germany, to the errors and enormities of the church of Rome had this tendency, that it put men upon searching the scriptures and traditions; and it obliged the prelates to put on the appearance of stimulating their clergy towards the reformation of abuses, so generally, and so justly complained of; as also to make many regulations in the discipline of the church; and none of the European

pean churches were more forward in promoting this undertaking than those of France. The king of France published a declaration, wherein he prohibited his subjects from paying any obedience to the popes in temporal matters, and seized, for his own use, all the first fruits and tenths, which was a fatal blow at the root of the papal power. At this time three popes had been elected, who all pretended a right to infallibility; and each thundered out their anathemas against the others; but the French clergy, with the assistance of their king, stood their ground; for although they acknowledged one of the popes, yet, to their everlasting honour, they refused to pay any regard to his dictates in things of a temporal nature.

It was in the beginning of this century, that the famous council of Constance was held in the city of that name; and the reason for its being called was, to put an end to the schism which had broke out in the church, by the election of three popes at one time. John XXIII. one of these popes, fled from the vengeance of the council, but being brought back and placed at the bar, he calmly submitted to resign all his pretensions to the tripple crown.

The two others who were competitors with him, viz. Gregory XII. and Benedict XI. were deposed, and Martin V. was elected by the general council, who, in this single instance, had the courage to act in the room of the cardinals.

The people in general entertained great hopes that the council would have reformed many of the abuses that had crept into the church; but in this they were much deceived, for instead of restoring discipline to its original purity, they spent much of their time in condemning those whom they called Heretics. John Hufs and Jerome of Prague, were condemned and executed, and the sentiments of the great Wickliffe were likewise condemned many years after he was dead. Nay, to the eternal disgrace of this council, it was ordered, that the bones of Wickliffe should be dug out of the grave, where they had been deposited thirty years before, and reduced to ashes. Upon this act of clerical power, the judicious Rapin makes the following reflection: "His ashes were thrown into the brook which runs through the town of Lutterworth; the brook conveyed the ashes to the Severn, and the Severn to the sea." In the same manner his doctrines spread so far, that the papal power in England was easily abolished.

It seems to have been in this century, that the popes thought their power fully established, and probably it might have been so, had it not been for the noble stand made against their encroachments by the kings and clergy of France. In a council held at Basil, 1445, there were upwards of forty constitutions made with respect to ecclesiastical discipline, one of which prohibited the people from giving new names to the Virgin Mary; such as our Lady of Consolation; our Lady of Grace; and our Lady of Pity. There were several other ordinances; such as a prohibition against carrying through the streets the relics of saints, in order to get money; and clandestine marriages were likewise prohibited.

In France, Charles VI. a weak, though well-meaning prince, not willing to do any thing without the consent of his people, called an assembly of the clergy, to consider of the papal decrees. The determination of the council was, that the popes were not infallible, but that they were subject to general councils, to whom they were obliged to give an account of their conduct. But this strenuous attempt to support liberty in matters of an ecclesiastical nature, served only to stimulate the court of Rome towards making new innovations. It was at this time, that bishops were first permitted to sell their livings and retire to other parts of the world, which they found much more to their advantage. The popes received a gratuity for the resignation, and nominal Christianity now became a trade.

Century XVI.

In our account of this century, we are as it were stopped short just at the entrance; for the popes, having considered the whole Christian world as in a state of profound ignorance, thought that a fair opportunity presented itself for them to domineer over the consciences of men. For this purpose the pope issued indulgences, which were to be sold at an extravagant price to all those who would purchase them, and this was done under pretence of rebuilding the church of St. Peter's at Rome. Learning however, was now beginning to lift up her head, popish ignorance began to vanish before the glorious light of the truth, and Luther, that bright star of the reformation, burst forth amidst the night of popish darkness; but with respect to him we must speak more largely hereafter.

The Religious Orders in the CHURCH of ROME.

WE come now, in the second place, to consider the different orders in the church of Rome, and as this is, in all respects, consistent with the plan we have laid down, so we shall attend to historical matter of fact, with the strictest fidelity. It is impossible to describe the different rules and ceremonies of religion, without making the reader acquainted

with those sects to whom they belong; for were we to do otherwise, we should, to use the words of the ingenious Dr. Watts, present our readers only with skeletons. All these ceremonies will naturally come before us, and be presented to our readers; and therefore before we go any further, we shall present them with an account of the rise and progress of the monastic life.

The word Monk, signifies the same as a solitary, or one who lives sequestered from the company and conversation of the rest of the world; and is usually applied to those Christian men, who dedicate themselves wholly to the service of religion, in some monastery. Those of the female sex, who devote themselves in like manner to a religious life, are called Nuns, and of these there are many different orders. There is some difference in the sentiments of learned men concerning the original and rise of the monastic life. But the most probable account of this matter seems to be as follows.

In the Decian persecution, which was about the middle of the third century, many persons in Egypt, to avoid the fury of the storm, fled to the neighbouring deserts and mountains, where they not only found a safe retreat, but also more time and liberty to exercise themselves in acts of piety and divine contemplations; which sort of life became so agreeable to them, that, when the persecution was over, they refused to return to their habitations again, chusing rather to continue in those cottages and cells, which they had made for themselves in the wilderness.

The first and most noted of these solitaries were, Paul and Anthony, two famous Egyptians, whom therefore St. Jerom calls the fathers of the Christian hermits; for as yet, there were no bodies or communities of men, embracing this life, nor any monasteries built; but only a few single persons scattered here and there in the deserts of Egypt; till Pachomius, in the peaceable reign of Constantine, procured some monasteries to be built in Thebais in Egypt; from whence the custom of living in societies was followed by degrees, in other parts of the world, in succeeding ages.

Till the year 250, there were no monks in the church: and from that time to the reign of Constantine, monachism was confined to the hermits, or anchorets, living in private cells in the wilderness. But, when Pachomius had erected monasteries in Egypt, other countries presently followed the example, and so the monastic life came to its full maturity in the church. Hilarion, a disciple of Anthony, was the first monk in Palestine or Syria; and not long after, Eustathius, bishop of Sebastia, brought monachism into Armenia, Paphlagonia, and Pontus. Athanasius, about the year 340, taught the anchorets of Italy and Rome to live in societies; but it was some time after this, that Martin, bishop of Tours, fixed his cell in France, and gave birth to the monastic life in that kingdom: from whence, some learned men think, it was brought by Pelagius into Britain; at the beginning of the fifth century.

The antient monks were not, like the modern, distinguished into orders, and denominated from the founders of them; but they had their names from the places where they inhabited.

All monks were, originally, no more than laymen: nor could they well be otherwise, being confined by their own rules to some desert or wilderness, where there could be no room for the exercise of the clerical functions; and accordingly, St. Jerom tells us, the office of a monk is, not to teach, but to mourn. The council of Chalcedon expressly distinguishes the monks

from the clergy, and reckons them with the laymen. Gratian himself, who is most concerned for the moderns, owns it to be plain, from ecclesiastical history, that, to the time of pope Siricius and Zosimus, the monks were only simple laymen and not of the clergy.

In some cases, however, the clerical and monastic life were capable of being conjoined: as, first, when a monastery happened to be at so great a distance from its proper church, that the monks could not ordinarily resort thither for divine service; which was the case of the monasteries in Egypt, and other parts of the East. In this case, some one or more of the monks were ordained for the performance of divine offices among them. Another case in which the clerical and monastic lives were united, was, when monks were taken out of monasteries by the bishops, and ordained for the service of the church. This was allowed and encouraged, when once monasteries were become schools of learning and pious education. Thirdly, it happened sometimes, that a bishop and all his clergy, embraced the monastic life, by a voluntary renunciation of property, and enjoying all things in common. Eusebius Vercellensis was the first, who brought this way of living into the western church. St. Augustin set up the same way of living among the clergy of Hippo. And so far as this was an imitation of cœnobitic life, and having all things in common, it might be called a monastic as well as a clerical life.

The Cœnobites, or such monks as lived in communities, were chiefly regarded by the church, and were therefore under the direction of certain laws and rules of government; of which we shall here give a short account. And

First, All men were not allowed to turn monks at pleasure, because such an indiscriminate permission would have been detrimental both to the church and state. Upon this account the civil law forbids any of those officers called curiales to become monks, unless they parted with their estates to others, who might serve their country in their stead. For the same reason servants were not to be admitted into any monastery without their masters leave. Indeed Justinian afterwards abrogated this law by an edict of his own, which first set servants at liberty from their masters, under pretence of betaking themselves to a monastic life. The same precautions were observed in regard to married persons and children. The former were not to embrace the monastic life, unless with the mutual consent of both parties. This precaution was afterwards broke through by Justinian: but the church never approved of this innovation. As to children, the council of Gangra decreed, that if any such, under pretence of religion, forsook their parents, they should be anathematized. But Justinian enervated the force of this law likewise, forbidding parents to hinder their children from becoming monks or clerks. And as children were not to turn monks without consent of their parents, so neither could parents oblige their children to embrace a religious life against their own consent. But the fourth council of Toledo, 633, set aside this precaution, and decreed, that whether the devotion of their parents, or their own profession, made them monks, both should be equally binding,

ing, and there should be no permission to return to a secular life again, as was before allowable, when a parent offered a child, before he was capable of giving his own consent.

The manner of admission to the monastic life was usually by some change of habit or dress, not to signify any religious mystery, but only to express their gravity and contempt of the world. But we read of no solemn vow, or profession, required at their admission: only they underwent a triennial probation, during which time they were inured to the exercises of a monastic life. If, after that time was expired, they chose to continue the same exercises, they were then admitted without any farther ceremony into the community. Nor was there as yet any solemn vow of poverty required; though it was customary for men voluntarily to renounce the world, by disposing of their estates to charitable uses, before they entered into a community, where they were to enjoy all things in common as brothers.

As the monasteries had no standing revenues, all the monks were obliged to exercise themselves in bodily labour, to maintain themselves, without being burthenome to others. They had no idle mendicants among them: they looked upon a monk that did not work, as no better than a covetous defrauder; and Sozomen tells us, that Serapion presided over a monastery of ten thousand monks, near Arsinoë in Egypt, who all laboured with their own hands, by which means they not only maintained themselves, but had enough to relieve the poor. To their bodily exercises they joined others that were spiritual. The first of these was a perpetual repentance. Upon which account the life of a monk is often styled the life of a mourner. And in allusion to this, the isle of Canobus, near Alexandria, formerly a place of great lewdness, was, upon the translation and settlement of the monks of Tabennus there, called insulæ Metanææ, the isle of repentance. The next spiritual exercise was, extraordinary fasting. The Egyptian monks kept every day a fast till three in the afternoon, excepting Saturdays, Sundays, and the fifty days of Pentecost. Some exercised themselves with great austerities, fasting two, three, four, or five days together; but this practice was not generally approved. They did not think such excessive abstinence of any use, but rather a disservice to religion; for Pachomius's rule, which was supposed to be given him by an angel, permitted every man to eat, drink, and labour according to his bodily strength. So that fasting was a discretionary thing, and matter of choice, not compulsion. In some places, they had the scriptures read during their meals at table. This custom was first brought into the monasteries of Cappadocia, to prevent idle discourse and contentions. But in Egypt they had no occasion for this remedy; for they were taught to eat their meat in silence. Palladius mentions one instance more of their devotion, which was only occasional; namely, their psalmody at the reception of any brethren, or conducting them with singing of psalms to their habitation.

The laws did not allow monks to interest themselves in any public affairs, either ecclesiastical or civil; and those, who were called to any employment in the church, were obliged to quit their monastery thereupon. Nor were they per-

mitted to encroach upon the duties, or rights and privileges, of the secular clergy.

By the laws of their first institution, in all parts of the east, their habitation was not to be in cities, or places of public concourse, but in deserts, and private retirements, as their very name implied. The famous monk Anthony used to say, "That the wilderness was as natural to a monk, as water to a fish; and therefore a monk in a city was quite out of his element, like a fish upon dry land."

As the monks of the ancient church were under no solemn vow or profession, they were at liberty to betake themselves to a secular life again. Julian himself was once in the monastic habit; and the same is observed of Constantine, the son of Constantine, who usurped the empire in Britain. The rule of Pachomius, by which the Egyptian monks are governed, has nothing of any vow at their entrance, nor any punishment for such as deserted their station afterwards.

In process of time, it was thought proper to inflict some punishment; which was, that if they were possessed of any substance, it should be all forfeited to the monastery, which they had deserted.

The monastic life soon made a very great progress all over the Christian world; for Rufinus, who travelled through the east in 373, assures us, there were almost as many monks in the deserts, as inhabitants in the cities. From the wilderness it made its way into the towns and cities, where it multiplied greatly: for the same author informs us, that in the single city of Oxirinka, there were more monasteries than houses, and above thirty thousand religious.

Having said thus much concerning the institution of the monastic orders, we shall now begin to present the reader with an accurate account of them, both as they have been in former times, and as they are at present.

The most antient, so far as we can judge of the religious orders in the Roman church, are the Augustine monks, who have made a great figure in the world, and are still held in high repute.

Austin, or as he is sometimes called, St. Augustine, bishop of Hippo, in Africa, about the latter end of the fourth century, had been brought up by Christian parents; his father being a centurion in one of the Roman legions, and his mother a very pious woman. But notwithstanding all the care that had been taken of his education, yet he had scarce left the schools, when he joined himself to those worst of all heretics, called Manicheans. As he had great natural parts, improved by a fine education, he was much followed as a public teacher of oratory, but it pleased God to convince him of his errors, and in the thirty-sixth year of his age he became a sincere Christian. Soon after this remarkable event, he went over to Africa, and was ordained bishop of Hippo, where, in many respects, he became an eminent instance of the power of divine grace; only that in some things he was too superstitious.

At that time, the monastic life was much in vogue, and Austin having many presbyters under him, they agreed to build a sort of convent or cloyster near the church, where they spent most of their leisure hours in devotion, in explaining

the sacred scriptures, and in making each other acquainted with the different principles contained in the body of divinity; for at that time disputed points were much regarded and much taught.

These presbyters, however, were not bound down by any oaths or vows; they loved their situation, because they thought it was acceptable to God, while they were endeavouring to mortify their worldly lusts, and prepare themselves for heaven! But as things took a very different turn afterwards; and those societies of men which had been formed, as it were, originally from motives of necessity and utility, were greedily laid hold of by the Roman pontiffs, to establish fixed and standing orders upon them, making use of their names, and sheltering their pretensions to piety, under the mask of real and genuine religion. For this reason we find, that in the thirteenth century, many religious orders sprung up in the church; and Pope Alexander IV. in the year 1256, availing himself of that circumstance, in order to aggrandize the papal power, reduced three or four of these orders into one, and called them by the general name of Augustine hermits.

At present, these monks are divided into several different classes, but their rules and orders are much the same. They have all things in common, and the rich who enter into the order, are to sell their possessions, and give the money to the poor; that is, they are to give it to the monks their brethren. They are not to receive any alms, without delivering the whole up to their superiors; and if it should happen that a persecution arise, then they are to betake themselves immediately, to the place where their superior has withdrawn himself. They are to employ the first part of the morning in labouring with their hands, and the rest of the day in reading and devotion. They have Saturdays allowed to provide themselves in necessaries, and on Sundays they are permitted to drink wine; and when they go abroad, they must always go two in a company; nor are they ever to eat, but in their monastery, let the calls of nature be ever so urgent.

They are forbidden to harbour the least thoughts of women, nor are they permitted to receive any letters or presents without communicating them to their superiors. These orders are read over to them in the consistory once every week, and each of the young ones has a copy of them delivered to them. Their habit is black, and the Nuns of the same order are bound down to rules of a similar nature.

Benedictine monks are another very antient order in the church of Rome, and they took their rise during the reign of the emperor Justinian, about the year 530. Their founder was one Benedict, a famous Italian Monk, who established twelve monasteries in the diocese of Tibur; and these acquired so much repute, that they were exempted from episcopal jurisdiction. From this place he removed to Mount Cassino, where he established another monastery, and sent out his disciples into every part of the Christian world. During the space of six hundred years they became so famous, that they had almost all the religious houses to themselves, till the Dominicans and Franciscans started up to share with them a little of their fame. These monks wear a loose black gown with large wide sleeves, and a capuchin on their heads, with a peak at the

end. Like most of the other orders in the Roman church, they are divided into many classes; but in general their rules are the following:

They are obliged to perform their devotions seven times in the twenty-four hours. First, at two o'clock in the morning, because our Saviour is said to have risen from the dead at that time. Secondly, at six o'clock in the morning, because our Saviour is said to have appeared to the women at that time. Thirdly, at nine in the morning, at which time it is supposed Pilate ordered our Saviour to be scourged. Fourthly, at noon, at which time it is generally allowed our Saviour was crucified. Fifthly, at three o'clock in the afternoon, when our Saviour expired on the cross. Sixthly, at six in the afternoon, when they supposed our Lord to be taken down from the cross. Lastly, at seven in the evening, the time when they suppose our Saviour's agony began. Thus all their seven hours of devotion, taking in the subsequent first, and afterwards the antecedent have a relation to our Saviour's sufferings.

These monks are obliged to go always two and two together, and in lent they must fast till six in the evening; but they are not to subject themselves to any wilful austerities, or rigorous penances, without leave from their superiors. They never converse together at meals, but attend to the reading of the scripture, and they lay all in one chamber, though only one in a bed, and even in bed they keep their cloaths on. For small faults they are shut out from meals, and for greater ones they are denied admittance to the chapel. Incorrigible offenders are excluded from the monastery, nor can they ever be again readmitted, but upon giving proofs of the most sincere repentance. The furniture of each of their beds is a mat, a rug, a blanket, and a pillow, and each monk is obliged to have two coats, two bowls, a table book, a knife, a needle, and a handkerchief. It must be acknowledged, however, that the monks of this order have been a great ornament to the literary world. At St. Maur, in France, where they have a famous monastery, they have published the best editions of the works of the fathers, with judicious remarks, and critical observations. Many of them are not friends to superstition but long earnestly to unite Christians together in brotherly love and charity. This is much to their honour, and if they go on in the same line of moderation, much good may be expected from them.

The Franciscans or Grey Friars, are another order in the church of Rome, and extremely numerous. St. Francis, the founder of this order, was born of noble parents at Assisium, in the province of Umbria in Italy; in or near the year 1182. He renounced a considerable estate, which had been many years in the possession of his ancestors, and forsook all the pleasures of this life, to embrace a voluntary poverty, and live in the practice of the greatest austerities. He went daily barefooted; and besides travelling from place to place, to visit the sick and relieve the poor, he preached on Sundays and festivals in the parish churches, to very large and crowded congregations.

In the year 1208, designing to establish a religious order, he presented to Pope Innocent III. a copy of the rules he had drawn up, praying that they might be confirmed by the holy see.

The

The pope, considering his despicable appearance, and the extreme severity of his rules, bid him go to find out swine; and deliver them the rules he had composed; as being fitter for such animals, than for men. Francis being withdrawn, went out and rolled himself in the mire, along with some swine; and in that filthy condition, again presented himself before the pope, beseeching him to grant his request; upon which, the pope complied, and confirmed the order. From this time, Francis became famous throughout all Italy; and many persons of considerable rank forsook the world, and put themselves under his direction.

Thus the order of Franciscans spread itself over all Europe, and the fathers belonging to it were, for many years, esteemed the most celebrated preachers; for they went from one village to another instructing the rude uncivilized people. They were so zealous, that many of them went among the Pagans to endeavour to convert them, and some were most cruelly put to death. The Roman Catholic legends concerning this extraordinary person, relate, that a little before his death, there appeared wounds in his hands and feet, like those of our Saviour's, and they kept continually bleeding, but after his death there appeared no such thing as either wounds, or blood. He was buried in a small oratory he had built at Rome, and his name was inserted in the calendar of saints.

After the death of St. Francis, the pope prescribed certain rules for the better regulation of the Grey-friars, for they were held in great repute. They were allowed to preach in cities, towns, and villages; but they were to instruct rather by the gravity of their behaviour, and meanness of their habit, than by the severity of sharp reproof. All their reproofs were to be general, without addressing themselves to particular persons; nor were they permitted, under the severest penalties, to reveal the confessions of penitents. They were not to seek after preferment, nor were they to preach in any church or chapel, unless invited thereto. At present, their orders and rules may be reduced to the following particulars.

They are to live in common, to observe chastity, and pay obedience to the pope and to their superiors. Those who are admitted into the order, are first to sell all they have, and give the money to the poor. They are obliged to perform one year's noviciate, and when admitted, never to quit the order upon any account.

The priests are to perform divine service four times every day, according to the ritual of the church of Rome, and they are to fast from All-Saints till Christmas; that is, they are not, during that time, to eat any flesh. They are never to ride on horseback, unless it should become absolutely necessary, such as the visiting a sick person, or to promote their own health. They are not to keep any money, but to live upon alms, which they may confidently beg. They are never to be seen in profane company, and they are to avoid all familiarity with women. Their habit consists of a loose coat of coarse cloth, a hood of the same, a cord for a girdle, and a pair of drawers; and when there is a necessity for

mending them, it must be performed by sewing a piece of hair cloth to the place torn.

The first monastery of this order, was at Monte Soubazo, in Italy, and monasteries were confirmed by the council of Lateran, 1215. In a short time, they multiplied so fast, that in 1219, five thousand Friars met at the convent of Assisium, as deputies from other convents.

The Franciscans came first into England, in the year 1256, and they had a convent built for them at Canterbury. They zealously opposed the divorce between Henry VIII. and queen Catharine, for which reason, when the monasteries were suppressed, they were expelled before all others, and above two hundred of them thrown into goals. Thirty-two of them were coupled in chains together like dogs, and sent into dungeons; many were banished, and some of them publicly executed. Whilst this order flourished in England, they were divided into seven parts, called *Custodies*, because each of them was governed by a provincial, called a Custos, or Guardian of the district. These were London, York, Cambridge, Bristol, Oxford, Newcastle, and Worcester; making in the whole sixty monasteries.

The first establishment of these Friars in London was begun by four brothers, who hired a house in Cornhill, from John Travers, at that time sheriff of London. This building they converted into cells, where they lived till the summer following, when they were removed by John Jwyn, citizen and mayor of London, to the parish of St. Nicholas in the shambles, now called St. Nicholas, in St. Nicholas-lane, where he built them a monastery, and entered himself a member of their order. There are at present above seven thousand convents of this order in Europe, and in them one hundred and fifteen thousand Friars; and besides these, there are nine hundred convents of Nuns, who live by the same rules. This order has produced five popes, forty-six cardinals, besides a vast number of archbishops and bishops. The late pope Clement XIV. whose real name was Ganganelli, was of this order.

The Dominicans are the next order to that of the Franciscans, and they are generally known by the name of Black-friars, only that in France, they are called Jacobins. St. Dominic their founder, was born in the year 1170, at Calaruega, a small town in the kingdom of Old Castile, now a part of Spain; while his mother was with child of him, she dreamed that she was delivered of a little dog, with a flambeaux in his mouth, which was to give light to all the world. At six years of age he was sent to learn latin, under the direction of his uncle, who had a rich parish living in Castile. His leisure time was spent in adorning the altars, and in assisting the choiristers in all the divine offices. At thirteen years of age, he was sent to the university of Palencia, in the kingdom of Leon, where he spent six years in the study of philosophy and divinity. From that time he devoted himself to all manner of religious austerities; and he employed most of his time in the conversion of Heathens and Heretics. This raised his reputation so high, that the bishop of Osma, resolving to

reform the canons of his church, pitched upon Dominic for that purpose, and invited him to take upon him the office of a canon in his cathedral.

In this new station, Dominic behaved with so much prudence, and subjected himself to so many austerities, that the canons, ashamed of their former conduct, resolved to imitate his example; so that a new reformation took place in the cathedral, and Dominic was made sub-prior of the chapter.

The bishop, however, thinking it in all respects inconsistent with the duty he owed to the church, that such a bright luminary as Dominic, should be confined to a particular spot, sent him out to exercise the office of an evangelical preacher, in several of the provinces of Spain, where he converted many Heretics; till in the year 1204, the bishop, being sent ambassador to Rome, took Dominic along with him.

During their journey through Languedoc, they found all the churches falling to decay, occasioned by the great regard the people had for the Albigenses; and instead of going forward to Rome, they obtained letters from the pope to stay sometime in that country, and labour to convert the Heretics. Here it was, that Dominic resolved to put in execution, the design he had formed of instituting a religious order, whose principal employ should be preaching the gospel, converting Heretics, defending the faith, and propagating Christianity. He soon collected a great number of persons together, equally as zealous as himself, who all resolved to convert the Heretics; which pleased the pope so much, that he granted a bull, approving of the institution.

The first monastery of this order was established at Toulouse, by the liberality of the bishops of that diocese; and from thence Dominic sent out missionaries to procure converts to his rules in every part of Europe. In the year 1218, he founded a convent in St. James's-street, in Paris, from which circumstance, they have ever since been called in France by the name of Jacobins. Within four years afterwards, there were upwards of forty convents of Dominicans in Italy, France, Germany, and Spain. At Rome, he obtained of pope Honorius. III. the church of St. Sabina, where he and his companions took the habit which they pretended the blessed Virgin shewed to the holy Renaud of Orleans; being a white garment and scapular, to which they added a black mantle and hood, ending in a point. St. Dominic died at Bologna, 1221, and his order increased so fast, that they had many convents in every European nation.

The year that St. Dominic died, twelve of his followers came over to England, and founded a convent at Oxford, and soon after, another at London. In the year 1276, the mayor and aldermen of London gave them two streets near the river Thames, where they had a most magnificent monastery, but now there is no more left of it besides the name; the place where it stood being now called Blackfriars. Having received authority from the popes, they acted in the most haughty and insolent manner, insisting on preaching in every church, without leave either from the bishop or the incumbent. This innovation

in church discipline brought on an universal dissoluteness of manners; for the people considering themselves as under no obligation to confess their sins to their parish priests, had recourse to the Dominicans, who knowing nothing of the penitents, consequently could not say, whether they performed penance or not.

There are nuns of this order, who were instituted by Dominic himself, who, whilst he was labouring to convert the Albigenses, was much concerned to find, that several men of considerable rank, being unable to support their daughters, gave them to the Heretics. To remedy this disorder, which gave much offence to the clergy, Dominic erected a convent at Prowelle, where those poor maidens were to be instructed in the christian faith. The habit of these nuns is a white robe, a tawney mantle, and a black veil. They are obliged to work several hours in the day, and to make all the cloaths they wear, they lie in straw beds, and are subjected to many other austerities.

There have been of the order of Dominicans, four popes, sixty-three cardinals, one hundred and fifty archbishops, eight hundred bishops, besides the lords of the inquisition, of which we shall give an account afterwards.

Before we dismiss this article, it will be necessary to take notice, that the Dominicans assert, that the Virgin Mary, like all other women, was born in original sin; and the Franciscans, on the other hand assert, that she was born in a state of innocence. This has been long contested between the two orders, and to what length they have carried their resentment against each other, will appear from the following extract from bishop Burnet's Travels. That learned divine, in his account of the city of Bern, in Switzerland, writes as follows:

"The second church is the Dominicans chapel, where I saw the famous hole that went to an image in the church, from one of the cells of the Dominicans, which leads me to set down that story at some length: for as it was one of the most signal cheats, that the world has known: so it falling out about twenty years before the reformation was received in Bern, it is very probable that it contributed not a little, to the preparing of the spirits of the people to that change. I am the more able to give a particular account of it, because I read the original process in the Latin record, signed by the notaries of the court of the delegates, that the pope sent to try the matter. The record is about one hundred and thirty sheets writ close and of all sides, it being indeed a large volume, and I found the printed accounts so defective, that I was at the pains of reading the whole process, of which I will give here a true abstract.

The two famous orders that had possessed themselves of the esteem of those dark ages, were engaged in a mighty rivalry. The Dominicans were the more learned, they were the eminentest preachers of those times, and had the conduct of the courts of inquisition, and the other chief offices in the church in their hands. But on the other hand the Franciscans had an outward appearance of more severity, a ruder habit, stricter rules, and greater poverty: all which gave them

them such advantages in the eyes of the simple multitude, as were able to balance the other honours of the Dominican order. In short the two orders were engaged in a high rivalry, but the devotion towards the Virgin being the prevailing passion of those times, the Franciscans upon this had great advantages. The Dominicans, that are all engaged in the defence of Thomas Aquinas's opinions, were thereby obliged to assert, that she was born in original sin; this was proposed to the people by the Franciscans, as no less then blasphemy, and by this the Dominicans began to lose ground extremely in the minds of the people, who were strongly prepossessed in favour of the immaculate conception.

About the beginning of the 15th century, a Franciscan happened to preach in Francfort, and one Wigand, a Dominican, coming into the church, the cordelier seeing him, broke out into exclamations, praising God, that he was not of an order that profaned the Virgin, or that poisoned princes in the sacrament, (for a Dominican had poisoned the emperor Henry VII. with the sacrament,) Wigand, being extremely provoked with this bloody reproach, gave him the lie, upon which a dispute arose, which ended in a tumult, that had almost cost the Dominican his life, yet he got away. The whole order resolved to take their revenge, and in a chapter held at Vimpfen, in the year 1504, they contrived a method for supporting the credit of their order, which was much sunk in the opinion of the people, and for bearing down the reputation of the Franciscans. Four of the junto undertook to manage the design; for they said, since the people were so much disposed to believe dreams and fables, they must dream of their side, and endeavour to cheat the people as well as the others had done. They resolved to make Bern the scene in which the project should be put in execution; for they found the people of Bern at that time apt to swallow any thing, and not disposed to make severe enquiries into extraordinary matters. When they had formed their design, a fit tool presented itself, for one Jetzer came to take their habit as a lay brother, who had all the dispositions that were necessary for the execution of their project: for he was extreme simple, and was much inclined to austerities; so having observed his temper well, they began to execute their project, the very night after he took the habit, which was on Lady-day, 1507. One of the friars conveyed himself secretly into his cell, and appeared to him as if he had been in purgatory, in a strange figure, and he had a box near his mouth, upon which as he blew, fire seemed to come out of his mouth. He had also some dogs about him, that appeared as his tormentors; in this posture he came near the friar, while he was a-bed, and took up a celebrated story that they used to tell all their friars, to beget in them a great dread at the laying aside their habit, which was, that one of the order, who was superior of their house at Soloturn, had gone to Paris, but laying aside his habit, was killed in his lay habit. The friar in the vizard said he was that person, and was condemned to purgatory for that crime; but he added, that he might be rescued out of it by his means; and he seconded this with the most horrible cries, ex-

pressing the miseries which he suffered. The poor friar (Jetzer) was excessively frightened, but the other advanced and required a promise of him to do that which he should desire of him, in order to the delivering him out of his torment. The frightened friar promised all that he asked of him; then the other said, he knew he was a great saint, and that his prayers and mortifications would prevail, but they must be very extraordinary. The whole monastery must for a week together discipline themselves with a whip, and he must lye prostrate, in the form of one on a cross in one of their chapels, while mass was said in the sight of all that should come together to it; and he added, that if he did this, he should find the effects of the love that the blessed Virgin did bear him, together with many other extraordinary things; and said he would appear again accompanied with two other spirits, and assured him, that all he did suffer for his deliverance, should be most gloriously rewarded. Morning was no sooner come, then the friar gave an account of this apparition to the rest of the convent, who seemed extremely surprised at it; they all pressed him to undergo the discipline that was enjoined him, and every one undertook to bear his share; so the deluded friar performed it all exactly, in one of the chapels of their church: this drew a vast number of spectators together who all considered the poor friar as a saint, and in the mean while the four friars that managed the imposture magnified the miracle of the apparition to the skies, in their sermons. The friar's confessor was upon the secret, and by this means they knew all the little passages of the poor friar's life, even to his thoughts; which helped them not a little in the conduct of the matter. The confessor gave him a host, with a piece of wood, that was, as he pretended, a true piece of the cross, and by these he was to fortify himself, if any other apparitions should come to him, since evil spirits would be certainly chained up by them. The night after that, the former apparition was renewed; and the masked friar brought two others with him, in such vizors, that the friar thought they were devils indeed. The friar presented the host to them, which gave them such a check, that he was fully satisfied of the virtue of this preservative.

The friar, that pretended he was suffering in purgatory, said so many things to him relating to the secrets of his life, and thoughts, which he had from the confessor; that the poor friar was fully possessed in the opinion of the reality of the apparition. In two of these apparitions that were both managed in the same manner, the friar in the masque talked much of the Dominican order, which he said was excessively dear to the blessed Virgin, who knew herself to be conceived in original sin; and that the doctors who taught the contrary, were in purgatory: That the story of St. Bernard's appearing with a spot on him, for having opposed himself to the feast of the conception, was a forgery: but that it was true that some hideous flies had appeared on St. Bonaventure's tomb who taught the contrary, that the blessed Virgin abhorred the Cordeliers for making her equal to her Son; that Scotus was damned, whose canonization the Cordeliers were then soliciting hard at Rome; and that

that the town of Bern would be destroyed, for harbouring such plagues within their walls. When the enjoined discipline was fully performed, the spirit appeared again, and said he was now delivered out of purgatory, but before he could be admitted to heaven he must receive the sacrament, having died without it; and after that, he would say mass for those, who had by their great charities rescued him out of his pains. The friar fancied the voice resembled the prior's a little; but he was then so far from suspecting any thing, that he gave no great heed to this suspicion. Some days after this, the same friar appeared as a nun all in glory, and told the poor friar that she was St. Barbara, for whom he had a particular devotion, and added that the blessed Virgin was so much pleased with his charity, that she intended to come and visit him: he immediately called the convent together, and gave the rest of the friars an account of this apparition, which was entertained by them all with great joy; and the friar languished in desires for the accomplishment of the promise that St. Barbara had made to him. After some days, the longed for delusion appeared to him, clothed as the Virgin used to be on the great feasts, and indeed in the same habits: there were about her some angels which he afterwards found, were the little statutes of angels, which they set on the altars, on the great holy days. There was also a pulley fastened in the room over his head, and a cord tied to the angels, that made them rise up in the air, and fly about the Virgin, which increased the delusion. The Virgin after some endearments to himself, extolling the merit of his charity and discipline, told him that she was conceived in original sin, and that Pope Julius II. that then reigned, was to put an end to the dispute and was to abolish the feast of her conception, which Sixtus IV. had instituted, and that the friar was to be the instrument of persuading the pope of the truth in that matter: She gave him three drops of her Son's blood, which were three tears of blood that he had shed over Jerusalem, and this signified that she was three hours in original sin, after which she was by his mercy, delivered out of that state: For it seems the Dominicans were resolved so to compound the matter, that they should gain the main point of her conception in sin, yet they would comply so far with the reverence for the Virgin, with which the world was possessed, that she should be believed to have remained a very short while in that state. She gave him also five drops of blood in the form of a cross, which were tears of blood, that she had shed while her Son was on the cross. And, to convince him more fully, she presented a host to him, that appeared as an ordinary host, and of a sudden it appeared to be of a deep red colour. The cheat of those supposed visits was often repeated to the abused friar, at last the Virgin told him that she was to give him such marks of her Son's love to him, that the matter should be past all doubt. She said that the five wounds of St. Lucia and St. Catherine were real wounds, and that she would also imprint them on him, so she bid him reach his hand; he had no great mind to receive a favour in which he was to suffer so much: but she forced his hand and struck a nail through it, the hole was as big as a grain of pease, and he saw the candle clearly

through it, this threw him out of a supposed transport into a real agony; but she seemed to touch his hand, and he thought he smelt an ointment, with which she anointed it, though his confessor persuaded him that that was only imagination, so the supposed Virgin left him for that time.

The next night the apparition returned, and brought some linen cloaths, which had some real or imaginary virtue to allay his torment, and the pretended Virgin said, they were some of the linen in which Christ was wrapped; and with that she gave him a soporiferous draught, and while he was fast asleep, the other four wounds were imprinted on his body in such a manner that he felt no pain.

But in order to the doing of this, the friars betook themselves to charms, and the sub-prior shewed the rest a book full of them, but he said that before they could be effectual, they must renounce God, and he not only did this himself, but by a formal act put in writing, signed with his own blood, he dedicated himself to the devil; it is true, he did not oblige the rest to this, but only to renounce God. The composition of the draught was a mixture of some fountain water and chrism, the hairs of the eyebrows of a child, some quicksilver, some grains of incense, somewhat of an Easter wax candle, some consecrated salt, and the blood of an unbaptized child. This composition was a secret, which the sub-prior did not communicate to the other friars. By this the poor friar Jetzer was made almost quite insensible: When he was awake, and came out of this deep sleep, he felt this wonderful impression on his body, and now he was ravished out of measure, and came to fancy himself to be acting all the parts of our Saviour's passion: he was exposed to the people on the great altar, to the amazement of the whole town, and to the small mortification of the Franciscans. The Dominicans gave him some other draughts that threw him into convulsions, and when he came out of those, a voice was heard, which came through that hole which yet remains, and runs from one of the cells, along a great part of the wall of the church: for a friar spoke through a pipe, and at the end of the hole there was an image of the Virgin's, with a little Jesus in her arms, between whom and his mother, the voice seemed to come, the image also seemed to shed tears, and a painter had drawn those on her face so lively, that the people were deceived by it. The little Jesus asked why she wept, and she said it was because his honour was given to her, since it was said that she was born without sin; in conclusion the friars did so over act this matter, that at last even the poor deluded friar himself came to discover it, and resolved to quit the order.

It was in vain to delude him with more apparitions, for he well nigh killed a friar that came to him, personating the Virgin in another shape with a crown on her head: he also overheard the friars once talking among themselves of the contrivance and success of the imposture, so plainly, that he discovered the whole matter; and upon that, as may be easily imagined, he was filled with all the horror, with which such a discovery could inspire him.

The friars fearing that an imposture which was carried

carried on hitherto with so much success, should be quite spoiled, and be turned against them, thought the surest way was to own the whole matter to him, and to engage him to carry on the cheat. They told him in what esteem he would be, if he continued to support the reputation that he had acquired, that he would become the chief person of the order, and in the end they persuaded him to go on with the imposture: but at last, they, fearing least he should discover all, resolved to poison him; of which he was so apprehensive, that once a loaf being brought him, that was prepared with some spices, he kept it for some time, and it growing green, he threw it to some young wolves whelps that were in the monastery, who died immediately. His constitution was also so vigorous, that though they gave him poison five several times he was not destroyed by it; they also pressed him earnestly to renounce God, which they judged necessary, that so their charms might have their effect on him; but he would never consent to that; at last they forced him to take a poisoned host, which yet he vomited up soon after he had swallowed it down; that failing, they used him so cruelly, whipping him with an iron chain, and girding him about so strait with it, that to avoid further torment, he swore to them, in a most imprecating stile, that he would never discover the secret, but would still carry it on; and so he deluded them till he found an opportunity of getting out of the convent, and of throwing himself into the hands of the magistrates, to whom he discovered all.

The four friars were seized on, and put in prison, and an account of the whole matter was sent, first to the bishop of Laufanne, and then to Rome, and it may be easily imagined, that the Franciscans took all possible care to have it well examined; the bishops of Laufanne, and of Syon, with the provincial of the Dominicans, were appointed to form the process. The four friars first excepted to Jetzer's credit; but that was rejected, then being threatened with the question, they put in a long plea against that; but though the provincial would not consent to that, yet they were put to the question, some endured it long, but at last they all confessed the whole progress of the imposture. The provincial appeared concerned; for though Jetzer had opened the whole matter to him, yet he would give no credit to him; on the contrary, he charged him to be obedient to them, and one of the friars said plainly, that he was in the whole secret, and so he withdrew, but he died some days after, at Constance, having poisoned himself as was believed. The matter lay asleep some time, but a year after that, a Spanish bishop came, authorized with full powers from Rome, and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and eight days after, it being the last of May 1509, they were burnt in a meadow on the other side of the river over against the great church; the place of their execution was shewed me, as well as the hole in the wall, through which the voice was conveyed to the image. It was certainly one of the blackest, and yet the best carried on cheat that has been ever known, and no doubt

had the poor friar died before the discovery, it had passed down to posterity, as one of the greatest miracles that ever was, and it gives a shrewd suspicion that many of the other miracles of that church were of the same nature; but more successfully finished."

The *Recollets*, are so called, from being a reformed branch of the Franciscans, and supposed to be endowed with a spirit of recollection, by which they were enabled to restore the order of St. Francis to its original state of purity. This order is not of great antiquity, for it was not introduced into France, till the year 1592, when Lewis, duke of Nevers, built a convent for them, and obtained a bull from the pope, to make the society a free body of monks, without being any way dependant on the original order from whence they sprung. Soon after this, they spread themselves throughout several parts of Europe, and became so numerous, that they split into different parties, till at last, in 1612, the pope interfered, and rejoined them again by the name of St. Dennis.

Henry IV. of France, greatly favoured this order, and permitted them to settle in any part of his dominions they thought proper. His successors were no less favourable to them, and always granted them their protection. Lewis XIV. built them a convent at Versailles, and furnished them with sacred vessels, and all things necessary for the ornamenting their church. This religious order was in such high reputation in France, that when Lewis XIV. invaded Holland 1674, he sent for twenty of these monks, and ordered them to administer the sacrament to his officers and soldiers; and ever since that time, the chaplains to the French regiments, are chosen from among them. These Recollets were so zealous in propagating the popish religion, that in 1615, they sent missionaries to Canada, who had very good success; and soon after, they sent a new mission to the island of Madagascar, but they were very unfortunate, for having been attacked by an Algerine corsair, their ship was blown up, and all on board perished.

At present, this order is not so numerous as it was formerly, but it is as respectable as any in the church of Rome; for the monks never meddle with politics, or any thing of a civil nature, but confine themselves wholly to the duties of their office.

The order of St. *Saviour*, was first instituted by St. Bridget, in the year 1344, and it was so called, because Bridget pretended that Christ conversed with her, and in the most familiar manner, prescribed the rules to be observed by her nuns. This St. Bridget was a Spaniard by birth, and in her youth married a nobleman in that kingdom, but he dying young, she forsook the world, and betook herself to a religious life. Having spent some years in a convent without taking the vows, she resolved to found an order in honour of the blessed Virgin, principally for pious women who chose to retire from the world; nor was the other sex excluded, there being some monks allowed among them.

They are at present very numerous in France, Spain, and Italy, and in each convent of nuns, there are sixty sisters besides the abbess; and in the monasteries for the monks, there are

twelve brothers and the prior. These thirteen in number, represent the twelve apostles, together with St. Paul, whom they call the thirteenth. They have likewise in each of their convents four deacons, in memory of the four great doctors of the church, viz. St. Ambrose, St. Austin, St. Gregory, and St. Jerom. The nuns are not to be admitted till they are eighteen years of age, nor the monks till they are twenty-five, and both are obliged to perform a noviciate of one year.

When a nun is to be admitted into this order, she is led into the church, preceded by a red banner, on one side of which is painted a crucifix, and on the other, the image of the blessed Virgin.

The bishop of the diocese, who is always present on these occasions, consecrates a ring, which he puts upon the finger of the noviciate, and then proceeds to the celebration of mass. She then approaches the altar barefooted, and putting off her upper garment, receives from the hands of the bishop, the habit of the order; at which time a crown is put upon her head. Mass being ended, four nuns carry her on a bier into the monastery, and the bishop follows, who delivers her to the abbess; and during the next eight days, she is not obliged to attend to any rule whatever, being left wholly to her own discretion. After these eight days are expired, she must enter upon the rules of the order, and then she takes her place among the rest of the sisters. The monks are admitted into the order, by the bishop's laying his hand on their heads, and marking them with the sign of the cross.

The monks and nuns have one church in common between them, in which are thirteen altars, in memory of the twelve apostles and St. Paul. The choir for the nuns is above, and that for the monks below; and they are obliged to fast three days in a week. The nuns are allowed two coarse woollen shifts, a grey woollen robe, a cowl of the same, and a mantle made fast with a wooden button. They wear a veil of black cloth, on the top of which is a crown of fine linen, with five red marks upon it, resembling so many drops of blood. The friars have two coarse woollen shirts, a grey woollen robe, a cowl and mantle of the same; and on the left side of the mantle, they wear a red cross, in memory of our Saviour's passion. The deacons wear a white circle, to represent the wisdom of the fathers of the church; and the lay brothers a white cross, to betoken innocence. Every Thursday, the abbess holds a chapter, to enquire into the conduct of the nuns, and to punish such as have shewed any signs of disobedience; and in this particular, she acts under the direction of the bishop, who is considered as the spiritual father of the convent.

There is one thing remarkable in this order, that a grave is kept continually open, to which the abbess and nuns go in procession every day, and after repeating some prayers, each throws a little earth into it. In England, there was only one house of this order, on the banks of the Thames, known by the name of Zion. At the dissolution of the monasteries, it was given to the duke of Somerset; but now, in consequence of a variety of intermarriages, it is the property

of his grace the duke of Northumberland.

The *Templars*, or Knights Templars, were once of great esteem in Europe, and by their rules, they were partly religious, and partly military. The following is the historical account of their institution. In the year 1118, some religious gentlemen put themselves under the government of the patriarch of Jerusalem, renounced all connection with landed property, and lived in the same manner as regular canons. At first, they were very few in number, and having no church nor place to reside in, king Baldwin gave them an apartment adjoining to his palace, with the use of a church dedicated to our Saviour. At the same time they received several other emoluments, and they bound themselves by oath, to spend the greatest part of their time in guarding the roads leading to Jerusalem, and protecting innocent travellers. Their number soon increased, and they were erected into a corporate body or order, by pope Honorius II. in the year 1127. In the year 1147, a new reform took place in their order, and pope Eugenius III. ordered them to wear red crosses upon their cloaks, as a mark of distinction; and in a short time, their numbers and revenues increased so fast, that in many respects, they were much richer than some of the sovereign princes of Europe, which circumstance proved fatal to them.

This order of knights after having done many fine actions against the infidels, and having acquired great riches all over Europe, gave themselves up to all manner of extravagancies, and committed crimes too shocking to be mentioned. For these crimes two of them were apprehended, and being put to the rack, accused the whole order as being guilty with themselves. This happened in France in 1307, and Philip, king of that country, having written to the pope, it was agreed, that the order should be suppressed; accordingly, all their estates in France were seized on, and the whole order banished out of that kingdom.

In the most candid manner we would chuse to draw a veil over all those actions with which we find our fellow-creatures have been accused, and therefore, trusting that these men were not so guilty as they have been represented, we shall relate the evidence presented against them, and when we consider the circumstances of the times, the force of arbitrary power joined to the character of the witnesses, with the passions of princes, who longed to enjoy their estates, there will remain some reason to believe that they have been grossly injured.

The witnesses who were some of their own order, swore that they were guilty of the following crimes. First, that when the knights entered into this order, they renounced Christ, and spit upon the cross by way of contempt. Secondly, that instead of kissing the mouths of those who were received into their order, they kissed their backsides. Thirdly, that Sodomy was a common practice among them. Lastly, they worshipped a wooden head, and committed several other crimes, which, in a work of this nature, we do not chuse to mention.

Many of the knights who had been apprehended upon these informations were put to the torture

ture, and during the agony of that dreadful punishment, confessed all the crimes alledged against them, upon which they were banished, and all their estates confiscated. To extort confessions by torture, is most abominable, for thro' the agony of pain, a man may be led to declare himself guilty of crimes he never committed, so that little regard should be paid to any confessions obtained in such a manner.

The pope and the French king having agreed to wreak all their vengeance upon the order, commissioners were appointed to meet at Paris, 1309, to hear the further depositions of witnesses, with the defences set up by those who had been accused. A vast number of these templars were brought before this tribunal, of whom seventy-nine persisted in maintaining the innocence of their order. At the same time, fifty-nine, who had been put to the torture, retracted their former confessions, for which they were delivered over to the secular power, and burnt alive without the gate of St. Anthony, in the month of March, 1310. Such was the end of this celebrated order, and when we consider all the circumstances, we are naturally led to believe, that had the templars not been possessed of considerable estates, they would never have become obnoxious to the civil power. It is not reasonable to suppose, that a whole body of men scattered up and down through the world, should all at once engage in the commission of crimes which are a disgrace to human nature. Disorders, indeed, may have happened among them, but it is invidious to charge the crimes of a few individuals upon the whole body of a people, whose only fault was their riches.

Another order in the church of Rome, consisting wholly of Nuns, is called the order of Nuns of the word *incarnate*. They are of a very late date, for they were not founded till the year 1625, when Joanna Maria, a devout lady, residing somewhere near Lyons, in France, secluded herself from the world, and founded a convent, which at first consisted of no more than six young women. The design of this order was to celebrate the glories of the Divine word, and in 1633, pope Urban granted his bull to establish it. The Nuns of this order wear a white gown, with a red mantle, and on their breasts a crown of thorns, wrought in blue silk, with the name of Jesus upon it. Sometime ago, they were accused of many irregularities, which brought the order under some censure, but having vindicated themselves from all the imputations alledged against them, they have now many flourishing convents in France, and some of the daughters of the nobility are brought up amongst them.

Another order of Nuns is called *Urbanists*, because they follow the rule of St. Clara, which was reformed by pope Urban IV. Their foundress was Saint Isabel of France, who built and endowed the convent of Long Champs, near Paris. This lady was daughter of Lewis VIII. of France, and was born in the year 1225. She passed her whole life in acts of austerity and mortification, having refused advantageous offers of marriage from the emperor Frederick II. Her brother, St. Lewis, having been taken prisoner by the Saracens, and her mother dying soon afterwards, she determined, to quit the world and devote

herself to a religious life. Having sold her whole estate, she resolved to build a convent, and while the edifice was erecting, she employed some doctors to draw up rules for her order. At first, twenty young women were admitted into the convent, but these finding the rules too austere for them to comply with, petitioned the pope to grant them some indulgence, which was complied with. Their habit is plain and simple, consisting of a white cloth gown, a cap of the same with a hood, on which is marked the form of a crucifix.

The *Theatines* were another order in the Romish church, and at present they have several convents. They are but of a latter date, for the foundation did not take place till the year 1524. At present, however, they are extremely numerous, and during the last century, they sent many missionaries to convert the heathens, but little success attended their ministrations. This forward zeal, without the least pretension to knowledge, led them into many excesses, and the consequence is, that at present they are little regarded, having only a few convents in France and Italy, and, in all probable appearance, they will soon dwindle down into nothing, being despised by Protestants, and discarded by Roman Catholics.

Trinitarians, or the order of the redemption of captives, are a religious order in France, Italy, Spain, and other countries.

This order began in the year 1198, under the pontificate of Innocent III. Its founders were, John de Matho, and Felix de Valois. John de Matho was born of noble parents in Provence, and took his degree of doctor in the university of Paris. Felix de Valois, so called from the country of Valois, lived as a hermit in a wood, in the diocese of Meaux. John de Matho, having had a vision of an angel presenting two captives to him, and thereupon resolving to devote himself to a religious life, joined himself with Felix de Valois; and these two saints lived together in the practice of virtue and all manner of austerities. One day, the story says, they observed a large white stag, who brought into the middle of the wood a red and blue cross. This wonderful sight, added to John de Matho's vision, made them conclude, that God required something in particular of them; and soon after an angel, in a dream, ordered them to go to Rome, where the pope would inform them what they must do. Innocent III. received them with great humanity, and, being convinced of their sanctity, gave them permission to establish a new order, whose principal end should be to labour for the deliverance of captives, who groaned under the tyranny of the infidels. The same pope gave them a habit, which was a white gown ornamented with a red and blue cross, in memory of the apparition of the stag; and gave this new order the title of the Holy Trinity.

John de Matho and Felix de Valois being returned into France, King Philip Augustus consented to the establishment of their order in that kingdom. Accordingly a convent was built in the place, where they had the vision of the stag, and was from thence called Cerfroy. This monastery was endowed by Margaret countess of Burgundy, for the maintenance of twenty religious. John de Matho, seeing his order established, sent John Anglicus and William Scot,

two Englishmen, to Morocco in Africa, to treat with Miramolin for the redemption of poor Christian captives. This negotiation succeeded so well, that in the year 1200, they redeemed one hundred and eighty-six slaves. The same year, they had a convent given them in the territory of Honscott in Flanders, and another at Arles in Provence. Afterward John de Matho took a journey into Spain, where he prevailed upon the kings and princes of that country to make several settlements for the redemption of Christian captives. In the mean time, Felix de Valois gained an establishment at Paris, in a place where was a chapel dedicated to St. Mathurin; from whence this order had the name of Mathurins.

After the death of the two holy founders, Pope Honorius III. confirmed the order, and their rule was approved by his successor Clement IV. in 1267. At first they were not permitted to eat any flesh-meat, and when they travelled, they were to ride only upon asses. But their rule was corrected and mitigated by the bishop of Paris and the abbots of St. Victor and St. Genevieve: and they were allowed to eat meat, and to use horses.

This order possesses about two hundred and fifty convents, divided into thirteen provinces: six of these are in France; namely, Paris, Normandy, Picardy, Champagne, Languedoc, and Provence: three are in Spain; namely New Castile, Old Castile, and Arragon: one is in Italy, and one in Portugal. There was formerly the province of England, where this order had forty-three houses; that of Scotland, where it had nine; and that of Ireland, where it had fifty-two; besides a great number of monasteries in Saxony, Hungary, Bohemia, and other countries. The convent of Cerfroy, in France, is head of the order.

In 1573, a reform of this order was begun by Julian de Nantonville and Claud Aleph, two hermits of St. Michael, who obtained leave of the pope to take the habit of the Trinity; whereupon their hermitage was converted into a house of the order. The principal articles of the reform were, that they should observe the primitive rule approved by Clement IV. should abstain from flesh, use woollen shirts, and have matins at night. This reform was not embraced by the whole order, till 1635, when Cardinal Rochefoucault, by order of Pope Urban VIII. introduced it into all the houses of the Trinitarians. Those of Spain, in 1594, added to the reform the going barefooted; for which reason, in that country, they began to be called barefooted Trinitarians. There are also bare-footed Trinitarians in France, established by F. Jerom Hallies.

There are nuns of the Trinitarian order, in Spain, established by John de Matho himself, who built them a convent in 1201, under the direction of the infanta Constantia, daughter of Peter II. King of Arragon; who was the first religious, and the first superior of the order. And, in 1612, Frances de Romero, daughter of Julian de Romero, lieutenant-general of the Spanish army, founded a convent of bare-footed Trinitarian nuns at Madrid.

In the year 1647, Madam Polailon, a French lady, established an order of nuns, called the *Nuns of Providence*. They are a society of young women, whose parents died in their infancy; and left them exposed to all the hardships that could be imagined. To preserve them, therefore, from misery, and to instruct them in the way to everlasting happiness, this pious lady formed the plan of the institution, but was much opposed in her design, by some self-interested persons, who represented to her, that her fortune was not sufficient to carry on her scheme. To these she replied, that providence should be her fund; and accordingly having succeeded in her undertaking, she gave her community the name of the nuns of Providence.

In 1651, Anne of Austria, mother of Lewis XIV. gave them a large house in one of the suburbs of Paris, after which they increased extremely fast, many worthy persons having sent considerable sums of money to assist the pious foundress to carry her benevolent scheme into execution. The archbishop of Paris established another society, on the same plan; and such was the good sense of the French nation at that time, that not only the bishops in the provinces, but also the nobility, gentry, and citizens, followed the pious example set before them by Madam Polailon.

Young women are admitted into this order at the age of twenty, and make two vows, one of chastity, and the other of obedience; young women who do not chuse to enter into this community, are entertained as boarders, and educated in the same manner as our daughters are at boarding-schools in England. They likewise educate *gratis*, all the young girls belonging to the poor in the neighbourhood, so as their age does not exceed ten years.

The archbishop of Paris appoints a lady to preside over the whole order; but the sisters are permitted to elect a deputy from among themselves, and she is changed once in three years. They have likewise two ladies of piety, virtue, and benevolence, whom the archbishop presents to them, and these act as stewards to the hospital; the same care being taken of the other houses of the same order, throughout the kingdom. They wear a black habit, and their rules are mild, rational, and pious; not incumbered with those severities and absurdities that are to be met with, in many of the orders in the church of Rome. It would be no small honour to Protestants, were they to adapt a plan of a similar nature; so far as not to bind the young women down to continual celibacy, but to suffer them to marry at what age they thought proper. It would save many young women from destruction; It would promote piety and virtue, and the afflicted parent would, on his death-bed, have the pleasure to reflect, that although he had not been able to make any provision for his daughter, yet she would not be left destitute, nor exposed to hardships, misery, and vice.

Premonstratenses, a very celebrated order in the church of Rome, were founded in the year 1119, by one St. Norbert, the son of a French nobleman, and who had lived some years in the court of the emperor. About thirty years of age he entered

entered into deacon's orders, and having a large estate, he sold the whole and gave one half to the poor, reserving the other half to build a convent for monks of a new order. Accordingly, he fixed upon a place called *Premonstratum*, in Picardy, where he built a church with cloisters, and received a charter of privileges from the king of France.

At first, the brethren of this order were so poor, that they had nothing they could call their own, except an ass, which served them to carry wood for fuel; and some of the wood they were obliged to sell in order to purchase bread. But in a short time they received so many donations, and built so many monasteries, that within thirty years after the order was first founded, they had not less than one hundred abbeys in France and Germany. The popes and kings of France granted them many privileges, and besides a great number of saints which this order has produced, many princes, noblemen, and archbishops have been educated among them. In latter times, they continued to increase so fast, that they had upwards of five thousand convents in Europe, but at present, in consequence of the reformation, they are greatly diminished. These monks, who were vulgarly called white canons, came over to England in 1146, and had a house founded for their reception in Lincolnshire. At the reformation they had increased so fast, that they had twenty-seven houses in England, besides several in Scotland and Ireland.

In the beginning of the last century there was an order of nuns established at Rome, called *Philippines*, because they put themselves under the protection of St. Phillip de Neri. They consist of one hundred poor girls, who are taken in their infancy into the convent, and educated till they are upwards of twenty, when they have their choice either to enter into the marriage state, or become nuns on the foundation. If they marry, they are allowed a sum of money, with several religious books, and once every year they attend divine service in the convent.

Those who take the habit of nuns, are under the direction of several religious women, who live with them rather as mothers than superiors. This establishment rose from a very small beginning, but has been attended with many beneficial consequences.

One Rutillo Bandi, a very pious man, was the first in Rome, who took it into his thoughts to protect poor girls, who were in danger of being ruined, through the poverty and misery of their parents; for this purpose, he made choice at first of a few helpless orphans, whom he placed under the direction of some pious women, and pope Urban VIII. approving of the institution, granted a bull in their favour, in which it is ordered, that the Augustine nuns shall, at all times, take care that they observe the rules laid down for their conduct. They live in a decent frugal manner, without being subjected to any of those austerities, which too much disgrace some of the Romish orders. Their dress is black, with a white linen veil, and on their breasts they wear a cross.

Low and mean as this order may appear, in comparison with many others, yet every person

of good sense will readily acknowledge that it must be of great service in a city like Rome, where young women are exposed to many dangers from the continual resort of foreigners from all parts of Europe. Every thing done to serve the afflicted, is at all times praise-worthy; but the preventing youth from becoming pests to society, is far superior to any thing that can be mentioned. To cure the diseased is charitable, but to prevent diseases from taking place, is godlike. And happy would it be for all those who shake off the errors and superstitions of the church of Rome, if they would, at the same time, retain what is commendable and laudable, whether among Papists, Turks, Jews, or Heathens.

But of all the orders in the church of Rome none ever equalled the Jesuits. Their founder was Inigo, or Ignatius Loyola, who was born in 1491, in the province of Guipuscoa in Spain, and bred up in the court of Ferdinand, king of Spain. In his youth, he discovered a martial disposition, and signalized himself in the siege of Pampelona, where he was wounded and taken prisoner by the French. During his confinement and illness, he read some books of piety, which occasioned his first resolution of devoting himself wholly to God, and as soon as he was cured, he undertook a pilgrimage to our lady of Montserrat in Catalonia, where he dedicated himself to the virgin, and took a resolution to travel to Jerusalem. He arrived at Jerusalem, September 4, 1523, where he visited the holy places, and performed all the pious exercises of a pilgrim, and returning to Spain, he began to study grammar at Barcelona, and afterwards went through his courses of philosophy and divinity at Alcala. Ignatius had then four companions, who were all clothed like himself in a brown woollen habit, and applied themselves to the same exercises. His fame increasing, the number of those, who came to hear his instructions, increased likewise. This giving umbrage to the inquisitors of the city of Alcala, he was taken up, and imprisoned, by order of the grand vicar; but was soon released, with an injunction to go clothed like the other scholars, and to abstain from talking to the people concerning religion, till he had studied four years in divinity. Upon this he retired to Salamanca, where he continued to discourse both in public and private upon moral subjects. Here he was again imprisoned, upon an information of the Dominicans against him, but being released, he resolved to quit Spain, and go to Paris, with a firm resolution to apply himself closely to study in that city.

Ignatius Loyola came to Paris, in February, 1528; but his extreme poverty forced him to have recourse to the charity of the French, and of foreigners; by which means he was enabled to prosecute his studies. His zeal drew troubles upon him at Paris likewise, for he was accused to the inquisitor, of attempting to preach, and overturning the discipline of St. Barbara's college, where he studied. But he got over this difficulty, and, having gone through his courses of philosophy and divinity, he formed a little society of ten men, who engaged in a vow along with him. They professed to renounce the good things of this world, to live in poverty, and to preach

preach the gospel to infidels. In 1535, Ignatius falling sick, was advised by his physician to breathe his native air; and having staid some time in Spain, he embarked for Venice, which was the appointed rendezvous of his companions. Here they met in the habit of pilgrims, intending to travel to Jerusalem: but, a war breaking out between the Turks and Venetians, they could not find an opportunity of going into the Levant. Here Ignatius, and two more, were deputed to go to Rome, to offer their service to the pope. Upon the road, Ignatius, they say, had a vision, in which he saw Jesus bearing his cross, who said to him, "I will be favourable to thee at Rome." His other companions quickly joined him in that city, where they continued their usual exercises of instructing and preaching: and there it was Ignatius formed the design of founding a new order. After many deliberations, it was agreed, to add to the three ordinary vows of chastity, poverty, and obedience, a fourth, which was to go into all countries, christian or infidel, whither the pope should please to send them; and in consequence of this last vow, Xavier, one of Ignatius's companions, was sent into the Indies, to preach the gospel. In 1540, Pope Paul III. gave them a bull, by which he approved this new order, which he desired to be called, The society of Jesus; giving them a power to make statutes, as they should judge convenient; and Ignatius was created general of the order; which in a short time spread over all the countries of the world, whither Ignatius sent his companions, whilst he staid at Rome, from whence he governed the whole society. He kept his post of general to his death, which happened July 31, 1555.

The Jesuits assume neither the name, quality, nor way of living, of monks. They call themselves an order of priests, and differ in nothing from other churchmen, in their habit, or manner of life. The end of their institution is the salvation of souls: they preach, instruct youth, read lectures, and dispute and write against heretics. They recite no regular office in the choir, and the entire society is composed of four sorts of members; novices, scholars, spiritual and temporal coadjutors, and professed members. The novices continue so two years; after which they are admitted to make three simple vows in the presence of their superiors; and the scholars add some spiritual exercises to their studies. The spiritual coadjutors assist the professed members, and perform the same functions. The temporal coadjutors make the simple vows, and take care of the temporal affairs of the society. The professed members make four solemn vows. They have convents for the professed members and their coadjutors, colleges for scholars, and houses of probation for novices. They are governed by a general, who has four assistants, and appoints rectors, superiors of houses, provincials, visitors, and commissaries.

It is surprizing how much this order increased in a short time. In 1543, the Jesuits were in all but eighty: in 1545, they had ten houses: in 1549, they had two provinces, one in Spain, and the other in Portugal. In 1555, when Ignatius died, they had twelve provinces: in 1608, they

had twenty-nine provinces, two vice-provinces, twenty-one professed houses, two hundred and ninety-three colleges, thirty-three houses of probation, and ten thousand five hundred and eighty-one Jesuits. In the catalogue, printed at Rome in 1709, they reckon thirty-five provinces, two vice-provinces, thirty-three professed houses, five hundred and seventy-eight colleges, forty-eight houses of probation, eighty-eight seminaries, one hundred and sixty residences, one hundred and six missions, and, in all, seventeen thousand six hundred and fifty-five Jesuits.

But notwithstanding this vast encrease of the order, the Jesuits met with considerable opposition, at their first establishment, in several places. At Saragosa, in Spain, the populace rising upon them, they were obliged to quit the town; to which, however, they returned soon after. But the greatest opposition the society met with was in France. St. Ignatius having recommended the Jesuits of France to the cardinal of Lorraine, that cardinal procured them letters patent from King Henry II. in 1550, approving their establishment in France. But this was opposed by the parliament of Paris, which refused to register the king's letter. At the same time the faculty of divinity of Paris made a famous declaration against the Jesuits, in which they set forth, that, "this society, which arrogated to itself the appellation of Jesus, was a great prejudice to the regular clergy and ordinaries, and the privileges of the university; that they seemed to them to violate the honour of the monastic state, and to enervate the pious practice of abstinences, ceremonies, and austerities; that they disturbed both the ecclesiastical and temporal polity, and occasioned dissensions and complaints among the people." After this declaration, the Jesuits desisted from all farther attempts towards an establishment, during the reign of Henry II. In 1560, under Francis II. the parliament and bishops consented to their establishment in France, under these restrictions; "That they should not exercise episcopal jurisdiction, nor preach, without consent of the bishop, nor administer any of the sacraments without express leave of the parish priest; that they should not read or interpret the holy scriptures, in public or private, without the approbation of the faculties of divinity, and the universities; that they should not receive into their society any professed religious of other orders; that they should make no new constitutions, nor alter those already made; and that they should assume another name than that of Jesus or Jesuits." The society, being received in France upon these conditions, opened their college at Clermont, and began publicly to teach, and read lectures; but this was vigorously opposed by the university of Paris, and the Jesuits were silenced by order of the court. Afterwards both parties were ordered to lay the merits of their cause before the king's council, who, upon hearing the matter, permitted the Jesuits to continue their lectures.

In 1594, when Henry IV. made his entrance again into Paris, the university thought this a favourable opportunity, and presented a petition to the parliament, desiring that the Jesuits might

might be banished. This, together with John Chastel's attempt upon the king's person, procured a decree of banishment against them, and they were accordingly expelled the kingdom in 1594. But, in 1603, that prince, at their earnest solicitation, gave them letters of re-establishment in certain cities in France, and no others. But they soon obtained leave to make other settlements, and at last got into Paris again, and were re-settled in their college by letters patent, in 1606.

The order of Jesuits has rendered itself very considerable by its missions into the Indies, and by its other employments relating to the sciences and the education of youth. With respect to the latter, it is commonly thought, that the sagacity of these fathers, in discovering the talent of a young student, has not a little contributed to the figure their order has made in the world. The story of Clavius is very well known: he was entered in a college of Jesuits, and, after having been tried at several parts of learning, was upon the point of being dismissed as a hopeless blockhead, when one of the fathers took it into his head, to make an essay of his parts in geometry, which hit his genius so luckily, that he afterwards became one of the greatest mathematicians of the age.

Many authors have written of the intrigues and politics of the Jesuits: but nothing so fully discovers them, as a little book, called, *The secret instructions of the Jesuits*. It consists of private admonitions, or instructions, for promoting the interests of the order; which are lodged in the hands of the superiors, and by them communicated only to a few of the professors, under the strictest ties of secrecy. It is a master-piece of religious policy, consisting of seventeen chapters, of which we shall give a brief account.

The title of the first chapter is, *How the society behave themselves, when they begin any new foundation*. Upon this occasion, they are to distinguish themselves by the excess of their charity and humility, in discharging the meanest offices in the hospitals, and in visiting the poor, the sick, and the prisoners. They are to excite the liberality of well-disposed persons, by receiving the most inconsiderable alms, and bestowing them on other objects. They are all to breathe the same spirit, and to observe the same exterior behaviour, and at their first settlement, they are to be cautious of purchasing lands, and if they do buy any, it is to be done in the name of some faithful and trusty friend. And, to give a more colourable gloss to their appearance of poverty, the purchases, adjacent to the places where colleges are founded, must be assigned to colleges at a distance; by which means, princes and magistrates will never attain to a certain knowledge of what the revenues of the society amount to. Colleges are to be founded only in opulent cities, because our Saviour made his principal residence in the metropolis of Judea. In every province, none but the principal is to be apprized of the real value of the society's revenues; and what is contained in the treasury at Rome must always be kept as an inviolable secret. They are publicly to profess their disinterestedness, and that they undertake the instruction of youth, without respect of persons, or view of reward.

The second chapter instructs them, *how they must deport themselves, so as to gain and preserve a familiarity with princes, noblemen, and persons of the greatest distinction*. For this purpose, they are to wink at their vices: if a prince is inclined to contract a marriage with one of his near relations or kindred, they are to encourage him in it, by giving him hopes of obtaining for him a dispensation from the pope: if he engages in any enterprize, which is not equally approved by all his nobility, the Jesuits are to excite him to proceed, and to dissuade his courtiers from opposing him. They are to ingratiate themselves, by the interest of others, into honourable embassies to foreign courts; which may give them an opportunity of recommending themselves and their society. They are to curry favour, by small presents and many offices of piety, with the minions and domestics of princes and noblemen, in order to get intelligence of the bent of their masters humours and inclinations. The same address and artifices are to be used with the bed-chamber women of princesses and ladies of quality. In directing the consciences of great men, they are to follow the opinion of those, who allow the greatest latitude, in opposition to that of other religious orders. They are to instil into the people a notion, that this society has a far greater power of absolving, dispensing, and the like, than other orders; and they are to invite persons to hear their sermons, theses, and declamations. They are to use proper methods to get at the knowledge of the animosities that arise among great men, that they may have a finger in reconciling their differences.

In the third chapter, they are taught *how to behave towards those, who are at the helm of affairs, and such persons as are in a capacity of being serviceable to the society*. The authority, wisdom, and advice of such persons, are to be courted, and their favour solicited against all who oppose the society. Bishops, prelates, and other superior ecclesiastics, are to be importuned only for such things as shall appear necessary. In places, where the clergy are most predominant, as in Germany, Poland, &c. they must be addressed with the profoundest respect, that, by their influence and the prince's authority, monasteries, priories, and other religious places, may be drawn into the clutches of the society. When bishops or princes found colleges or parochial churches, the Jesuits are to endeavour by all means to obtain the government of them. They are upon all occasions highly to caress and court the bishops, and to entertain them when they pass by their colleges.

The fourth chapter, contains *the chief things to be recommended to preachers and confessors of noblemen*. In directing princes and great men, they must seem to have nothing else in view but the promotion of God's glory. They must often inculcate into them, that honours and preferments should always be conferred according to the rules of justice: they must solemnly protest, that public affairs are what they with reluctance interfere in, and that the duty of their office often obliges them to speak such truths as they would otherwise omit: they must recommend to their favour, for public employments, such persons as are sincere friends to the order. They are

are to sooth princes, and never to give them the least offence in their sermons, or private conversations. They are seldom or never, to accept of small presents for their own use, but rather to recommend the necessities of the province, or college. At home, they are to be content with chambers plainly furnished, and to appear abroad in a modest and decent garb.

The fifth chapter teaches them, *what kind of conduct is to be observed towards such religious persons, as are employed in the same ecclesiastical functions with themselves.* They are to take proper opportunities to convince princes, and others in authority, that their order contains the perfection of all others, excepting only their cant and outward austerity of life and dress. They are to descant upon, and point out, the defects of other religious orders, but always with a seeming reluctance and concern. They must use their utmost efforts against those, who attempt setting up schools for the education of youth, by representing to persons in authority, that no society, but that of the Jesuits, is qualified for the discharge of so important an office.

The sixth chapter treats of *the methods of inducing rich widows to be liberal to the society.* For the managing this affair, such members only are to be chosen, as are advanced in age, of a lively complexion, and an agreeable conversation: these are frequently to visit such widows, to lay before them the good works and merits of the society, and to recommend confessors to them, who must admonish them to persevere in the state of widowhood. Care must be taken likewise, to remove such servants from them, as are not well-wishers to the society. The confessor must manage matters so, that the widow may have such faith in him, as to do nothing without his advice. He is now and then, artfully to propose to her, some match, which he knows she has an aversion to, as this will help to confirm her in a state of widowhood. When he has gained this point, he is to recommend to her a spiritual life, and a vow of chastity, and to excite her to the performance of good works, especially acts of charity: this, by the management of her ghostly father, may turn to the benefit and emolument of the society.

The seventh chapter lets us know, *how such widows are to be secured, and how their effects are to be disposed of.* They are to be exhorted to lay somewhat apart, out of their abundance, for the honour of Christ, and the blessed Virgin, or their patron saint, and to renew their vow of chastity twice every year. They are to be frequently visited, and entertained with spiritual discourses: they must not be treated with too much severity in confession: they must be kept from visiting the churches of other religious orders. To prevail on such widows to dispose of what they have in favour of the society, they must be often put in mind of the several instances of widows, who thus in a short time became saints; and they must be apprized that the society will not fail to use its interest at the court of Rome for the obtaining their canonization. They must be instructed not to bestow any alms without the knowledge and approbation of their confessor. He must prevent ecclesiastics of other

orders, from visiting or entering into familiarity with them, by crying up the society as infinitely superior to all other orders. He is to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses. When any such widow is seized with sickness, if she has not already made over her estate to the society, her confessor must represent to her the poverty of most of the colleges, and persuade her that a liberality to the order will lay a certain foundation for her eternal happiness. But, because less is to be expected from such widows, as educate their children for the business of the world, therefore

The eighth chapter shews, *how the children of widows are to be treated, that they may be brought to embrace a religious life.* The mothers must be instructed to use them with harshness and severity, even from their cradles. The daughters must be denied the common dress and ornaments of their sex, and kept close to mortification and prayer; that they may be glad to take refuge in a monastery, from the severe treatment of their mothers. The sons must be occasionally introduced into the colleges, and every thing be shewn them with the best face, to invite them to enter into the order. Tutors must be provided for them who are attached to the interests of the society, or they may be sent to some distant colleges, under the notion of keeping them closer to their studies, where the members may artfully work upon their dispositions.

In the ninth chapter are prescribed, *The methods of increasing the revenues of the colleges.* To this end, none are to be admitted, if it can well be prevented, to their last degree, as long as they have any expectation of an estate falling to them. The poverty of the professors is frequently, and in all places, to be published. Confessors must sift out of their penitents, what family, relations, friends, and effects belong to them, and discover, if possible, what disposition they have made, or intend to make of their estates, which they must endeavour to turn in favour of the society. The better to convince the world of the society's poverty, the superiors are directed to borrow money on bond, of some rich persons who are their friends, and, when it is due, defer the payment thereof. The society likewise may traffick under the borrowed names of some rich merchants, their friends, but never without a prospect of certain and abundant gain. In whatever places the members reside, they must provide a physician, who is firm to the interest of the society, by whom they may be recommended and called in, to the sick, especially such as are past hopes of recovery. Lastly, women, who complain of the vices and ill-humours of their husbands, must be instructed secretly to withdraw a sum of money, that, by making an offering thereof to God, they may expiate the crimes of their sinful help-mates.

The tenth chapter treats of *the private rigour of discipline in the society.* Such persons as alienate the female devotees, or other persons, from the churches of the Jesuits, or withdraw alms to other churches or orders, or, in the disposition of their effects, shew a greater affection to their near relations, than to the society, are to be discarded

carded as enemies of the order : but some other pretence must be alledged for their expulsion.

In the eleventh chapter are laid down *rules for the behaviour of the members towards those who are expelled the society*. They must be prevailed upon, if possible, before they are dismissed, to give it under their hands, and swear, that they will not, directly or indirectly, write or speak any thing to the disadvantage of the order : besides, the superiors are to keep upon record the vices and failings, which they have revealed in confession : which may be produced against them, if ever they give occasion, as a handle to prevent their promotion. The expulsion of such persons, and the pretences for it, must immediately be notified to all the colleges, and no member must correspond with them upon any account. It must be industriously propagated, that the society never lops off a sound member, nor expels any without sufficient reason. All the vices of such persons are to be magnified, and their virtues depreciated, by subtle insinuations, and doubtful expressions.

The twelfth chapter lets us know, *who should be kept and favoured in the society*. These are, in general, all such as consult the temporal interests of the order, viz. Confessors of princes and noblemen, of widows, and rich female devotees ; preachers, professors, and whoever are privy to these secret instructions. Those persons, who are distinguished for their parts, nobility, or riches, are to be highly caressed, especially if they have given proofs of a sincere affection to the society. Particular respect is to be shewed to those who have allured any youths into the society.

The thirteenth chapter teaches the members, *how to pick out young men to be admitted into the society, and in what manner to retain them*. They must make choice of such as are of a good genius, an agreeable personage, or a noble family. It must be insinuated to such youths, how acceptable an offering it is to the Almighty, when any one dedicates himself to his service, especially in the society of his son. They must be allured by little presents, and indulgencies suitable to their age, and be entertained, at proper opportunities, in the colleges and gardens. On other occasions, they must be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation. They must be strictly cautioned not to make the least discovery of their call to their relations or friends, till they are become of the society.

The fourteenth chapter treats of *reserved cases, and causes of dismissal from the society*. These are, in general, all crimes against God, and all offences against the interest and honour of the society. If two members have carnally sinned, the first who discovers it is to be retained, and the other expelled : but he that is retained, is to be mortified and plagued with such intolerable discipline, as may drive him to the commission of some fresh offence, which may afford a good handle for his expulsion. Offenders, before the time of their dismissal, must be treated with the utmost severity, removed from their usual duties, and be found fault with in whatever they do : they must be punished for the slightest of-

fences, and be discountenanced upon all occasions.

The fifteenth chapter treats of their *conduct towards nuns, and female devotees*. They are to curry favour with the principal monasteries, the rich abbesses being very capable of being serviceable to the society. But the female devotees must be forbid frequenting the nunneries, lest they be taken with that kind of life, and the society be disappointed in their expectations of what they have.

The sixteenth chapter teaches them, *in what manner to feign a contempt of riches*. They are, now and then, to refuse some small and trifling alms. Widows, and others, who have given to the society almost all that they possessed, are to be treated with rather more rigour than others, that the people may not think they are indulged on account of their liberality to the society.

Lastly, The seventeenth chapter instructs them in *the methods of advancing the society*. The members are always to act with unanimity, even in things of trifling concern. They are earnestly to endeavour so to shine in their learning and good example, that other religious, and especially the clergy, may be eclipsed by them. They must entertain the curiosity of princes and great men, with the newest, choicest, and most genuine transcripts that can be procured. They are secretly, and with caution, to foment and heighten the animosities of princes and great men, and, if there appears any likelihood of reconciliation, then as soon as possible to endeavour to be mediators. The nobility and populace must be persuaded into a belief, that the society was instituted by the particular direction of Divine Providence. The members are eagerly to aspire after bishoprics and abbacies, and even the pope-dom itself. The political schemes of the order must be cunningly varied, according to the different posture of the times. Finally, the society must endeavour to effect this at least, that, having got the favour and authority of princes, those, who do not love them, may at least fear them.

It is probable, these instructions would have remained a secret to this day, but one of the Jesuits having apostatized, he left his convent and gave a manuscript copy of them to a bookseller in Holland, who printed them; but the Jesuits, getting notice of it, bought up the whole impression, which however did not serve to conceal such important secrets from the public.

As the Jesuits have sent many of their brethren to convert the heathens, we shall here relate what the celebrated Mr. Fleming says in his *Christology*, and which he had from a gentleman who was present when the discourse was delivered. It was in China, and the Jesuit spoke as follows : " Ye have had many very great, wise, and excellent emperors here in China, and no nation can boast of the like ; but yet none of these, nor indeed all of them, can be compared to the eternal emperor Jesus Christ. That ye may know this, I will now give a short, but true and exact account of him. The world being very wicked, and men very miserable, by reason of the tyranny of those kings and princes that ruled before his coming, especially the head of all these, the em-

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peror of Rome, who reigned over the greatest part of the world at that time, with terrible rigour and cruelty; God took pity upon mankind at last, as finding their state grew worse and worse. To rectify this, he resolves to send his own son from heaven to subdue these tyrants, and reduce things to order again. Well! at length the heavens appear more glorious than ever before; a wonderful light, bright and glorious, that outshone the sun by ten thousand degrees, breaks forth. Great noises are heard in the air, with most wonderful and delightful music, and at length a prodigious army of more than a thousand thousand millions of angels appears in sight; before whom marches a chariot of a prodigious bigness, all of solid gold, most curiously wrought, but so thick set with precious stones, that the gold could hardly be seen for their sparkling and dazzling splendor. This chariot was drawn by ten thousand bright and nimble spirits, and a hundred thousand of a nobler rank guarded this chariot before and on either side, being commanded and led by Raphael the archangel, as the rest of the army that followed the chariot was by the Great Michael, the first of all the archangels, and lieutenant-general to Christ himself, who rode in his golden chariot, and commanded all. Now, *says the Jesuit*, here all languages fail me in setting forth the glory of this great General; he was of a most prodigious stature, as big as a thousand men, but most wonderfully beautiful and exactly symmetrical. His face outshone the sun so far in splendor, as is beyond all conception; he had a prodigious flaming sword in his left hand, the very sight of which was terrible; but in his right hand he had the ensign of the cross, which had a sanative virtue in it, to remove distempers, and cheer the heart, to recover the frenzied and distracted, to raise the dead; and in a word, to work all manner of miracles, to remove mountains, dry up seas, &c. Now, *says he*, all tyrants and wicked men were convicted and punished by him, and the Roman empire destroyed. In the stead of which, he raised up one Peter, a most eminently holy, and excellent person, to rule the whole world for him as his viceroy. He destroyed not only the empire of Rome, but the name of emperor, and the very form of that government; and in its stead, he erected a holy constitution, over which he set this wise and holy man Peter, ordering, that when he should be called out of the world into heaven, his chief priests should come together and pray to him, and that upon their so doing, he would send them an angel to tell them what person he had pitched upon to succeed to this sacred and universal headship over the world. And when he had done this, he took his leave of Peter and his bishops, and went to heaven with his army, in the same glorious and triumphant manner in which he came. But he assured the viceroy Peter, that as often as he desired, he should hear from him by a special messenger, who should assist him in all dark cases, and affairs of consequence. And he never failed to do so to Peter, and all his successors the popes. So that, *says the priest*, the pope that now is, has had frequent messengers from Christ in heaven, commanding him to send holy men to the great empire of China, out of the great love he

has for that learned, wise, and excellent people, to invite them to leave their idolatrous priests and false worship, and own him and his viceroy the pope. Now, I am one of these holy missionaries, continues he, and I assure you, that whosoever of you shall do as I shall direct, shall, when he dies, go into that glorious paradise, where Christ is; and that I may know who have a mind to be thus happy, lo, I have here a book given me by the pope, by order of Christ himself, that I may mark down in it the names of all those that desire his favour: which I must from time to time send an account of to the pope, that he may send it to Christ in heaven. And I assure you, that all those who refuse to have their names thus recorded, shall be destroyed at last in a most terrible manner. Come, therefore, and let me have all your names; but know, that every one that expects this favour, must give me his offering in money, according to his ability, that the sincerity of his heart may be known."

In the reign of Henry I. of England, St. Gilbert of Sempringham in Lincolnshire, founded an order, who from him were called Gilbertines. With respect to this St. Gilbert, we are told, that while his mother was with child of him, she dreamed that the moon descended into her lap, which was considered as a favourable presage, that the infant in her womb was to spread light abroad throughout many parts of the heathen world. Being grown up and properly instructed in learning, he was presented to the living of Sempringham in Lincolnshire, where his sanctity and contempt of worldly honours soon rendered him conspicuous, as a prodigy of piety, to all those who knew him. Observing that some young women in his parish aspired at a more than ordinary degree of sublimity in matters of religion, he chose seven of them, whom he shut up from all communications with the world, that they might devote themselves wholly to the service of God; and this was the foundation of his order.

By the advice and assistance of the bishop of Lincoln, he built a cloyster for them, adjoining to the church of Sempringham, with only one door to it, the key of which he always kept to himself. The severity of this order, in times when true knowledge was little attended to, induced several persons possessed of ample fortunes, to found new convents upon the same plan; and the institution soon spread itself over the greatest part of Europe. The pope having given his approbation of the order, many pious priests were appointed to see the rules reduced to practice, and these priests had their habitations erected at a considerable distance from the nuns; nor did they ever enter the convents but to administer the sacraments, which was done in the presence of several witnesses.

So high was the reputation of this order, that many of the greatest nobility in England visited the shrine of the founder: and at the dissolution of monasteries, they had upwards of twenty convents. St. Gilbert is said to have wrought many miracles; and he was canonized by Pope Innocent III. 1202.

In the year 1232, St. Lewis established a religious order in France, under the name of *Filles Dieu*, or daughters of God, and their convents were

were called houses of God. The first institution of this order was at Paris, and a large convent having been erected, two hundred nuns were placed in it. But the archbishop of Paris, under whose immediate direction they were, finding that many of them had died of the plague, and that provisions were extremely scarce, in consequence of a famine that had happened the year before, reduced the number to sixty, without diminishing their yearly rents. Many privileges were granted to this convent, but the nuns continuing to decrease in number, and the French being afraid that the English, who invaded France under the command of the Black Prince, would take possession of it, the religious were removed to a nunnery in a different part of the city. At present they are not numerous in Paris, nor in any other cities of France; but what is much more to their honour, they spend the greatest part of their time in doing good. They visit the hospitals, dress the wounds of the patients, and administer comfort towards alleviating their afflictions, as far as lays in their power. They are not obliged to fast on the days appointed by the church, because of their vast labour in waiting on the sick; nor do they recite any sacred office in public, only that they observe the most modest decorum in their behaviour.

Towards the latter end of the eleventh century an order was established, called the order of the *Fontrevaud*, and the founder was one Robert de Arbissel, a doctor of the university of Paris, and vicar general to the bishop of Rennes. His bishop dying, he retired to the city of Angers where, for some time, he taught philosophy and divinity; but designing to devote himself wholly to the service of God, he retired from public business, and settled in the mountains of Craon, where he subjected himself to the severest austerities. The fame of his piety soon drew vast numbers after him, and his preaching filled the desert with hermits. In 1094, he built a convent in the desert, and his disciples lived upon nothing but roots and water.

But Robert being sent by order of the pope, to preach up the crusades, he assigned his monastery to the bishop of Angers; and taking some of his disciples with him, went from place to place, encouraging the people to take up arms against the Infidels. In the year 1099, he pitched upon a place called Fontrevaud, on the borders of Anjou, where he built some cells to shelter his disciples from the inclemency of the weather. It was not long before vast numbers of persons from all parts of the country, joined themselves to his order, for he rejected none who consented to live according to his rules. Some of those who entered into the order, were rich: So that by virtue of their contributions, Robert was soon enabled to build a fine church, with cloysters adjoining, for the reception of his monks. The convent was put under the protection of the blessed Virgin, and St. John the evangelist; in memory of the words spoken by our Saviour on the cross.

Having settled the affairs of this his first monastery, he travelled through many parts of France, where he established new convents, and before his death, prescribed rules for the conduct of those who chose to enter into them. The monks were never to eat flesh; and the nuns were en-

joined perpetual silence, and to have their faces covered with veils. Their habit was to be of coarse woollen stuffs, manufactured in the country where the convent was erected; and they were forbidden to wear gloves. They were not to go out of the convent without leave from the abbess; and when they died, they were to be buried in a hair-cloth. The monks were to live in common, and on Sundays, and holy days, they were to attend mass in the church of the convent, where the nuns assembled for divine worship.

This order increased so fast, that even before the death of the founder, they amounted to upwards of five thousand. During the reign of Henry II. some of these came over to England, and had a house given them 1177, at Amesbury in Wiltshire; but it does not appear that they had ever any more, except one at Exeter, and another at Westcote, in Worcestershire. At the dissolution of the monasteries, their revenues were not great, so that little notice was taken of them; but at present, they have many convents in France, Spain, Italy, and Flanders. They never meddle with civil affairs, so that we must consider them as a most innocent order in the church of Rome.

Feuillants, a religious order in the Romish church, were founded in the year 1565, by John de la Briere, a man of an illustrious family, and sometime abbot of Feuillans. He had been educated by the Cistercian order, and having seen something, or rather many things among them, which he did not approve of, he formed the design of establishing a new society of his own, bearing some faint resemblance to the Cistercians, but much severer in its rules. And here it is necessary to observe, that austerities in living, whether with respect to eating, drinking, cloaths, or lodging, make a considerable part of all the Romish orders.

This John de la Briere, had scarce been promoted to the abbey of Feuillans, when he begun to put his plan of reformation in execution; but the monks were so much displeased with the severity of his rules, they determined to quit the monastery. However, the fame of the abbot's great sanctity, drew vast numbers of people after him, who not only revived the antient zeal and fervour of the Cistercian order, but even surpassed it. They went barefooted and bare-headed, and even lay in their cloaths on the boards, and eat their victuals on the floor. Some of them never drank out of any thing but dead men's skulls, and they lived upon nothing but broth made of herbs and black bread. In 1586, this order was approved by pope Sixtus Quintus, who granted them leave to build monasteries both for men and women, particularly in France and Italy; and in the city of Rome, the same pope built them a convent. To the name of Feuillants, they added that of the reformed order of St. Bernard; their habit is a white gown without the scapulary, and a large bonnet of the same colour. They are at present much esteemed and very numerous, both in France and Italy.

In the church of Rome, there is an order of nuns, called *Ursulines*, and they are held in very great repute. They were founded originally by St. Angela, a pious lady of Brescia, in the year

1537. At first, these nuns did not live together in one community, but abode separately in their fathers houses; and their employment was, to search for the afflicted and comfort them; for the ignorant and instruct them; and for the poor to relieve them. They were likewise to visit the hospitals, to attend the sick, and in a word, to be always ready to acts of charity, humanity, and compassion. In the year 1604, these nuns having received many privileges from the popes, and having done a great many good works, agreed to live in convents, and several were built for them, both in France and Italy. At present, their employment is to instruct young women, and their convents are a sort of schools, where the daughters of the nobility receive their education. Their habit is a gown of black serge, tied about the middle with a girdle of black leather; but in most other things, they are not burdened with many austerities.

Humilitati, or humbled, is an antient order in the Romish church, but the monks belonging to it are not numerous. The original of this institution, was as follows. In the year 1117, Henry V. emperor of Germany, having subdued several towns in Lombardy, the inhabitants of which would not acknowledge him as their sovereign, after the death of the countess Matilda, whose heir he was; some gentlemen who had been taken prisoners, were sent into Germany; these gentlemen being tired of their captivity, put on the habits of penitence, and implored the emperor's pardon, which being granted them, they returned to Italy, and formed themselves into a religious order, for the exercise of prayer and mortification. They assumed the name of humbled, because, when they threw themselves at the emperor's feet, he told them, "he found they were at last humbled." Many of their convents were suppressed by pope Sixtus Quintus, but they have still some few remaining.

The founder of the order of the *Grand Mountains*, was Stephen de Murat, a native of France, and descended from a very honourable family. His father and mother having been long married without having children, made a vow, that they would consecrate the first child they had to God, and Stephen, who was born soon after, was brought up in exercises of piety, and at a proper age entered into holy orders. In the year 1073, he retired to a monastery, near the city of Limoges, where he built for himself a small cell in the midst of a rock, and where he lived in the practice of the greatest austerities. The fame of his sanctity, soon drew several persons after him, who put themselves under his protection; he died in 1124, and his disciples being molested by some neighbouring monks, who disputed with them the possession of the place where they were settled, retired to Grand Mont, carrying with them the body of their founder. This order soon encreased; for it appears, that within thirty years after their original institution, they had no fewer than sixty convents. Their habit consists of a black gown and scapulary, and their rules and orders are very severe.

The *United brethren of St. Gregory*, another religious order, was founded about the year 1330, the particulars of which are as follow. Father Dominic, a Dominican friar of Bologne, having

been sent into Armenia, by pope John XXII. built a monastery on the top of a high mountain, where he resided with his companions. At that time, there was a famous Armenian doctor, named Isaac, who was superior of a monastery near Erifan; and this man being struck with the exemplary life and virtues of Dominic, resolved to renounce the errors of the Armenian church, and acknowledge the authority of the pope. His example was followed by several superiors of other monasteries; who observing that the order of St. Basil, was almost universally decayed in Armenia, thought it their duty to institute a new order, for the preservation of the Catholic faith. This gave rise to the United Brethren of the order of Gregory, called the enlightener, because he is said to have been the first who preached the gospel in Armenia. And as they had been taught by Dominic, who was a Dominican, they embraced, in part, the rules of that order, joined to some of the Augustines. At present, most of the monks of this order are confined to the East, where they have several schools, but in general, they are much oppressed by the Turks.

In several of the Roman Catholic countries, there is an order of monks, called *Williamites*, from their founder, St. William of the desert, of whom we have various accounts by different writers, but we shall here insert what appears to be the truth. It is generally believed that he was a native of France, who having been some time in the army, had been guilty of many debaucheries, the thoughts of which affected him so much, that he resolved to dedicate the remainder of his days to the service of God. Accordingly, in the year 1153, he made choice of a solitary place in the island of Lupocavio in the dutchy of Tuscany, where he lived the life of a saint, and gathered together many followers, who all agreed to put themselves under his directions. But many of these being tired of the austerities of a religious life, and forsaking him, he retired to Mount Pruno, where he built a little cell, in the middle of a thick wood. Here he procured some new disciples, who persevered no better than the former, which obliged him to return to the island of Lupocavio, where he fixed his abode in a most frightful desert, called Malaval. This happened in the year 1155, and in the year following, one Albert, became his disciple, and remained with him till his death, which happened soon after. After his death, Albert was joined by one Renaud, and it was agreed upon between them to found a convent, or rather a hermitage, near the spot where their founder St. William was buried. Here they began to lead a life of the most exemplary piety, and so great was their reputation for sanctity, that many persons renounced the world and joined them.

This small congregation increased so fast, that within one hundred years, they had convents all over France, Italy, Germany, and Flanders. At first they were very austere in their rules, but pope Gregory IX. mitigated the severity and granted them several indulgencies; such as that of wearing shoes, which had been denied them before. At present, they have only twelve religious houses, and all these are in Flanders; for by some means or other, they have fallen to decay

decay in Italy, France, and Germany. Their habit is very like that of the Cistercians.

The *Bons-Œuvres*, or in English, *Good Sons*, is an order derived from that of St. Francis, and was founded at a little town in Flanders, called Armantiers, upon the river Lis, in the year 1615, by five tradesmen of the town, the eldest of whom was Henry Pringnet. These men lived in one society together, and founded a little community in a house belonging to Pringnet. They wore a black habit, and at first, were not distinguished from the seculars. Three of them spent their time in weaving woollen cloth, one made lace, and the fifth instructed children to read.

In this manner they continued to live till 1626, when they embraced the order of St. Francis, and they increased so fast, that in 1670, they had two monasteries, one at Lille, and the other at Armantiers, both in the diocese of Tournay. In 1679, they made a third settlement at St. Venant, in the diocese of St. Omer's; and Lewis XIV. gave them the direction of all his military hospitals in Flanders. At present, they have seven convents, or as they call them, families; all under the direction of the bishops where they reside, and they hold a chapter once in three years. In these chapters the bishop examines all their books, with respect to what donations have been left them, and directs them in what manner to augment their number. Each family or convent has a superior, who holds his office three years, after which the bishop appoints another to succeed him. The superior has three assistants, whom they call counsellors, and they live in great harmony together. They wear no linen, and lie in their cloaths on straw beds, and they observe several other austerities.

Angelics, an order of nuns in Italy, had for their foundress, Louisa Torelli, countess of Guastalia, who in the year 1534, obtained a brief from pope Paul III. for establishing a society of nuns, under the rule of St. Augustine. For this purpose, the countess built a very large convent and church at Milan, and the nuns of her order took the name of Angelics; that by often hearing the title repeated, they might be excited to imitate the purity of angels. The pope confirmed this name to them, and exempted them from the jurisdiction of the archbishop of Milan, putting them under the direction of the regular priests of St. Paul. They were not confined to their cloyster, but went out of their monastery, and accompanied the regular priests in their missions, the latter employing their time in the conversion of men, and the former in the conversion of women.

It is related, that the countess herself, and one Paula Antonia, induced several courtezans and lewd women, to quit their vices and take the habit of the order. These nuns still continue to assist the regular priests in their missions, and several ladies of high rank have entered into the order, that they might convert sinners; and their constitutions were drawn up by the famous St. Charles Borromeo. They wear the habit of the black Dominicans, and carry on their breasts a wooden cross. On their fingers they wear a gold ring, on which is the figure of a heart, with a crucifix engraven on it.

In France there is an order called *Eudists*, founded by one Eudist, a secular priest, in the year 1643. At first he had only eight disciples, for whom he built a house at Caen in Normandy; and several bishops finding the good effects of this institution, founded seminaries of the same nature, near their cathedral churches. All the students educated in these societies, were to act as missionaries in converting Protestants to the church of Rome. They make no vows, and their habit is the same with the secular priests; and it is a maxim with them to employ all their revenues, besides what procures them a subsistence, in works of charity and piety. They live together in a friendly charitable manner, and they teach philosophy and divinity gratis. They are associated under the name of the disciples of Jesus and Mary; and are governed by a superior, who receives his authority from the bishop of the dioceses where their houses are. So that the bishops are their sole protectors.

Mendicants, or *Begging Friars*. There are several orders of religious in popish countries, who, having no settled income or revenues, are supported by the charitable contributions of others; and these, from their manner of life, are called Mendicants, or beggars.

This sort of friars began in the thirteenth century. The Waldenses, who made a profession of renouncing their estates, and leading a life of poverty, gave occasion to this institution. Two of that sect, Bernard and Durand of Osca, set up a congregation in the province of Tarragon, and called it The poor Catholics, and the same year, Dominic de Guzman, with nine more of his companions, founded the order of preaching friars, called from the founder, Dominicans. The other three Mendicant orders are the Franciscans, Augustins, and Carmelites. These monks gave great disturbance to the secular clergy, by pretending to a right of taking confessions, and granting absolution, without asking leave of the parochial priests, or even the bishops themselves. Pope Innocent IV. restrained this licence, and prohibited the Mendicants to confess the faithful, without leave of the incumbent. Alexander IV. restored this privilege to them, and Martin IV. to accommodate the dispute, granted them a permission to receive confessions, upon condition that the penitents who applied to them, should confess once a year to their proper pastor. However, this expedient falling short of full satisfaction, Boniface VIII. ordered, that the superiors of religious houses should make application to the bishops, for their permission to such friars, as should be commissioned by their respective abbots, to administer the sacrament of penance, and upon the foot of this constitution the matter now rests. A great many have embraced this severe order, out of an opinion of a particular holiness and merit, which they believed did belong to it, or rather an ecclesiastical ambition; the pride of mankind being so great and natural to some, that they did not think the commands of God sufficient, but would receive heaven rather as a reward than a gift, and were ambitious of having a preference before others, even in another life.

Buchanan tells us, the Mendicants in Scotland, under an appearance of beggary, lived a very
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luxurious

luxurious life; whence one wittily called them, not Mendicant, but Manducant friars.

The priests of the *oratory* had a convent erected for them at Florence, by Philip de Neri, 1548; and at first they consisted of no more than fifteen persons, who assembled in the church of St. Saviour *in campo*, every first Sunday in the month, to practise the exercises of piety prescribed by the holy founder. Afterwards, their number increasing by the addition of several persons of distinction to the society, St. Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St. Peter and St. Paul, were obliged, for want of a lodging, to lie in the streets, or at the doors of the churches. For this charitable purpose, pope Paul IV. gave to the society the parochial church of St. Benedict, close by which was built an hospital, so large, that, in the Jubilee year 1600, it received four hundred forty-four thousand five hundred men, and twenty-five thousand five hundred women, who came in pilgrimage to Rome.

St. Philip Neri besides this charitable foundation for pilgrims, held spiritual conferences at Rome, in a large chamber, accommodated in the form of an oratory, in which he was assisted by the famous Baronius, author of the ecclesiastical annals. Here were delivered lectures on religion and morality, and the auditors were instructed in ecclesiastical history. The assembly always ended with prayers, and hymns to the glory of God; after which, the holy founder and his companions, visited the churches and hospitals, and took care of the sick.

In 1574, the Florentines, at Rome, with the permission of pope Gregory XIII. built a very spacious oratory, in which St. Philip continued his religious assemblies, and the pope likewise gave him the parochial church of Vallicella, and the same year, approved the constitutions he had drawn up for the government of his congregation, of which St. Philip himself was the first general.

This new institute soon made a great progress, and divers other establishments were made on the same model; particularly at Naples, Milan, Fermo, and Palermo. The holy founder having resigned the office of general, he was succeeded therein by Baronius, who was afterwards promoted to the dignity of a cardinal. St. Philip died the twenty-fifth of May 1595, and was canonized in 1622 by pope Gregory XV. After his death, this congregation made a farther progress in Italy, and has produced several cardinals, and eminent writers, as Baronius, Olderic, Rainaldi, and others.

The *priests of the oratory* in France were established upon the model of those in Italy, and owe their rise to cardinal Berulle, a native of Champagne; who resolved upon this foundation, in order to revive the splendour of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end, he assembled a community of ecclesiastics, in 1611, in the suburb of St. James, where is at present the famous monastery of Val-de-grace. They obtained the king's letters patent for their establishment; and, in 1613, pope Paul V. ap-

proved of this congregation under the title of the *Oratory of Jesus*.

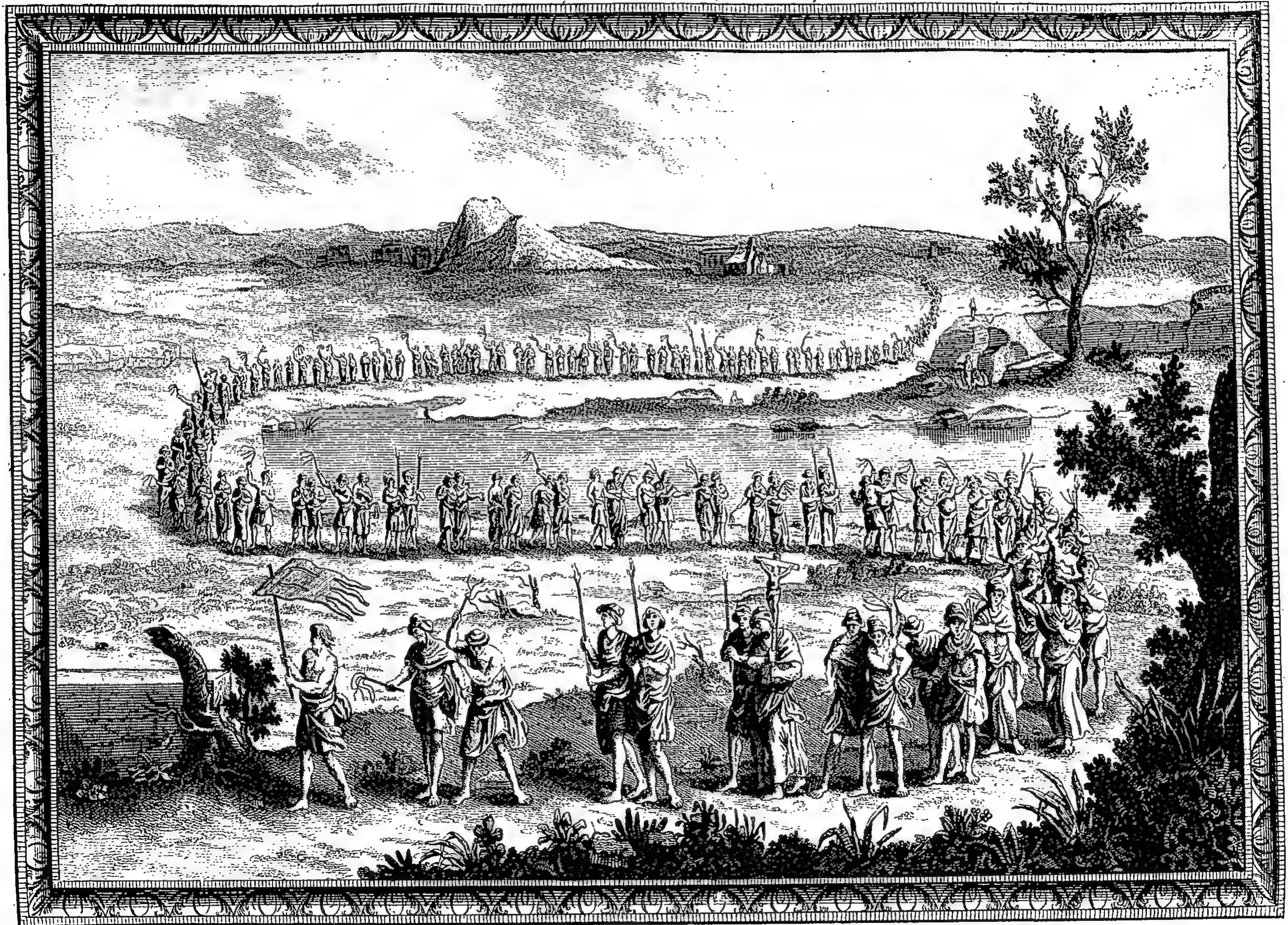
This congregation consisted of two sorts of persons, the one as it were incorporated, the other only associates. The former governed the houses of this institute, the latter were only employed in forming themselves to the life and manners of ecclesiastics; and this was the true spirit of this congregation, in which they taught neither human learning, nor theology, but only the virtues of the ecclesiastical life. After the death of Cardinal Berulle, which happened the second of October, 1629, the Priests of the Oratory made a great progress in France, and other countries; and at present they have eleven houses in the Low-countries, one at Leige, two in the county of Avignon, and one in Savoy, besides fifty-eight in France. The first house, which is as it were the mother of all the rest, is that of the street St. Honore, at Paris, where the general resides. The priests of this congregation are not properly speaking religious, being obliged to no vows, their institute being purely ecclesiastical or sacerdotal.

The congregation of *Mount Olivet*, is an order of religious Benedictines, in Italy, who acknowledge for their founder St. Bernard Tolomei, a gentleman of Sienna. This Bernard taught philosophy; and one day, as he was preparing to explain a very difficult question, he was on a sudden struck blind: but having recovered his sight, by the intercession of the Virgin, he made a vow to dedicate himself to her service, and renounce the world. In consequence of this vow, he retired to a solitary place, named Acona, about fifteen miles from Sienna, in the year 1313. The sanctity of his life drew thither a great number of persons, who renounced the world to accompany him in his solitude, and Gui de Pietramala, bishop of Arezzo, by order of Pope John XXII. gave these solitaries the rule of St. Benedict, and Acona the name of mount Olivet, either because of the olive trees which grew in that place, or to put the religious in mind of our Saviour's passion on the mount of Olives.

The historians of this order speak of the extreme rigours observed by them, at their first establishment; their fasts, macerations, and spiritual exercises; and that they might have no opportunity to drink wine, they cut down all the vines that grew about the mountain. Their extreme abstinence was prejudicial to their health, insomuch that most of them fell sick; and upon this they relaxed a little from their sobriety, and followed St. Paul's advice, drinking a little wine for their stomach's sake; and at length, they inserted in their constitutions, that the best wines should be bought for the use of the monks. But this congregation was not confined to Acona, for it obtained several other settlements. The first was at Sienna; the second at Arezzo; the third at Florence; the fourth at Camprena, in the territory of Sienna; the fifth at Volterra; the sixth at St. Geminiano; the seventh at Eugubio; and the eighth at Foligni. Afterwards it was established at Rome, and other places; and Pope John XXII. approved this order in 1324, and it was afterwards confirmed by Clement VI. and several other pontiffs.

The

Engraved for D. HURD's Religious Rites & Ceremonies of Ill. Nations.



Public procession of the FLAGELLANTS, of Spain, Italy, France, &c.

The congregation of mount Olivet has, in Italy and Sicily, about fourscore monasteries, in most of which are a great number of religious. These monasteries are divided into six provinces, but the principal convent is that of mount Olivet. It is so large and spacious, that the emperor Charles V. lodged in it with a retinue of two hundred persons. The religious of mount Olivet are habited in fine white serge, and they profess the rule of St. Benedict; but it is very much mitigated by their constitutions. Every Sunday they hold a conference upon some case of conscience, or difficulty in the scripture, and in some monasteries, they have lectures of humanity, philosophy, and theology. It is remarkable, that they admit no persons of noble birth into their order, contrary to the rule of St. Benedict, which makes no distinction of persons. The order is governed by a general, a vicar-general, and six visitors; and they hold a general chapter once every year, in which they chuse superiors of houses, and other officers.

In the year 1530, an order was founded in Calabria, by one Bernard Rogliano, and was called the *Coloritos*. It took its name from a little mountain, called Colorito, in the kingdom of Naples; on which mountain there is a church dedicated to the Virgin Mary, founded many centuries ago. This Bernard was a holy priest, who being desirous to retire from all manner of conversation with the busy scenes of a tumultuous world, and live in solitude, took the habit of a hermit, and built a cell near this church, where he lived in the practice of the greatest austerities. His name soon became so famous, that many came to receive spiritual instruction from him; some of whom, touched with the piety of his discourses, renounced the world, and put themselves under his direction. Their number continued to increase so fast every day, that the duchess of Bissignano, a pious lady, gave them the mountain where the church stood, with all the lands belonging to it; and her donation was confirmed by a bull of Pope Pius IV. 1562. They agreed to live according to the rule of the Augustine monks, and they first took their solemn vows in 1591. In 1600, they were put under some new regulations, and at present they have about twelve convents. Their habit consists of a tawney coloured gown, reaching to their knees, and tied round the waist with a leather girdle.

In the state of Venice, where much freedom is allowed to the religious, there is an order, called *Dimasses*; consisting of young maids and widows. They were founded by Dejanara Valmarana, the widow of a Venetian nobleman of high rank. This lady having taken the habit of the third order of St. Francis, retired with four poor women, to a house belonging to herself.

In the most retired manner they lived together in the practice of every Christian duty, under the direction of a Franciscan friar, who prescribed rules for them in 1584, and this gave birth to other houses of the same nature. None are admitted into this order, till after three years probation; and there are not above nine or ten of them in one house, who once every year elect a superior; and she is obliged to be thirty years of age. No men are to be admitted into their houses, and their chief employment, besides acts of devo-

tion, is to teach young women in the principles of religion, to relieve the poor, and visit the sick. As they are not under any obligation to celibacy, so they may leave the convent whenever they please, and enter into the marriage state. They have many houses in the state of Venice, and their habit is either black or brown, according to their choice.

In Spain there is a very remarkable order of religious, called *Whippers*, or *Disciplinarians*, who make a grand procession on Good Friday; and on such occasions, not only all the great officers of state are present, but even the king, queen, and the royal family. The preparation to it has the most mournful appearance; for the king's guards march with their muskets covered with crape, and all the drums are muffled. In short, the whole procession shews the genius of the nation, as naturally turned to an excess of devotion, and pleased with every thing that has the appearance of exterior piety. These pretended penitents do not undertake these exercises from motives of devotion, but only to please their mistresses who are slaves to superstition. They whip themselves with small cords, to the ends of which are fixed little balls of wax, stuck through with pieces of glass, and so artful are they, that they can, at any time make the blood spring out, which is very pleasing to the ladies.

These whippers wear a long cap, covered with cambric, three feet high, in the form of a sugar-loaf, from which falls a piece of linen that covers their faces. They wear white gloves, and their sleeves are tied with ribbons.

Crossers, or *Cross-bearers*, are another order in the church of Rome, and were founded in memory and honour of the finding the real cross upon which our Saviour suffered, by Helena, mother of the emperor Constantine the Great. These cross-bearers were instituted many years ago, but now they are greatly fallen into contempt, little regard being paid to them by the other religious orders. The popes, however, have given some countenance to them; and under their protection they still continue to exist. They wear a cross of red cloth upon their breasts. Before the Reformation, they had several houses in England, particularly one in London, on the spot now called Crutched-friars, whereas the proper name of it is Crossed-friars. In the year 1188, these cross-bearers were established in Flanders by the dukes of Burgundy, who, at that time, were much engaged in carrying on the crusades. Theodore de Celles, a relation of the duke of Burgundy, having been some years in Syria, happened to converse with several religious of this order; and being struck with the piety of their lives, and simplicity of their manners, he resolved to bring the order into his own country. Accordingly upon his return home, he laid aside his military habit, and became a canon in the cathedral church of Leige; but resolving to carry his design further into execution, he obtained of the bishop of Liege, the church of St. Thibaut, near the town of Huy, where, with his companions, he laid the foundation of the order of the Holy Cross, which soon afterwards spread itself over many nations.

The superior of this order receives episcopal ordination, and wears a mitre, with a golden cross

cross, in the same manner as a bishop.

There is an order in the Romish church, of great antiquity, and much esteemed, called *Cluniac Monks*, and is the first branch of the Benedictines. It was first founded in the year 910, by St. Bernon, of the royal family of Burgundy, who built a monastery for them in the town of Clugni, in France, near the banks of the river Grone. These monks were remarkable for their sanctity, because they sung two solemn masses every day. They spent most of their time in visiting the sick, and distributed the whole of their revenues, besides what was necessary for their own support, to relieve the wants of the poor.

In preparing the bread for the eucharist, they used the following ceremonies. They chose the wheat grain by grain, and then washed it very carefully; after this a sacrist carried it to the mill, to be ground, and washed the mill stones all over, spreading a curtain around the place, that no air might come near it. They washed the meal in pure water, and made it up in small loaves moulded in boxes of iron. At last, this order grew into such high repute, that they had convents in every part of the known world. They were first brought into England, in the year 1077, and many convents were built for them, all which were demolished at the Reformation, and their revenues seized for the crown. At present they have many houses in France, Italy, and other Roman catholic countries; and once in every three years, they hold general chapters for every convent: but they are not so rich as they were formerly, many persons, otherwise well attached to the doctrines of the church of Rome, having withdrawn their bounty from them, and given it to some others for whom they had higher esteem.

The *Nuns of the conception of our Lady*, a religious order of the church of Rome, were founded by Beatrix, a pious lady in the kingdom of Portugal, about the year 1462; this lady, having been carried to the court of Castile, by Elizabeth, daughter of Edward king of Portugal, whom the king of Castile had married. She was extremely beautiful, and the king falling in love with her, it so enraged the jealous queen, that she ordered her to be locked up in a chamber, where she was kept without victuals or drink three days. In this afflicted condition she implored the assistance of the blessed Virgin, who appeared to her and comforted her, promising her a speedy deliverance, which soon after took place. But Beatrix, fearing that the queen would again wreak her vengeance upon her, withdrew privately and fled to Toledo, where she took shelter in a convent of Dominicans nuns, and lived there forty years in the practice of every religious duty.

It was in this convent that the blessed Virgin appeared again to her, and inspired her with the design of founding an order of nuns in honour of her own immaculate conception. For this purpose she obtained of the queen a grant of the palace of Galliana, where was a chapel dedicated to the honour of St. Faith; and Beatrix, accompanied by twelve young women, took possession of it. Their habit was a white gown and scapulary, with the image of the blessed Virgin upon it, and their order was confirmed in the year 1489, by pope Innocent VIII. At present they

have many convents throughout the different nations of Europe, where the Roman Catholic religion is professed, but particularly in Portugal, Spain, Italy and Flanders.

In the year 1229, a religious order was founded by father Elias, a Franciscan friar, under the name of *Cesarians*. This friar obtained a bull from pope Gregory IX. to build a church in honour of St. Francis, and he erected it with such magnificence as was no way suitable to the humility of the order, nor to the poverty which St. Francis had enjoined to his order. This induced St. Anthony of Padua, to apply to the pope, desiring him to interfere in rectifying the abuses which had crept in through the means of father Elias. Accordingly, father Elias was deposed by the pope, and father John Parent appointed in his room, who made several regulations, and re-established the strict observance of the rule of St. Francis, which had been neglected during the government of his predecessor. But this Elias, by artful management and intrigues, secretly gained over many of the religious, who, in a general chapter held in 1236, loudly demanded the restoration of Elias, complaining that he had been unjustly deposed, and he was accordingly re-elected in a very tumultuous manner. The greatest part of the order, as is consistent with the nature of man, being enemies to poverty, they adhered to Elias, under whose second government all the former disorders that had been so much complained of, began to revive. The reviving few who adhered to the order of St. Francis, remonstrated to father Elias, who, instead of listening to their complaints, banished several of them from the convent, among whom was Cesarius their leader, and from him they were called Cesarians. At present the Cesarians have but few convents, for they were so much persecuted by the Franciscans, that we seldom hear their name mentioned.

The *Camaladolites*, a religious order in the church of Rome, was founded by St. Romuald, a native of Ravenna, and descended from the noble family, who received the titles of dukes of that city. This Romuald had been in his youth a professed debauchee, and his constitution being in a manner worn out by his vices, he was seized with remorse of conscience, and therefore resolved to devote the remains of a decayed body to the service of God. For this purpose, he retired to Mount Cassin, where he met with a devout monk, whose pious conversation induced him to take upon him the habit of the order. Being very zealous, and finding that many abuses had crept into the convent, he reproved the monks for their vices, who were so much offended, that they conspired to murder him. Having had notice of their intentions, he left the convent, and retired to the state of Venice, where he met with a hermit, with whom he lived some time, practising all the austerities of a recluse life. At that time, the duke of Venice, resolving to end his days in a convent, resigned his regal dignity, and in company with Romuald, and Marino the other hermit his companion, set sail for Barcelona, in Spain. There it was, that the duke took upon him the habit of a monk in the monastery of St. Michale, and Marino and Romuald returned to a hermitage. After some time, Romuald

Roumbald returned to Italy, and settled in the monastery of St. Classe, at that time in high repute, but not under proper government with respect to moral and religious duties.

The emperor Otho being at that time in Italy, and hearing of the abuses that had crept into this monastery resolved to reform it, and for that purpose made Roumbald abbot; but Roumbald finding all his attempts to reform the monks, fruitless laid down his pastoral staff, and retired to Palermo. There, and in several other places, he built convents, but the monks in these refusing to live according to his rules, he retired to a solitary place on the Appenine mountains, called Cumaldali, where he founded his order, 1012. He ordered that all his disciples should live in separate cells, and never meet together but in the times of public prayer. On Sundays and Thursdays they feed on herbs; and the rest of the week on bread and water. The austerities used by the monks of this order, contrary to the common notions of mankind, occasioned it to encrease so fast, that within a few years they had convents in most parts of Italy. At present they are extremely rich, but we do not find that the monks have ever distinguished themselves in branches of literature.

The *Carthusians* were a religious order, founded in the year 1080, by one Bruno, a very learned man, of the bishopric of Cologne, and professor of philosophy at Paris. The occasion of its institution is related as follows. A friend of Bruno's, who had been looked upon as a good liver, being dead, Bruno attended his funeral, but whilst the service was performing in the church, the dead man, who lay upon a bier, raised himself up, and said, *By the just judgement of God, I am accused*. The company being astonished at this unusual accident, the burial was deferred to the next day; when, the concourse of people being much greater, the dead man again raised himself up, and said, *By the just judgement of God, I am condemned*. This miracle, it is pretended, wrought such an effect on Bruno, and six more, that they immediately retired to the desert of Chartreux, in the diocese of Grenoble, in Dauphine; where Hugh, bishop of that diocese, assigned them a spot of ground, and where Bruno built his first monastery, under the following rigid institutes.

His monks were to wear a hair-cloth next their body, a white cassock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the prior and procurator, and they only about the business of the house.

The *Carthusians*, so called from the place of their first institution, are a very rigid order. They are not to go out of their cells, except to church, without leave of their superior, and they are not to speak to any person, even their own brother, without leave. They may not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed is of straw, covered with a felt or coarse cloth; their cloathing, two hair cloths, two cowls, two pair of hose and a cloak, all coarse. Every monk

has two needles, some thread, scissars, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a bason, two spoons, a knife, a drinking cup, a water pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an ax.

In the refectory, they are to keep their eyes on the meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they are to do it modestly, not to whisper, nor talk aloud, nor to be contentious. They confess to the prior every Saturday, but women are not allowed to come into their churches, that the monks may not see any thing, which may provoke them to lewdness.

It is computed, there are an hundred and seventy-two houses of *Carthusians*, whereof five are of nuns, who practise the same austerities as the monks. They are divided into sixteen provinces, each of which has two visitors. There have been several canonized saints of this order; four cardinals, seventy-six archbishops and bishops, and a great many very learned writers.

The convents of this order are generally very beautiful and magnificent. That of Naples, though but small, surpasses all the rest in ornaments and riches. Nothing is to be seen in the church and house but marble and jasper, and the apartments of the prior are rather like those of a prince, than a poor monk. There are innumerable statues, bas-reliefs, paintings, &c. together with very fine gardens; all which, joined with the holy and exemplary life of the good religious, draw the curiosity of all strangers, who visit Naples. The *Carthusians* settled in England about the year 1180. They had several monasteries here, particularly at Witham in Somersetshire; Hinton, in the same county; Beauval, in Nottinghamshire; Kingston upon Hull; Mount-grace, in Yorkshire; Eppewort in Lincolnshire; Shene, in Surry; and one near Coventry. In London, they had a famous monastery, since called from the *Carthusians*, who were settled there, the *CHARTER-HOUSE*.

The *Cistercian Monks*, were a religious order, founded in the eleventh century, by St. Robert, a Benedictine, and abbot of Molême. Certain anchorites of a neighbouring forest, having heard of St. Robert, then abbot of St. Michael de la Tonnere, intreated him to take upon him the direction of them; but the prior of his monastery, and some of the antient monks, obstructed his complying with their request. Those monks of Tonnere lived under so great a relaxation of discipline, that abbot Robert lost all hopes of reforming them, and therefore left them, and retired to the abbey of Montier-la-celle, in which he had formerly been a monk. Soon after, he was chosen prior of the monastery of S. Augulphus, which was dependant on that abbey; and then it was, that the afore-named anchorites applied themselves to the pope, who granted them a brief, which directed the abbot of Montier-la-celle to deliver Robert to them, they having made choice of him to govern them. Robert was well pleased with the pope's order, and accordingly joined those anchorites, whom he led into the forest of Molême, where they built themselves little cells made of the boughs of trees,

trees, and a little oratory, in honour of the Holy Trinity. But, these hermits falling into a relaxation, and Robert not being able to reclaim them, he left them, and retired to a desert called Haur, where there were religious men, who lived in much unity and simplicity of heart, and who chose him for their abbot. But those of Molême made use of the authority of the pope, to oblige him to return, and govern them as he had done before.

Some of these religious of Molême, observing, that their customs and manners were not suitable to the rule of St. Benedict, seriously endeavoured to apply some remedy. Accordingly they had recourse to abbot Robert, who promised to assist them in their pious design; but, it being impossible for them to effect their purpose in that abbey, on account of the relaxation which reigned there, Robert and twenty-one others, by the permission of the pope, quitted the abbey of Molême, and went to settle in a place called Citeaux, in the diocese of Chalons. It was a desert covered with wood and brambles, where these religious formed to themselves little wooden cells, with the consent of the lords of the soil. They settled there on the 21st of March, 1098, being St. Benedict's day, and Eudo, duke of Burgundy, assisted them in building a monastery, and gave them land and cattle; and the bishop of Chalons gave Robert the pastoral staff, as abbot, erecting the new monastery into an abbey.

The following year, Robert, being ordered by the pope to resume the government of the abbey of Molême, was succeeded, in that of Citeaux, by Alberic; and pope Paschal, by a bull of the year 1100, took that monastery under his protection. Alberic drew up the first statutes for the monks of Citeaux, or Cistercians, in which he enjoined the strict observance of the rule of St. Benedict. The habit of these religious, of the monastery of Citeaux, was, at first, black: but they pretend, that the Holy Virgin, appearing to St. Alberic, gave him a white habit, from which time they changed their black habit for a white one, only retaining the black scapulary. In memory of this change they keep a festival on the 5th of August, which they call, the descent of the blessed Virgin at Citeaux, and the miraculous changing of the habit from black to white. The number of those, who embraced the Cistercian order, increasing, it was necessary to build more monasteries. Accordingly, in 1113, Stephen, abbot of Citeaux, built that of La Ferte, in the diocese of Chalons. The next year, he founded Pontigni, in the diocese of Auxerre. Clairvaux, in the diocese of Langres, was built in 1115. The order increased farther, in 1118, by the founding of four other monasteries, which were Prully, La Cour-Dieu, Trois-Fontaines, and Bonnevaux; and, in the following year 1119, Bouras, Fontenay, Cadovin, and Maran, were founded. Then Stephen formed all these monasteries into one body, and drew up the constitutions of the order; which he called *The Charter of Charity*, containing, in five chapters, all the necessary rules for the establishment and government of the order.

The first chapter of that charter enjoins the literal observance of the rule of St. Benedict, as

it was observed at Citeaux; the second regulates the power of the abbots; the third settles the manner of holding general chapters, and deciding differences therein; the fourth regulates the election of abbots, and the qualifications of the electors and elected; the fifth and last treats of the resignation and deposition of abbots. This order made a surprising progress. Fifty years after its institution, it had five hundred abbeys; and, an hundred years afterwards, it boasted of eighteen hundred abbeys, most of which had been founded before the year 1200. This great progress must be ascribed to the sanctity of the Cistercians, of whom cardinal de Vitry, in his western history, says, "the whole church of Christ was full of the high reputation and opinion of their sanctity, as it were with the odour of some divine balsam, and that there was no country or province, wherein this vine, loaded with blessings, had not spread forth its branches." And, describing their observances, he says, "they neither wore skins nor shirts, nor ever eat flesh, except in sickness, and abstained from fish, eggs, milk, and cheese: they lay only upon straw-beds, in their tunics and cowls: they rose at midnight, and sang praises to God till break of day: they spent the day in labour, reading, and prayer; and, in all their exercises, they observed a strict and continual silence: They fasted from the feast of the Exaltation of the Holy Cross till Easter; and they exercised hospitality towards the poor, with extraordinary charity."

The order of Cistercians became, in time, so powerful, that it governed almost all Europe, both in spirituals and temporals. It did also great service to the church, by means of the eminent men it produced. These religious were employed by the pope to convert the Albigenes. Some authors say, there have been six popes of this order; but it will be difficult to find any more than Eugenius III. and Benedict XII. It boasts of about forty cardinals, a great number of archbishops, bishops, and famous writers. Several kings and queens have preferred the habit of this order to their royal robes and crowns: in the single monastery of Trebnitz, in Silesia, they reckon above forty princesses of Poland, who have taken the habit there. What adds farther to the reputation of the order, is, that the military orders of Calatrava, Alcantara, and Montesa, in Spain; and those of Christ and Avis, in Portugal, are subject to it. The abbot of Citeaux is the superior-general, and father of the Cistercian order: but his power is more limited than that of the other generals of orders. This abbey has twenty-six immediate daughters, which are called of its generation. The general chapter is always held at Citeaux. Only the Latin tongue is spoken in their general chapters. Formerly, cardinals, archbishops, and bishops, used to be present at the chapters. Pope Eugenius III. honoured it with his presence in the year 1148.

The habit of the Cistercian monks is a white robe, in the nature of a cassock, with a black scapulary and hood, and is girt with a woollen girdle. In the choir they wear over it a white cowl.

The historians of the Cistercian order are not agreed

agreed as to the original of the nuns of this order. Some ascribe it to St. Humbelina, sister of St. Bernard; others to St. Bernard himself. The most probable opinion is, that the first monastery of nuns of this order was founded at Tart, in the diocese of Langres, in the year 1120; by St. Stephen, abbot of Citeaux. The austerity of the Cisterians, at their first institution, would not allow the women, who are tenderer than the men, to undergo so heavy a yoke. After the foundation of the monastery of Tart, several others were founded in France, as those of Fervaquez in the diocese of Noion, Bladech in the diocese of St. Omer, Montreuil near Laon, &c. The number of these monasteries increased so much, that, if we may believe the historians of the order, there were six thousand of them. The habit of the Cisterian nuns is a white tunic, and a black scapulary, and girdle.

The first monastery of Cisterians in England was that of Waverly in Surry, built in the year 1129, by William Gifford, bishop of Winchester. Though these monks followed the rule of St. Benedict, they were called, by the English, not Benedictines, but White Fryars. The catalogue of Cisterians monasteries, in the reign of Edward I. when that prince granted his protection to all the monasteries, amounted in number to sixty-two.

Pope Celestin V. instituted a religious order, which from his name are called *Celestines*. The original name of this pope was Peter de Meuron, of whom we have the following account. He was born at Ifernica, a little town in the kingdom of Naples, in the year 1215. His parents were poor, and in his early youth he retired to a solitary mountain, where he devoted himself wholly to meditation and prayer. The fame of his piety brought many persons to visit him; some of whom resolved to forsake the pleasures of life, and to accompany him in his solitude. With these he formed a kind of community, in the year 1254, which was approved by Pope Urban IV. 1264, and erected into a distinct order, called the hermits of St. Damien. This society was governed by Peter de Meuron till 1286, when his love of solitude and retirement, induced him to quit the charge. In 1294, he was elected pope, when he took the name of Celestine, and his order were called Celestines. By his bull he confirmed the order, which at that time had twenty monasteries, but he died soon after, having been pope only five months.

Soon after his death, his order increased so fast that they had convents not only in Italy, but likewise in France, and in many parts of Germany. They eat no flesh at any time, except when they are sick, and they rise two hours after midnight to say mattins. They fast every Wednesday and Friday, and their habit is a white gown, with a hood of the same colour, and a black scapulary.

The *Capuchins*, are a religious institution of the order of St. Francis. They owe their original to Matthew de Bassi, a Franciscan of the duchy of Urbino; who, having seen St. Francis represented with a sharp-pointed capuchin, or cowl, began to wear the like, in 1525, with the permission of pope Clement VII. His example was followed by two other religious, named Lewis and Raphael de

Fossebrun; and the pope, by a brief, granted these three monks leave to retire to some hermitage, and retain their new habit; and the retirement they chose, was the hermitage of the Camaldolites, near Massacio, where they were very charitably received. This innovation in the habit of the order gave great offence to the Franciscans, whose provincial persecuted these poor monks, and obliged them to fly from place to place. At last, they took refuge in the palace of the duke de Camarino, by whose credit they were received under the obedience of the conventuals, in the quality of hermits minors, in the year 1527. The next year, the pope approved this union, and confirmed to them the privilege of wearing the square capuchin, and admitting among them all, who would take the habit. Thus the order of the Capuchins, so called from wearing the capuchin, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camarino, in a convent of the order of St. Jerom, which had been abandoned. But, their numbers increasing, Lewis de Fossebrun built another small convent at Montmelon, in the territory of Camarino. The great number of conversions, which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper, with which Italy was afflicted the same year, 1528, gained them an universal esteem. In 1529, Lewis de Fossebrun built for them two other convents; the one at Alvacina in the territory of Fabriano, the other at Fossebrun in the duchy of Urbino. Matthew de Bassi, being chosen their vicar general, drew up constitutions for the government of this order. They enjoined among other things, that the Capuchins should perform divine service without singing; that they should say but one mass a day in their convents: they directed the hours of mental prayer, morning and evening, the days of disciplining themselves; and those of silence: they forbade the monks to hear the confessions of seculars; and enjoined them always to travel on foot: they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

This order soon spread itself over all Italy, and into Sicily. In 1573, Charles IX. demanded of Pope Gregory XIII. to have the order of Capuchins established in France, which that pope consented to; and their first settlement in that kingdom was in the little town of Picpus near Paris; which they soon quitted, to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, pope Paul V. gave them leave to accept of an establishment, which was offered them in Spain. They even passed the seas, to labour the conversion of the infidels; and their order is become so considerable, that it is at present divided into more than sixty provinces, consisting of near one thousand six hundred convents and twenty five thousand monks, besides the missions of Brazil, Congo, Barbary, Greece, Syria, and Egypt. Among those, who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Est, duke of Modena and Reggio, who

who after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of brother John-Baptist, and died in the convent of Castelnovo, in 1644. In France likewise the great duke de Joyeuse, after having distinguished himself as a great general, became a Capuchin, in September 1587.

Father Paul observes, "that the Capuchins preserve their reputation, by reason of their poverty; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive." He adds: "It seems therefore as if here an absolute period were put to all future acquisitions and improvements in this gainful trade: for whoever should go about to institute a new order, with a power of acquiring estates, such an order would certainly find no credit in the world; and if a profession of poverty were a part of the institution, there could be no acquisitions made whilst that lasted; nor would there be any credit left, when that was broke."

There is likewise an order of Capuchin nuns, who follow the rule of St. Clara. Their first establishment was at Naples in 1538; and their foundress was the venerable mother Maria Laurentia Longa, of a noble family of Catalonia; a lady of the most uncommon piety and devotion. Some Capuchins coming to settle at Naples, she obtained for them, by her credit with the archbishop, the church of St. Euphebia without the city: soon after which she built a monastery of virgins, under the name of Our Lady of Jerusalem, into which she retired in 1534, together with nineteen young women, who engaged themselves by solemn vows to follow the third rule of St. Francis. The pope gave the government of this monastery to the Capuchins; and, soon after, the nuns quitted the third rule of St. Francis, to embrace the more rigorous rule of St. Clara, from the austerity of which they had the name of Nuns of the Passion, and that of Capuchins from the habit they took, which was that of the Capuchins.

After the death of their foundress, another monastery of Capuchins was established at Rome, near the Quirinal palace, and was called the monastery of the Holy Sacrament; and a third, in the same city, built by cardinal Baronijs. These foundations were approved, in the year 1600, by pope Clement VIII. and confirmed by Gregory XV. There were afterwards several other establishments of Capuchins: in particular one at Paris, in 1604, founded by the duchess de Mercœur; who put crowns of thorns on the heads of the young women, whom she placed in her monastery.

As the religious orders are now utterly abolished in this country, in consequence of the reformation from popery, it is necessary before we dismiss this article, to take some notice of the effects they had on the minds of the people, both in a civil and a religious light.

And first in a civil light, they had their advantages and their disadvantages. The vast estates bestowed upon them for their support, were let at easy rents to tenants, and for the most part the rents were taken from what the earth produced. This encouraged industry, and promoted agri-

culture, the people resided in the country, where poverty was seldom known, and those cities which now make such a distinguishing figure in Britain, were then little better than contemptible villages. The people in the country were satisfied with their conditions, because the cities and towns had no temptations to present them with. How different in the present age, when the country is depopulated, and the cities crowded with unthinking persons, who are verging towards the brink of destruction. The lands which formerly belonged to these houses, are now in the hands of laymen, who, not being willing to set any bounds to their extravagance, keep the farmers tenants at will, and raise their rents to such an exorbitant height, that the price of all sorts of provisions daily increases and the country is in a manner neglected.

But the disadvantage in a civil light was the discouragement they gave to marriage. This was an unnatural sentiment, because every man should have his own wife, and every woman her own husband. It was the design of God, that it should be so, lest unnatural crimes should take place, and men become even worse than the beasts that perish. Many accusations were preferred against those who lived in convents at the time of the reformation, some of which are too shocking to be mentioned, and for the honour of human nature, we hope that a great number of them were false. This will appear the more probable, when we consider, that too many of those who promoted the reformation, had their own interest in view, more than the glory of God, or the happiness of immortal souls. But still, perhaps some part of the accusation was too true, for to use the words of the moralist, "Shut nature out at the door, and she will come in at the window." Celibacy is no crime, when voluntarily chosen, and submitted to in purity, but it becomes dangerous when imposed. The ancient hermits, in times of persecution, and of whom we have already given an account, were under the necessity of living in a state of celibacy, but the cause being removed, the effect should cease. There was no necessity that the monks should live in a state of celibacy, and if so, how great was their error in obliging young persons who devoted themselves to a religious life, to be deprived of all those innocent pleasures which will always take place between the sexes, when flowing from virtuous love.

Secondly, in a religious light. The great error of the monastic life consisted in the monks, like the Pharisees of old, having considered themselves as far superior in religion to the rest of the world. Self-righteousness is contrary to every thing in genuine religion, whether natural or revealed. It precludes all necessity for repentance, and teaches poor sinful mortals to look down with contempt and disdain upon many of their fellow-creatures, who perhaps are greater objects of the Divine favour than themselves. The monks taught the people to believe that the secular clergy were no better than hirelings, because they received the tithes appointed by law, for the stated discharge of their duty, whereas the monks themselves enjoyed greater estates, without doing any duty at all.

But with all these errors, the monastic life had its

its advantages in a religious light. In an age of barbarity, when the great lived by the sword, and the poor were their submissive vassals, many events took place, which we, who pride ourselves for living in better times, look back to like a dream in the records of history. A husband deprived of a wife by the barbarity of lawless robbers, his daughter ravished, and his son killed in defending injured innocence, often induced some of our great noblemen to retire from the world, and build convents for those in the same distressed circumstances with themselves. In these places, the disconsolate widow, the maiden injured by her false lover, the orphan, the sick, and the wounded found an assylum; the world had forgotten them, and they were dead to the pleasures and the allurements of it.

It was the great error of the Reformation, that these religious houses were not preserved, for reason of a similar nature. The revenues appro-

priated for their support would have been sufficient to support the aged and the afflicted, so that we should have had no occasion for work-houses and hospitals. The youth of both sexes belonging to our industrious poor, would have been brought up in the principles of virtue and religion, till they had been fit to go out to trades; and charity schools would have been, in many respects, unnecessary. And to conclude, bishop Burnet tells us, that archbishop Leighton, one of the greatest divines who have lived since the age of the apostles, often lamented that these religious houses had not been kept up for men of mortified tempers to spend the remainder of their lives in, without the entanglement of oaths and vows. All this, however, was rendered ineffectual, by the rapaciousness of our princes and nobility; but the subject is so melancholy, that we shall not dwell any longer upon it.

Rites and Ceremonies in the CHURCH of ROME.

FIRST, of the election of the pope. When the pope dies, the care of the government is committed to four cardinals, viz. The first cardinal bishop, the first cardinal priest, the first cardinal deacon, and the cardinal chamberlain of the household. The first three are appointed to manage the civil affairs of the government, and the latter orders all the seals of the late pope to be broken, and the money to be coined with a device of the vacancy.

The office of these four cardinals continues only ten days, but they appoint deputies, and they, with the rest of their brethren, enter the conclave to proceed to the election of a pope, or as he is called, A Vicar of Jesus Christ. Before they enter the conclave, they hear the mass of the Holy Ghost in the Gregorian chapel, and a bishop delivers an harangue in latin, exhorting them to make choice of a proper person to fill the chair of St. Peter, the prince of the apostles.

This being over, the cardinals march in procession, two and two, according to their rank, attended by the Swiss guards, and a vast crowd of people all singing the hymn to the Holy Ghost, called *Veni Creator Spiritus*. When they arrive at the conclave, they take possession of their cells by lot, after which they all go to the chapel of pope Paul III. where the bulls for the election of a pope are read, and the dean of the sacred college exhorts the cardinals to act consistent with them. They are then permitted to go home to dinner, but they must return before night, for the master of the ceremonies acquaints them, that if any of them come out of their cells after they are shut up, they cannot be re-admitted.

The marshal of the ceremonies orders the guards to stand at such places as appear to him most convenient for the safety of the election, and

the ambassadors of princes are permitted to remain in the conclave the first twenty-four hours, but no longer. When all such as are not to remain in the conclave are gone out, the doors are shut, the conclave is walled up, and guards are posted at all the avenues. The cardinal dean, and the cardinal chamberlain, then visit the conclave to see that every thing is safe, and an act thereof is drawn up by a notary.

Each cardinal has a priest and a soldier to attend him, and the other officers are, a sacrist, an under sacrist, a secretary, and an under secretary, a confessor, two physicians, a surgeon, two barbers, an apothecary with his apprentices, five masters of the ceremonies, a bricklayer, a carpenter, and sixteen porters. All these are called conclavists, and although the office is rather troublesome, yet, when the election is over, they enjoy many privileges. The new elected pope distributes a sum of money among them, and they enjoy pensions for life.

The governor of Rome, who, in some respects, is like the mayor of one of our corporations, issues out orders to deter all persons, except the guards, from carrying arms, either in the day or night, and all such as transgress are severely punished. The clergy of Rome, whether secular or regular, are obliged to march once every day in procession to St. Peter's, to implore the aid of the Holy Ghost, in directing the cardinals to make a proper choice of a holy father for the church, and from St. Peter's they march to the Vatican, and sing the *Veni Creator Spiritus*.

When the conclave is shut up, the under master of the ceremonies goes through the apartments at six in the morning, and two in the afternoon, ringing a little bell to call the cardinals to the chapel of the scrutiny. Each of the cardinals comes out of his cell, attended by his conclavists

vists, one of whom carries his standish into the chapel where the scrutiny is to be, and the other his robe and hat, which his eminence puts on when he enters the chapel. These robes are not the same they wear on other occasions, but are made for the present purpose only.

This chapel, which is never used but during the election of a pope, is finely decorated, and much esteemed by those who visit Rome. At the upper end of it is painted the last Judgment; and the floor and benches are covered with green cloth. The seat for the dean of the Sacred College is on the right hand going in, and the first cardinal deacon over against him; behind the altar is a long table, and on it two basons filled with printed ballots for the scrutiny. Here are also two chalices, and a bag, wherein the last cardinal deacon puts the balls intended to ballot for the scrutiny.

The conclave, which consists of part of the apostolical palace, is a row of little cells, made of wainscot, where the cardinals are shut up while they are employed about the election of a pope. Every cell has small apartments adjoining, for the use of the conclavists, and they are all ranged along the great gallery of the Vatican, with small spaces between them; such of the cardinals as had been the favourites of the late pope, have their cells hung with purple stuff, but the others use only green serge. The seats, tables, and bed are all covered with the same, and over the door of each of the apartments is painted the arms of the cardinal to whom it belongs. A long range of windows running along the front of the gallery, give light to the cells, and there are ventilators to carry off the foul air.

The Swiss, who guard the door of the Vatican, are changed every two hours; and in the square of St. Peter is a body of troops, commanded by the general of the church, who is most commonly a Roman nobleman. Near the castle of St. Angelo, there is another body of guards, the soldiers of which are commanded by the marshal of the church, and these guard the passages through which the cardinals receive their provisions. Neither the cardinals, nor their attendants shut up with them, are to be spoken to, except at particular hours, and then it must be aloud either in the Latin or Italian language.

Before any provisions can be carried in to the cardinals, the soldiers, who guard all the inlets to their apartments, examine strictly whether any letters are concealed within the dishes, and if any are found, they are destroyed. Every day about noon, and towards evening, the coaches belonging to the different cardinals come into the square of St. Peter, and their domestics alighting, go to the steward of the conclave, and demand their masters provisions. Having received the dishes, &c. they march to the inner passage, in the following order; first the cardinal's two staff bearers, each with his wooden mace, painted of a purple colour, having his arms upon it. Behind these marches his *valet de chambre* with his silver mace, and after him his gentlemen follow, two and two, bare-headed. Next follows the master of the household, with a napkin on his shoulder, attended by the butler and the carver. The staff bearers who follow him, carry the cardinal's victuals and drink on a

lever, whereon hangs a large kettle, containing several pots, plates, and dishes. Others carry large baskets, containing bottles of wine, bread, fruits, cream, jellies, and all such articles of luxury, as can be procured.

When they arrive at the entry of the passage leading to the gallery where the bells are, they name aloud the cardinal whom they want, and a valet from within, admits porters to carry in the provisions. But although they use all these precautions, and many more, yet letters are often conveyed to the cardinals; and this is sometimes done in the most artful manner, by writing on the skin of a fowl, and putting it into a bottle of wine.

When the election is over, three of the cardinals wait on the pope, and ask him what name he is determined to assume. He having answered them, which is most commonly the name of the pope who raised him to the dignity of cardinal; they deliver to him the fisherman's rod. The two first cardinal deacons conduct the new elected pope to a place behind the altar, where, with the assistance of the master of the ceremonies and the sacrist, who is always an Augustine monk, they take off his cardinal's habit, to put on the pontifical, which is a robe of white taffety, a linen rochet, a camail and a cap, both of red satin, with shoes made of red cloth embroidered with gold, and a golden cross on the upper part.

The pope, being thus properly dressed, is carried in his chair before the altar in the chapel, and there all the cardinals adore him, by kissing his feet and his right hand, kneeling before him. The holy father then raises them up one after another, and gives them the salute of peace on the right cheek. This part of the ceremony being over, the first cardinal deacon, preceded by the master of the ceremonies, carrying the cross, and a choir of music singing, "Behold the high priest so acceptable to God, and so just," goes to the great lodge of St. Peter's, where the master mason takes care to have the door opened, that the cardinals may pass into the balcony, to acquaint the people with the election of a pope, crying with a loud voice, "I bring you glad tidings, we have a pope." Then one of the great guns belonging to St. Peter's is fired, to give notice to the castle of St. Angelo, to discharge a whole round of artillery, and all the bells in the city are set a ringing, while the air resounds with the noise of drums and trumpets.

During the whole of this noise, the whole body of the Roman people stand in the streets, praying for blessings upon the new pope, from whom they promise themselves every sort of happiness. The same day, the pope with his mitre on, is carried to the altar of pope Sixtus V. where the cardinals in their purple robes come and adore him a second time. The adoration is performed in the same manner as before, and during the whole of the ceremony, the musicians sing anthems suitable to the solemnity. In the mean time, the enclosures of the conclave are broken down, and the cardinals descend into the middle of St. Peter's church, and behind them the new pope is carried in a chair, over which is a canopy adorned with gold fringe. His bearers seat him on

on the altar of St. Peter, where the cardinals adore him a third time, and after them the foreign ambassadors, amidst a vast concourse of people. *Te Deum* is then sung, and the cardinal, who stands on the epistle side of the altar, reads the verses and prayers appointed for that ceremony in the Roman ritual. After this, the pope is set down on the highest steps of the altar, and the assisting cardinals having taken off his mitre, he solemnly blesses the people. His robes are then taken off, and twelve chairmen in long scarlet cloaks hanging down to the ground, place him in his chair and convey him to his apartments. Such are the ceremonies practised at Rome, the first day after the election of a new pope; and when we consider it in all its parts, perhaps, there was never any thing so magnificent under the name of religion in the world.

The pope, as universal head of the church, being elected in the manner we have related, preparations are made for his coronation; and these are equal in magnificence and grandeur, to those of the greatest monarchs in the world. If at the time of his election, he is only a cardinal deacon, then the deacons of the sacred college, constitute him both priest and bishop at one time in the chapel of pope Sixtus V. to which on the day of his coronation he goes in his cardinal's habit, supported by two prelates, who are the gentlemen of his chamber, and his cup-bearer. All the foreign ambassadors, the cardinals, with the Roman princes and nobility join in the procession, and they are escorted by the Swiss guards, both horse and foot. When they arrive at the chapel of pope Sixtus V. the cardinals put on their red caps, and the pope has his pontificalibus delivered to him in the following manner:

The first master of the ceremonies girds on the *falda* of taffety under the rochet, and puts upon his head the red satten *barrette*. His holiness then goes into the chapel, where the cardinals make him a very low reverential bow, and the holy father receives the submission of his spiritual children like an indulgent parent. The gentlemen who attend the cardinals are on their knees, and the pope stands with his back to the altar. After this, one of the cardinal deacons takes off his red *barrette*, and another puts on one of white taffety; they likewise take off his red mozette, and dress him in the amict, the albe, the girdle, the stole, and the red chafuble embroidered with gold. The first cardinal deacon puts the mitre, adorned with precious stones, upon his head, whilst the master of the ceremonies sings an anthem, accompanied by the choir. After which one of the sub-deans takes up the cross that is carried before the pope, and the cardinals pull off their barrettes in honour of the sacred wood.

The cross is carried in the following order: The pope's gentlemen walk two and two before it, followed by all the courtiers of the new successor of St. Peter, dressed in their ceremonial habits. The pages march next, and after them a numerous train of consistorial advocates, the gentlemen of the privy chamber, the archbishops, bishops, and the pope's chaplains, who carry the triple crown and mitre. The cross comes after these chaplains, and is followed by

the cardinal deacons two and two, and they by the cardinal priests and bishops in the same order. After these come the Roman nobility and foreign ambassadors, each attended by numerous retinues of servants and dependants.

The holy father is carried in a chair to the church, in the midst of this solemn procession, surrounded by his guards, and followed by vast numbers of people. The knights of St. Peter and Paul, support the canopy over the holy father's head; and in that order the procession proceeds to the great church of St. Peter. Under the portico of St. Peter's, near the holy gate, there is a throne erected for the pope, where he sits under a canopy, having likewise benches railed in for the cardinals.

Then all the clergy belonging to St. Peter's, preceded by the dean, come and kiss the pope's feet; after which, he is carried to the foot of the high altar, amidst the acclamations of the people. He here kneels down and prays before the host, bareheaded, and is immediately carried from thence to the Gregorian chapel; there he places himself on a throne surrounded by the foreign ambassadors, the cardinals, the Italian princes and nobles, with all the great officers of his household. Being thus seated, he receives homage from every one present, by their kissing his feet, and then he bestows his blessing on the people, who testify their regard for him, in the loudest acclamations of love, joy, and esteem.

This part of the ceremony being over, the cardinals, bishops, and other prelates, put on their white robes, whilst the canons of St. Peter's sing an anthem in the choir, and the pope washes his hands four times. The first bason of water is presented him by the first Roman conservator; the second, during mass, by the general of the church; the third, by the French ambassador; and the last, by the ambassador from the emperor. After this, the first cardinal deacon dresses the new made pope in fine robes, adorned with the most costly jewels, and then the procession begins, by the first master of the ceremonies carrying a lighted wax taper in one hand, and a bason of water in the other. A pile of combustibles is erected in the bason when the water is poured out, and fire is set to it by the master of the ceremonies, in order to put the holy father in mind of the vanity of all earthly grandeur, and he repeats three times to the pope, the following words, "Behold, holy father, how the glory of this world passes away."

The whole procession being arrived at the foot of the high altar, on which stands several large silver candlesticks gilded, with wax tapers in them; the pope makes a short prayer, and then rising up, begins the mass, having the cardinal deacon on his right hand, as assistant bishop with his cope, and the cardinal deacon of the gospel on his left, with two cardinal deacons behind him as assistants.

His holiness having made the solemn confession, the cardinal dean, who holds the mitre, gives it to the two cardinal deacons assistants, to put it upon his head. He then goes and sits down on his throne, before which, each of the three cardinal priests reads a prayer, suitable to his coronation. The pope then descends from his

his throne; his mitre is taken off, and the first cardinal deacon assisted by the second, dresses him in the Pallium, saying to him, "Receive the Pallium, which represents to you the duties and perfection of the pontifical function. May you discharge it to the glory of God, and of his most holy mother, the blessed Virgin Mary; of the blessed apostles St. Peter and St. Paul, and of the holy Roman church."

In the next part of the ceremony, the cardinal deacon of the gospel puts three deacon's vestures on the three crosses of the Pallium, and the holy father ascends the altar with the Pallium on his shoulder, but without his mitre; and kisses the book of the holy evangelists, at the same time perfuming the altar with incense. After this the mitre is again set upon his head, and the first cardinal deacon perfumes him three times with incense, and the ceremony closes with a salute, which the cardinal gives him on his left cheek and stomach; and the two other cardinals do the same after him. Then the pope returns to his throne, where he receives the adoration of all the cardinals, and of the clergy who are present. From his throne he proceeds to the high altar, where he sings with an audible voice, "Glory be to God, in the highest;" and as soon as the prayer of mass is ended, he instantly ascends his throne. Then the first cardinal deacon descends into the confessional of St. Peter, attended by the principal officers of that church. There they sing several Litanies, accompanied by the choir; after which the pope is carried into the benediction seat, accompanied by his cardinals and prelates. The canopy under which he is carried, is supported by several of the Roman nobility, and two of the grooms in red liveries carry fans of peacocks feathers, on each side of the chair. All the cardinals stand up while the two first deacon cardinals assist the pope to ascend the throne, which the day before was set up in the middle of the pew. An anthem is then sung, and the dean of the sacred college reads the coronation prayer; The second cardinal deacon takes off his holiness's mitre, and the first puts the triple crown on his head, saying, "Receive this Tiara, embellished with three crowns, and never forget when you have it on, that you are the father of princes and kings, the supreme judge of the universe, and on earth, vicar of Jesus Christ, our Lord and Saviour."

During the whole of this ceremony, Rome is in an unbounded state of confusion; for although the guards are drawn up to prevent disorders, yet such is the madness of the people, that they run into all manner of extravagances; and the murder of a few persons is considered as no more than trifles. The coronation being over, the pope treats the cardinals, foreign ambassadors, prelates, and all the great officers of state, with the most magnificent entertainment that we can form any idea of.

A lofty theatre is erected at the upper end of a spacious hall, and in the center is a table, at which his holiness takes his seat, under a velvet canopy adorned with fringes of gold. On the left hand side-board stand a large number of gold and silver vessels; and on the right hand is a table for the cardinals, ambassadors, and great officers of state. The laity, although princes

or the sons of kings, are obliged to wait at table on the holy father, who comes into the hall dressed in his pontifical robes, supported by two cardinal deacons, and followed by all the rest of that body. Before his holiness sits down to table, he washes his hands in state; the basin being held by the Imperial ambassador; the first cardinal bishop pours the water on his hands, and two cardinal deacons give him the napkin. During the whole of this ceremony, the other cardinals with the ambassadors and nobility kneel down, and remain in that posture till the pope takes his place at the table.

All things having been thus adjusted, the pope is next to take possession of his sovereignty, at the church of St. John de Lateran, which is his cathedral, and the metropolitan of all the churches under his jurisdiction, throughout the Christian world. This ceremony is performed a few days after the coronation, in the most pompous manner that can be imagined.

Twelve trumpets and twelve light horsemen begin the procession from St. Peter's church, and six ranks of four horses each follow, carrying cloaks belonging to the cardinals. After them march the mace-bearers belonging to the cardinals, all on horseback, with silver maces on their shoulders, on which are the arms of their masters. These are followed by the gentlemen and almoners of the cardinals, foreign ambassadors, and princes, with a long train of Roman nobility, dressed in the most sumptuous manner, and attended by their servants in rich liveries.

The next part of the procession consists of four of the pope's equerries, dressed in large red copes, and then his taylor, and two cloak bearers dressed alike, carrying two velvet portmanteaus embroidered with gold. The pope's grooms of the stable in loose coats of red serge follow them, leading the white jennets which the kingdom of Naples is obliged annually to send to his holiness, as a tribute of homage for that kingdom; the popes having for many ages claimed it as part of the patrimony of the holy see. These jennets have silk housings, with gold fringes and leaves of silver plate; after them come several mules, richly caparisoned, and bordered with red velvet, and gold fringes, several of the pope's domestics leading them by the bridles.

Three litters covered with red velvet or scarlet cloth follow them, and two officers on horseback march before the litters, attending the pope's master of the horse on horseback, with his staff-bearers who walk on foot, five of the pope's mace-bearers come after in long gowns of purple cloth, faced with velvet, with their maces and enamelled collars. Fourteen drums come next on foot, dressed in red sattin flowered with gold, wearing plumes of feathers in their hats, and each of them bearing an ensign of the fourteen quarters or districts of Rome. A band of the pope's trumpets follow them dressed in scarlet, faced with gold; and after them walk the apostolical gentlemen of the bed-chamber, with the pages, all dressed in scarlet. The commissary of the apostolical chamber, in purple, and the advocates in black, with the family chaplains and pages all dressed in scarlet come afterwards. These are followed by a vast number of domestics, each of whom carries something in his hand,

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hands, as a distinguishing mark of the rank they bare in the household, particularly the four participants, who are dressed in purple, and carry the pope's four crimson velvet hats.

After them come forty of the Roman officers, mounted on stately horses, viz. the judges, justices, secretaries, notaries, comptrollers, fiscals, &c. all dressed in long senatorial robes and black velvet hats. On the left hand of the dean march the registers of the courts, the clerks of the chamber, the auditors, and the master of the sacred palace. The fourteen masters of the districts of Rome follow them, dressed in robes of crimson velvet, lined with rich taffety, and attended by fourteen marshals in pink sattin vests. The governor of Rome follows after, attended by a vast train of dependants and officers, particularly the Roman princes, and such as attend the pope's privy chamber. The apostolical sub-deacon carries the tripple cross, reversed towards the pope, who now makes his appearance in the following manner:

His holiness is carried in a litter lined with red velvet, embroidered and fringed with gold, and he himself is cloathed in a white sattin cassock with the rochet and stole all of red velvet if it is winter, but of red sattin if summer. Fifty young Roman gentlemen, dressed in white sattin, walk before his holiness, and they are followed by the pages of the bedchamber, and two troops of horse guards. All the cardinals follow on horseback two and two, immediately after the pope's guard, and they are followed by the archbishops and bishops, of whom there are always many at Rome. The whole of the procession closes with two troops of light horse, with their officers, pompously dressed in scarlet and gold.

This magnificent procession marches from St. Peter's to the bridge of St. Angelo, and from thence to the Capitol, where the Roman people erect a triumphal arch for his holiness, and the senator presents him with the keys of the city, holding a scepter in his hand, while he delivers an oration, which the new made pontiff most condescendingly stoops to hear.

From thence they proceed to *Campo Vachino*, where the duke of Parma erects another triumphal arch before his palace, through which his holiness is carried. They then cross the *Collis-cum*, where the Jews have another arch erected, and under it they present him with the five books of Moses in Hebrew. One of their rabbies delivers an address to the holy father, exhorting him to reverence the law of Moses, and an humble request that he will be graciously pleased to protect them. He, in answer, tells them that he has the most profound respect for the law of Moses, though, at the same time, he rejects their false interpretations of it. After which the Jews retire without making any reply, and the procession goes forward through the streets, which on that day are hung with tapestry, and crowded with a vast number of spectators. In this manner they proceed to St. John de Lateran, where they are received by all the clergy belonging to that church.

The pope being arrived at the gate of St. John de Lateran, comes out of his litter, and the cardinal arch-priest presents him the cross to kiss; after this his holiness ascends the throne, which

is prepared for him under the portico, where his pontifical robes and mitre are put on. Whilst he is on the throne, the canons of St. John de Lateran come and kiss his feet, and the cardinal arch priest makes an oration in the name of the chapter, and delivers him the keys of the church, one of which is of gold, and the other of silver. As soon as this part of the ceremony is over, the cardinals put on their sacred ornaments, and the pope walks towards the great gate of the cathedral, where the cardinal arch priest gives him a sprinkler, with which he takes holy water and sprinkles the people, then the same cardinal perfumes his holiness three times with incense.

His holiness then goes into his chair, and his bearers carry him along the nave of the church under a rich canopy held over his head, up to the high altar, where he prays. He is then carried into the choir to a throne, where the cardinals come and pay him their homage. Then the two cardinal deacons put on and take off his mitre, while he gives the sacred benediction. When this is over, he is carried into the palace of St. John de Lateran, where several anthems are sung, at the close whereof, the cardinal priest makes an oration, and repeats several particular prayers, suitable to the solemnity. The last part of the ceremony consists in throwing some handfulls of medals among the people, and in giving them twice his benediction.

Particular Ceremonies observed in the Vatican, with several other Rites of a curious Nature.

When the pope holds a consistory, his throne is erected in the great hall of the apostolical palace, and this throne is square, about eight feet wide, and the pope ascends it by three steps. His holiness sits down on a seat covered with cloth of gold, under a canopy of the same, both equally magnificent. The cardinal bishops and priests sit on his right hand below the throne, and the cardinal deacons on the left, but in such a posture as to have their faces towards the holy father. In these consistories many things are transacted, both of a foreign and domestic nature; letters from foreign princes are read, and answers returned to them; appeals are heard from the prelates in different parts of Europe, and messengers are dispatched with the declaration of the consistory upon them. In these consistories, cardinals are nominated and appointed and in most respects they are the same as what we call our privy councils, for no appeals lay from what they have once given judgment upon.

Before we proceed to give an account of the pope's chapel, we shall here say something concerning what the Roman Catholics call canonical hours, or services to be performed by the people, whether clergy or laity at stated hours in the day. This service consists of prayers and holy lessons, and it is to be said in a standing posture, pursuant to an antient order of the church, and only upon days of penance, kneeling.

Mattins, the first part of the service, and which signifies morning, is to be said between six o'clock and nine, or soon after sun-rising, so as it does

not exceed nine before it is finished. Lauds, the second part of the office, and which signifies praise, must be said at any time before three in the afternoon. Vespers, signifying the evening, are to be repeated before six o'clock, or as soon after as possible. Last of all, Complines, or the conclusion of the service, is to be repeated at any time before midnight. These services ought to be repeated publicly in the churches, but indulgencies are granted to those who are not able to attend, so that they may say them at their own houses, with their families, or privately in their closets.

But the grandest religious ceremonies observed in the Romish church, are those in the pope's chapel, where there are forty grand masses appointed to be said every year, three by the pope himself, thirty by the cardinals, and seven by the archbishops and bishops. It is the pope's turn to say mass on Easter-day, Whit Sunday, and Christmas-day, and the others are said on the festivals of the most respected of the saints. When the pope goes to the holy chapel he is carried in an elbow chair to a private apartment, where he is dressed in his robes; and as soon as he is properly equipped, he gets into another chair carried by twelve of his grooms, who are dressed in long scarlet robes reaching down to their knees, but when he goes to St. Peter's, he is carried by the knights belonging to that church.

On Sundays in advent and lent, when his holiness goes to his chapel, he walks barefooted, by way of humiliation, but on the third Sunday in advent, and fourth in lent, he is carried, these being privilege days set apart for rejoicing. On the first Sunday in advent, the holy father carries the sacrament into the chapel of pope Sixtus V. and at that time he is supported by two of the cardinal deacons, and one of the Roman noblemen bears up his train. When the pope says mass, all the cardinals who are able to attend, appear dressed in robes of white damask laced with gold, with this difference, that the cardinal bishops wear copes, the cardinal priests, chasubles, and the cardinal deacons the tunic, and all of them white damask mitres. The bishops wear copes too, but instead of being white like those of the cardinals, they are made of rich party-coloured silks, embroidered with gold, but their mitres are of white linen, only sewed upon pasteboard.

The penitents of St. Peter's church go likewise to the same chapel in their chasubles of divers colours; but when the pope does not celebrate mass himself, the cardinals wear nothing but the rochet, covered with their copes; and such prelates as have a right to wear it, have only short mantles over it, whilst those who have no right, remain in their purple-coloured robes. The dignified clergy, who do not chuse to walk, attend the pope in their carriages; and the cardinals, as soon as they enter the apostolical palace, pull off their gloves, and lay down every thing they have in their hands, in order to put on their copes in a chamber allotted for that purpose. When the cardinals are dressed in their robes, they go into the pope's privy chamber, where they are waited on by all the great officers of the household, who treat them as if they were princes, and entertain them with every thing necessary, till at last his holiness makes his appearance, and

gives them the kiss of peace, acknowledging them to be his brethren. The vicar of Jesus having thus humbled himself before the cardinals, they all march off towards St. Peter's, in the following order:

The cardinals' gentlemen walk first, and they are followed by the pope's chaplains; after which come the advocates, and all the other officers of the spiritual court. The cross is carried by an apostolical deacon in a purple cassock, with a rochet and cope of the same colour. The crucifix is turned towards the pope during the procession, although this is contrary to the usual practice of the church of Rome. On each side of the cross are two vergers with wands in their hands, and long mantles which trail on the ground. After the sub-deacons, march the penitentiaries of St. Peter, followed by the bishops, archbishops, the governor of Rome, the cardinals, and the Swiss guards.

In the middle of the guards ride the generals and captains of the light horse, with the pope's relations, and the ambassadors from the different European princes. After all these comes the pope, followed by his cup-bearer and chamberlain, the clerks of the chamber, generals of orders, and all the clergy belonging to the chapel.

The pope goes to the chapel without his mitre, commonly at matins, and during the holy week he immediately follows the crucifix, between the two eldest cardinals. The others follow two and two; after them comes the governor of Rome, with the other great officers of state. Upon entering the chapel, they salute the officiating priest, who is dressed for saying mass, and stands on the epistle side, with his back to the altar, after which each rises and goes to his place; where they say a short prayer, and remain standing till his holiness comes in. The same ceremony is observed at entering St. Peter's, where they salute the conducting archpriest, whose place is at the head of the chapter or canons, near the entrance into the choir. When the pope goes to attend mass at any other of the great churches in Rome, the ceremonies are the same as we have described; so that it is needless to repeat them again, as that would be entirely superfluous.

We shall now proceed to describe the pope's chapel, taking all the parts separately, that the reader may have a proper idea of the whole construction. The architecture itself is extremely grand, but it is the interior part that we must now attend to.

On the gospel side of the altar stands a throne, in the form of an alcove, where the holy father is placed during the time of high mass. Around the throne and the altar are seats for the cardinals, and behind them seats for the ambassadors from foreign princes, with the archbishops and bishops who at that time happen to be at Rome.

Before the steps leading to the throne, is a square space set apart for the monks, and the officers of the pope's court, and near it is a kind of bullastrade, which separates this holy court from the place where the populace attend, and the whole is illuminated by several lamps. Near this are several lamps always burning, and behind is the choir for the music.

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The high altar is embellished with seven wax candles, and the cross is placed before the middlemost taper, somewhat bigger than the candles, but when his holiness says mass, the number of candles is doubled.

There can remain no manner of doubt but many of our sensible readers will look upon most of these ceremonies as trifling and insignificant, and possibly they are so; but it should be considered, that it is no easy matter to make a whole body of people forget their antient customs, and turn in an instant to a new way of thinking. It is much to be lamented, that a great part of the exterior of religion depends upon exercises; which induced some wits in the last century but one, with no bad intention, to say, they often promised us great things, but would not let us have any. There is a secret pleasure in attending to the exterior parts of religion, connected with the interior, which none but those who are really pious, can ever have any relish for. This species of corruption in the human heart, gave rise to the building and decorating the most famous temples, that the senses might be captivated, while the cultivation of the faculties was neglected.

Of the Ceremonies of the Mass.

We shall now proceed to give a particular explication of the ceremonies observed in the sacrifice of the mass, which the Catholics look upon as the most acceptable of all adoration, and the most effectual of all prayers. On Sundays, before high mass, the holy water is consecrated, after which there is a procession. The faithful are to be present at mass, with a conscience void of offence; and on entering the church, they are to sprinkle themselves with holy water, as a sign of the necessity of internal purity. The whole congregation, with the priest before them carrying the cross, walk round the church and places adjacent to it, singing hymns and litanies.

While the priest goes up to the altar, the people are to lift up their hearts to God, considering this ceremony, as observed in imitation of Christ's retreat to the garden with his disciples, just before his agony began. When the priest comes up to the altar, he bows before it, and with his back to the people, repeats a propitiatory prayer, in which the people ought to join with him; and this is done in memory of our Lord praying with his disciples in the garden. The priest then kisses the altar, to represent the traitor Judas betraying Christ with a kiss. Having perfumed the altar, he begins the service by singing what the Roman Catholics call the Introit or entrance, which varies every day according to the festival or mystery which is to be celebrated. Immediately after the Introit, the priest says *Kyrie Eleison*, which is a Greek word, and signifies Lord have mercy upon us. It is addressed three times to each of the persons in the ever-blessed Trinity, to shew how much we stand in need of God's goodness and mercy, without which we would inevitably perish for our many sins.

Then the priest kisses the altar, while the people sing the *gloria excelsis*, or glory to God; and when he turns, he says, *Dominus vobis-*

cum, that is, the Lord be with you, and the people return his salute, by saying, "and with thy spirit." This salutation is repeated several times during the time of mass, to point out the mutual harmony that ought always to be found between the priest and the people. The priest who officiates turns to the collect, which is so called, because it is a prayer, containing a summary of all that the church begs of God in the office of the day. The gradual is sung after the epistle is read, and it is called the gradual, because in the antient church, the people sung it as they went up into the gallery, in the same manner as the Jews had their psalms of degrees, when they went up into the temple. To this, they add the Hallelujah, except in Lent, when a verse out of one of the penitential psalms is sung in the place of it; which psalms are sung in a low mournful tone, this being a season of humiliation for sin. In the mean while, the deacon presents the incense to the priest, who blesses it, saying over it, "may God bless thee, to whose honour thou shalt be burnt."

Then the priest, turning his face to the altar, kneels down or bows in a lowly manner, and repeats a prayer, the people kneeling and looking towards the ground. The gospel is carried from the right side of the altar to the left, as an emblem of the gospel being preached to the Gentiles after the resurrection of Christ. After the gospel is read, the priest perfumes and kisses it, saying to the people, "Behold the sacred law, I believe it with my heart, and confess it with my mouth." The priest adds, "May our sins be blotted out by the words of the gospel." Then follows the sermon, and after it, the creed is sung by the whole congregation, when the priest turns once more to them and salutes them.

The offertory follows next, which consists in the priest's offering up the host, pointing out the introduction to Christ's humiliation, and then he elevates the chalice after the manner of the Jews when they offered an oblation; and then setting it down on the altar, covers it. Both the bread and wine are blessed by the priest. He afterwards blesses the incense, and perfumes the bread and wine, praying that the sweet smell of this sacrifice may be more acceptable to God than the smoke of victims offered to him under the law. In the next place the altar is perfumed; and lastly, the priest washes his fingers, which among other things is done, in order to point out that Pilate washed his hands, and then declared our Lord to be innocent.

As soon as the priest has washed his hands, he makes a profound bow to the middle of the altar, and addressing himself to the sacred and ever blessed Trinity, makes a second oblation of the bread and wine. He then turns to the people, and exhorts them to pray to God, that the sacrifice which is going to be offered, may be acceptable in his sight; to which the people bow consent, and then the priest prays in a low tone of voice, only that at the end, he says aloud, *per omnia secula*, that is, "for ever and ever;" after which he exhorts the people to lift up their hearts, as the hour of consecration is at hand. The words the priest is now to utter, are believed to be the most awful that can be spoken by

by man. They are to bring down the Lord God of heaven and earth upon the altar; and the people answer, that they are in a proper disposition for the solemnity. The priest then exhorts them to return their thanks to God for it; to which the people answer, that it is meet and requisite so to do. The priest then addresses himself to God the Father in a short prayer, which is called the preface, and is followed by the words, "holy, holy, holy is the Lord," sung by the people.

What follows the preface is called the canon, which begins thus, *Te igitur*, &c. "We therefore humbly beseech thee, O most merciful Father." The priest after this, covers the host and chalice with his hands, a custom observed formerly both by the Jewish and Heathen priests, who always laid their hands upon the victim, before it was offered up. The priest makes the sign of the cross upon the host and chalice, and pronounces the words whereby Christ instituted and ordained the sacrament of the eucharist.

After the priest has consecrated the chalice, by pronouncing the words of our Saviour, "This is the cup of my blood, &c." he lifts it up that the people may adore it, and, by their prayers, beg of God, the good effects of that sacrifice they are then offering. He then raises his voice, and smiting his breast, begs God's blessing on the congregation, and on himself, through the mediation of such saints as he mentions. He likewise implores the Divine Majesty, to grant both him and them a place in his kingdom, as Jesus Christ did grant to the penitent thief on the cross. Having repeated the Lord's prayer, the priest says a private one, to procure the favour of God, by the intercession of the blessed Virgin and the saints, and when he has done, he breaks the sacred host, and puts part of it into the chalice.

This being done, the priest and people sing in concert, the *Agnus Dei*, &c. three times over, and each time the priest smites his breast, and then says a private prayer for the peace of the church. When that prayer is over, he kisses the altar and the instrument of peace, which is presented to him by the deacon. The deacon receives it from him again, and then it is sent round to all the congregation, with these words said to each particular person, "Peace be with you."

While the peace is kissing, the priest prepares himself for the communion, by two secret prayers; and then, in a low voice he says, "I will eat of the celestial bread;" and smiting his breast, adds these words; "I am not worthy that thou shouldst enter my house, &c." which are repeated three times. He then partakes of the wafer, and uncovering the chalice, says, "What shall I give unto the Lord, for all the good things which he hath done unto me?" "I will take the cup of salvation, &c." He makes the sign of the cross with the chalice, saying, "May the blood of our Lord Jesus Christ, keep my soul, &c." When the priest has received the communion, he administers it to the people; after which, they sing an anthem. After this, the priest putting wine into the chalice, in order to take what is called the ablution, repeats a short prayer, in which he begs of God, that this communion which to the out-

ward senses appears a temporal remedy, may prove to the hearts of the faithful, the means to obtain a blessed eternity. Afterwards he causes wine and water to be poured out for the second ablution, and accompanies this action with another short prayer, and then salutes the congregation.

The priest then sings the post communion, in which he is accompanied by the people; and in this action he salutes the congregation, as an emblematical representation of our Saviour's saluting his mother and his disciples after his resurrection.

The congregation is dismissed with these words, *Ita missa est*; that is, "depart, the mass is finished." To which the people answer, "God be thanked." Lastly, the people receive the benediction from the priest who officiates, or from the bishop if he is present, which is seldom the case, unless it happens in a cathedral church. What is here recited is the common form of mass in all popish churches and chapels; or what may be properly called the common public divine service of the church of Rome. But there are other masses, of which we shall give an account in the most regular order, and these are such as are only performed on the most solemn occasions, as will appear hereafter.

Of Episcopal Mass, Solemn Mass, &c.

When there is to be a solemn mass and a bishop is to officiate, he is attended to the church by the canons and all the other officers, who wait upon him in state and grandeur at his palace; but if the palace happens to be at a great distance from the church, then the canons meet his lordship in solemn procession, as soon as he comes within sight. When he comes near the church, the bells are set a ringing, to give notice to the people of his coming, and the moment he sets his foot within the church door, the organ begins to play. The master of the ceremonies gives the sprinkler to the chief canon, who presents it to the bishop, and his lordship sprinkles himself, and then the canons with it, in the name of the ever-blessed Trinity, and then goes and says a prayer before the altar, on which stands a desk prepared for receiving the holy sacrament. He does the same at the high altar, and then retires to the vestry, in order to put on such robes as are used by those of his rank, when they say mass, and which is done in the following manner:

The sub-deacon goes to a little closet contiguous to the altar, and takes from thence the episcopal sandals and stockings, which he elevates and presents to the bishop. Then he kneels down, and pulls off his lordship's shoes and stockings, who, during this part of the ceremony, is surrounded by seven or eight church officers, all kneeling in the most humble posture. The bishop then washes his hands, and two assistant deacons put on his sacred robes. The chief deacon having saluted the bishop, kisses the crucifix, and puts it round the prelate's neck, sets the mitre on his head, and presents him with the pastoral ring, with the sacred glove, each of which he marks with the sign of the cross, and kisses it.

The

The bishop being thus dressed in his robes, his clergy range themselves about him in order, and two deacons place themselves on each side of him, attended by another deacon and a sub-deacon. Then the incense-bearer appears with his censer, and the bishop blesses the incense. After this the bishop kisses the cross upon the high altar, and then walks in procession to the altar where he is to celebrate mass. The incense-bearer walks before him followed by a priest with the cross, who is attended by two of the officers belonging to the church, carrying lighted tapers in their hands. These are followed by the whole body of the clergy, and the sub-deacon who is to sing the epistle, carries before his breast the book of the new testament shut, in which is the bishop's maniple. A deacon and priest march before the bishop, and his lordship, as a token of humility, leans on two deacons assistants, holding his pastoral staff in his left hand, while his right hand is a little elevated, in order to bestow his blessing upon all such as desire it.

The bishop being now arrived at the altar, salutes his clergy with a low bow, and delivers his shepherd's crook to the sub-deacon, while one of the deacons takes off his mitre. Then the bishop, with his clergy, make a profound bow to the cross, after which, all the clergy, except the sub-deacon, the incense-bearer, two deacons assistants, and one assistant priest, with the bishop retire. The incense-bearer having perfumed the altar, the bishop begins the mass, and the choir sing the words as he repeats them. At the end of the confession, the sub-deacon takes the maniple out of the book of the new testament, kisses it, and presents it to the bishop, who likewise kisses it and puts it upon his left arm, while the canons all join in repeating several prayers.

The incense-bearer delivers the censer to the sub-deacon, who gives it to the bishop, and his lordship bestows his spiritual benediction upon it. The assistant priest then perfumes the altar, gives it back to the sub-deacon, takes the bishop's mitre from another deacon and goes to the epistle side of the altar, where he is thrice perfumed by another deacon.

This part of the ceremony being over, the bishop kisses the cross, and taking the crozier in his left hand, walks towards his throne. There he lays aside his mitre, and making the sign of the cross, from the forehead down to the breast, he reads the introit, or entrance, out of the mass book, which the assistant priest holds to him, while another priest holds a wax taper in his hand to give light to his lordship. Two deacons assistants point with their fingers where he is to read, then all sing the *Kyrie Eleison* together; after which the bishop puts on his mitre, and binds around him the gremial, which is a sort of consecrated apron. Thus dressed, he sits down on his throne, and two deacons assistants sit on each side of him, attended by a priest, who sits on a stool. When the choir have finished the *Kyrie Eleison*, the bishop, with his attendants, stand up, and turning towards the altar, give out the hymn *Gloria in Excelsis*, in an audible voice, which is again sung by the choir.

Next follows a sort of procession, in which the master of the ceremony walks first, and after him the incense-bearer, attended by several other of-

ficers, such as light bearers holding wax tapers. Next follows a sub-deacon, with his hands folded as if he was saying his prayers, and the deacon comes next holding the new testament to his breast. Passing before the altar, they kneel down and salute it, and when they are arrived at the place for reading the gospel, the deacon, who then stands between the two taper bearers, turns to the right side of the altar, opens the book and begins the lesson out of the gospel. When the deacon says, *Dominus Vobiscum*, i. e. the Lord be with you, the bishop rises and lays aside his mitre and his gremial; and when he comes to these words, "Here beginneth the holy gospel," he makes the sign of the cross, and to conclude, blesses himself with another cross, after which the bishop takes up his crozier, then makes the sign of the cross again and all his attendants follow his example. The gospel being read, he who officiates, kisses the book, incenses the bishop, and all of them return in the same order they came.

In the next place the bishop preaches, or one of his canons, who is assistant performs that service for him, and after sermon, the deacon who sung the gospel, goes to the left hand of the bishop, and leaning a little forward, repeats the prayer called the *Confiteor*, or confession. This confession being over, the assistant priest publishes the indulgences, and the bishop gives the absolution; but if there is no sermon they go on from the gospel to the creed, which is repeated and sung in the same manner as the other parts of the service. The offertory follows the creed, and the bishop reads it standing with his head uncovered, when he has done he returns to his seat and puts on his mitre, while one deacon takes off his pastoral ring, another his gloves, and a layman of some eminence presents him with a basin to wash his hands. The arch-deacon presents him with a napkin, and then his lordship goes up again to the altar, supported by the two assistant deacons. The sub-deacon, attended by two of the church officers, puts on his shoulder the veil which covered the sacred vessels, in such a manner, that it hangs a little lower on the right side than on the left, and then with his left hand he takes the chalice in which are two hosts.

The right hand leans gently over the veil, the largest side of which is made use of to cover the chalice; and an officer follows the sub-deacon to the altar, with wine and water. The assistant priest, who is the master of the ceremonies, must take care that the bishop who officiates, shall follow exactly the rubric of the mass, so that he may with some propriety be called a prompter; and some of the attendants must stand on each side of the altar with lighted tapers, in honour of the sacrament. When the bishop elevates the host, the assistant deacon on his right hand holds up the lap of his garment; and he observes the same ceremony at the elevation of the chalice, while the attendants keep perfuming the altar.

The last part of the ceremony consists in the assistant priest placing himself at the bishop's right hand, while a deacon stands at his left. The priest kneels while the bishop says a short prayer, and both rise up and kiss the altar. The bishop gives the kiss of peace to the priest, who turns his right cheek to receive it, after which

the priest goes round with the kiss of peace to all the members of the choir. Such are the ceremonies observed when a bishop says mass, which indeed seldom happens; for in the Roman Catholic countries, the prelates are more intent in hunting after worldly preferment, than in promoting the spiritual interests of those who are committed to their care.

The solemn Mass, celebrated by the Pope.

It is but seldom that the holy father of the Catholic church celebrates mass, but when he condescends to do so, it is attended with many ceremonies; but there are different masses celebrated by the popes; an account of which we shall endeavour to lay before the reader; and first, of that which is more common on particular festivals, and generally performed in the chapel belonging to his holiness in the Vatican.

The pope approaches the altar, dressed in his pontifical robes, with a cardinal deacon to take off his mitre, and an auditor of the rota to receive it. On the right hand stands another cardinal deacon, who takes off his hat, and while the holy father is at prayer, the cardinal who says mass approaches and reads the confession. The cardinal deacons on the right and left of his holiness, extend the strings of his mitre, and both of them as they lead the pope to his throne, hold up part of his robe. Every time his holiness lifts up his eyes in a praying posture, the cardinal deacon on his left hand holds up part of his robe; but when he lifts up his hands, then the cardinal deacon on the right assists the other. The pope first pays his respects to the crucifix, on the altar, and then to the cardinal who is to officiate. All the cardinals present being in their respective places, they repeat a short prayer upon their knees, and then rising up continue standing till the whole body of the people have assembled in the chapel, and his holiness is seated on his throne. The cardinals salute the pope with a low bow, but the people kneel, in order to receive his benediction, which he never fails to give them.

His holiness being thus seated on his throne, the cardinals rise up from their respective seats, and go, with their cowls trailing after them, to salute the altar, which they consider as the throne of Jesus Christ. In the next place they salute the pope as his vicar, and kiss his hand. In their retreat down the steps of the altar, they salute the pope a second time; and after that, all the princes and foreign ambassadors who happen to be present. Having returned to their seats, they stand bareheaded, till their colleagues have gone through the same ceremony; but while the common archbishops and bishops do the same, they sit down on their seats, and are covered.

These are some of the ceremonies observed in the church of Rome, but we shall now describe them more particularly. After the Agnus Dei is sung, his holiness goes to the throne, and the cardinal deacon of the gospel stands in such a manner on the epistle side of the altar with his hands closed together, that he not only sees the sacrament, but the pope also going to his throne. When

the pope is seated, the deacon takes the consecrated host upon the paten, covered with a veil; and turning to the people, elevates it three times successively: viz. in the middle, and at each end of the altar. After that he gives it to the sub-deacon, who carries it to his holiness. In the mean time the same deacon takes the chalice in which is the consecrated wine, and having elevated it three times, as he did the host before, carries it to the pope, who adores Jesus Christ in both kinds, as soon as they are presented to him; which he performs by rising up and bowing his body.

When the deacon and sub-deacon are come close to him, they place themselves, one at his right hand, and the other at his left. His holiness takes the large host which is upon the paten, and communicates; putting it into his mouth with his own hand: he then gives two small ones to the deacon and sub-deacon, who kneel and kiss his hand before they receive them. The deacon continues still to hold the chalice, till the assistant cardinal bishop, dressed in his robes, comes up to the pontifical throne, where the pope's vestry keeper presents him with a golden pipe, one end whereof he dips into the chalice, and his holiness at the same time lays his hand on the other. He then inclines his head a little, in order to touch it with his lips, sucks up some part of the consecrated wine, leaving the rest to the deacon, who carries the chalice to the altar, and there sucks up some of the remaining wine, leaving the rest to the sub-deacon, who drinks it without the pipe, as also that which is poured out for the ablution of the chalice.

In the mean time the pope gives the kiss of peace to all the cardinals, ambassadors, princes, and prelates, and sometimes to private persons who are desirous of receiving it from him; after which he returns to the altar, and finishes the mass with the usual solemnities.

There is another solemn mass observed at Rome on Christmas day, when the pope officiates; and of this we shall give the following description:

His holiness walks to the church, preceded by all the cardinals, princes, and prelates, wearing white mitres. The incense bearer, with seven officers, called Acolytes, each with a wax taper in his hand, walks before the cross bearer; and a clerk of the chamber, before the incense bearer, who holds a sword lifted up, with a cap upon it, which represents the irresistible power of the episcopal sword, which Christ's vicar inherits from the apostle St. Paul, in order to set Christians free from the bondage of the devil. The persons who compose the remainder of the procession are the same with those who walk on all similar occasions; but should the emperor happen to be at Rome at this time, he is obliged to carry the train of the pope's mantle: two cardinals hold up the other end of it, and his holiness walks in the most stately and majestic manner, under a canopy supported by eight gentlemen of the first rank; nay, if the sons of kings were present at this solemn procession, they could at most but walk with the first cardinal priest; so tenacious is the church of Rome, of what she considers her privileges.

When the pope goes into the church, he passes on

on to a chapel, where he changes his robes, and then sits down. The cardinals bow to him, and kiss the skirts of his robes on the right side; then come the other prelates in order, and kneeling before him, kiss his right knee, whilst the Latin and Greek deacons, who assist his holiness, stand in readiness at the altar; after some anthems are sung, a vestry keeper puts on the arms of the Latin sub-deacon a small napkin, containing the pope's stockings and his sandals. The sub-deacon carries all together to the pope, with his hands held up to his eyes, and the acolytes follow and stand around the pope, whilst the sub-deacon and a gentleman of the privy chamber, get under his holiness's robe to put on his stockings and his sandals.

While the sub-deacon is putting them on, the assistant bishops who are present at the ceremony, hold before his holiness a book and a wax taper, and the pope, with his assistant deacons, sing an anthem and a psalm in the most devout manner. It is remarkable, that whenever the pope says mass, the assistant sub deacons take off and put on his mitre at least a dozen times. A bishop kneels down with the mass book spread open on his head, that his holiness may read the offices for the day, and an assistant supports the book with one hand, and holds in the other a lighted taper; when the pope is seated again and presented with water to wash him, four noblemen of the first rank wait upon this servant of the servants of God, as he styles himself; and princes, kings, and even the emperor must submit to this, if during the ceremony they should happen to be at Rome. Whilst the ceremony is performing, the people kneel, but the prelates stand up bareheaded.

The pope having washed the deacon and sub-deacon, is assisted by them in pulling off his robes and putting on others, all which he devoutly kisses. The pontifical ring is put on his finger, and his holiness thus equipped, and followed by two auditors holding up his robes, proceeds to the first step of the altar, where he repeats the confession. The three youngest cardinals advance to kiss the holy father's mouth and breast, and whilst he receives their compliments, the sub-deacon, who stands behind him, puts his hands upon his shoulders to support him; all which ceremonies are considered by the people, as essentially necessary to salvation; so true is the ancient saying, "that men may be led to believe any thing, while the eyes of the understanding are deceived."

The gospel deacon perfumes the pope, and the pope does the same to the altar, after which his holiness gives the censer to the gospel deacon, and going towards the middle of the altar receives the kisses of the two gospel deacons and of the assistant deacons. In the next place he reads the introit or entrance, with the *Kyrie Eleison* out of the mass book, which the assistant bishop holds on his head instead of a desk. His holiness being then seated, they lay the consecrated apron on his knees, and when he rises up they take it away. The Latin and Greek sub-deacons sing the epistles in their respective languages, which being finished, the two sub-deacons, with the master of the ceremonies, kiss the feet of the holy father, who reads the epistle and gradual in his turn

There is nothing particular in this till the end of the creed, unless that seven acolytes, who each carry a lighted taper, surround the holy father, while he walks to read the gospel.

After the creed his holiness washes his hands again, and a vestry keeper brings out the chalice with the paten, on which there is a small gold spoon. The sub-deacon covers the whole with a cloth of gold, and lays them on the altar on the epistle side, after they have been first well wiped. Then the Latin deacon takes three hosts and lays them in proper order upon the paten, where they wait for his holiness, whose mitre is put on, and his ring and gloves taken off, and he washes his hands again after the offertory. As soon as he has done washing, his ring is given him again, he goes up to the altar, the Latin gospel deacon takes off his mitre, and two cardinal bishops, assistants to his holiness, set the mass-book on the altar on the gospel side. One of the assistant bishops informs the pope what he is to say, and with his finger, points out where he is to read. Of the three hosts which are unconsecrated, the Latin gospel deacon takes one, with which he touches the other two, and then gives it the vestry keeper to eat. He takes a second and touches the chalice and paten with it, and then gives it to the same vestry keeper, who eats it as he did the former, and also takes the wine and water which should be made use of for the mass. The third host the pope takes and consecrates, and this part of the ceremony being over, his holiness bestows his indulgencies among the people; who receive them in the same sacred manner as if they had come from heaven.

The Masses for the Dead.

It has been often taken notice of, that of all the sources of wealth to the Romish church, none comes up to, much less equals that of masses for the dead. It is natural for people of all ranks to wish happiness to attend the souls of their departed friends and relations, and Roman Catholics being persuaded that their priests have a sovereign power to release the souls of the deceased from purgatory, we need not be surprised that the people, who are kept in a state of ignorance by designing men, should lay down their most valuable treasures at their feet. Every parish priest has his fees for saying masses for the dead, and these fees are exacted according to the circumstances of the survivors, but as in substance the words are the same, though in particular instances differing in some ceremonies; we shall here confine ourselves to an account of the most solemn, namely, that which is performed by the bishop for some extraordinary persons.

This being a ceremony of a melancholy nature, all the decorations are removed from the altar, and six yellow wax candles are left burning, with a cross in the middle. Two other wax tapers give light to the Credence, a place where the creed is concealed, and this is covered with a yellow table cloth, without any other ornaments than what are absolutely necessary, such as a mass book, a holy water pot, a sprinkler, and a black

black cloth for absolution. The acolytes spread a black cloth upon the altar, and the bishop officiates in black robes. As soon as mass is over, the bishop puts on a new set of black robes, and all the books are covered with black. The bishop has no crozier in his hand, no gloves on, nor sandals to his feet. The sub-deacons are not allowed to kiss each other, for kisses on all such melancholy occasions are absolutely forbidden. They do not cross themselves, nor is the altar perfumed, as on other occasions. All these parts of the ceremony being over, the bishop orders the deacons to grant a certain number of indulgences to those who will pray for the dead; and this is considered as one of the fundamental articles of religion in the Romish church.

The sermon follows, and the pulpit is hung with black, and if it be a particular mass for any private family remarkable for their qualities, virtues, and honours, a flattering panegyric is delivered, in which the orator displays, as far as he is able, all the powers of rhetoric; and endeavours to add new graces to old worn-out encomiums, which in the early ages of the world were the result of eloquence, and which flattery and dissimulation will never suffer to grow out of fashion, much less to die.

On such occasions, a temporary chapel is erected in the middle, or conspicuous part of the church, or near the monuments of his ancestor. If the deceased is a priest, his head is turned towards the altar; but if a layman, his feet. The sermon being over, they proceed to the absolution of the deceased; which is done in the following manner: Part of the gospel of St. John being read, the person who officiates, with the deacon and sub-deacon, return to the middle of the altar, from whence, after a profound bow, they go to the epistle side. When the sub-deacon comes to the bottom of the steps, he takes up the cross, and he and the deacon go together to the temporary chapel, where the corps of the deceased lie. The incense bearer, and he who carries the holy water, walk first: The sub-deacon follows, between the two torch bearers, with the cross; and after them come the choir, with yellow tapers in their hands. The person who officiates, with the deacon on his left hand, walks last, and no one, except himself, is covered, unless they go out of the church, and then they are all covered. Being arrived at the temporary chapel, the persons bearing the incense and holy water, place themselves at that end of the coffin fronting the altar, but somewhat to the left side, and behind the person who officiates, who has the deacon on his right hand.

The sub-deacon who carries the cross stands at the other end towards the gospel side, and when they are all placed, the person who officiates uncovers himself, and taking the ritual out of the deacon's hands, begins the absolution of the deceased by a prayer, the first words of which are, "Enter not into judgment, &c." After this he walks round the coffin, sprinkling it with holy water, perfuming it on both sides, and making a great number of profound bows. When he has performed the great work of absolution, he says the Lord's prayer, and thereupon turns to the cross and repeats several other prayers out of the ritual. Lastly, he makes the sign of the cross on

the coffin, and repeats the words, "Let him rest in peace." The whole being over, the person officiating with his attendants, return in the same manner they came.

When a bishop dies, the ceremonies observed in saying mass for the repose of his soul are more pompous than what we have already mentioned. The body is brought into the temporary chapel, in the same manner as already described, and four bishops place themselves at the four sides. The youngest goes to the right of the deceased's feet, the second to the left, towards his head, the third to the left of his feet, and the fourth to the right of his head. The person who is to officiate, sits in a chair, having two persons behind him, holding the incense and holy water. The deceased, thus surrounded by five bishops, is no longer exposed to the malice of the devil, who, in his happy situation dares not attack him. The bishop who celebrates, gives the absolution, after which the first of the four bishops placed at the corners, sprinkles and perfumes the coffin on each side three times. The requiem, or may be, rest in peace, is then sung, after which the second bishop walks round and sprinkles in his turn, repeating a few prayers, and he is followed by the others in the same manner.

It sometimes happens that there are sums of money left to churches for the priests to repeat these ceremonies annually, and on such occasions, they have, instead of the real body of the deceased, only the figure of one. Nay, it frequently happens, especially where families are much attached to devotion, that sums of money are left to different churches for the above purpose of saying mass for the repose of the dead. But when the relations of the deceased are not able to pay for all these honours, then the acolytes, or church officers, spread a black cloth before the middle of the altar, and the priest with his assistants, carrying the incense and the holy water, turns towards the cloth, and sprinkles and perfumes it three times.

When the pope, or any of the cardinals assist at masses for the dead at Rome, they are all dressed in purple; one of the cardinals sings mass, and the pope sings the prayers for the repose of the dead. The first cardinal priest gives the sprinkling brush and incense to the holy father, but none of the cardinals pay him any homage at this ceremony. The whole being over, the cardinals attend the pope home, and then retire to their own houses. These ceremonies, however, in which the pope and the cardinals are concerned, are only used for persons of the highest rank, such as the cardinals themselves, princes and other great men.

Of the Devotion paid to the Cross.

Soon after the death of St. John, the last of the apostles, the primitive Christians began to take some notice of the cross, for they signed every person at baptism with it, and they prayed with their arms folded like a cross. These ceremonies, however, seem not to have been carried any farther, till towards the middle of the fourth century, when christianity received the sanction of

of the civil power, and its priests were loaded with honours. During the reign of the emperor Constantine the Great, his mother Helena, a woman, supposed to have been a courtesan, and much addicted to superstition, went on a pilgrimage to the holy land, where, according to several ecclesiastical writers, she found the real cross upon which our Saviour suffered. Her son, the emperor, ordered the figure of the cross to be stamped on his coins, displayed on his standards, and painted on his shields, helmets, and crown, but it does not appear that it was set up in churches till some years after.

The great universal council held at Constantinople towards the close of the seventh century decreed, that Jesus Christ should be painted in a human form upon the cross, in order to represent, in the most lively manner, to all Christians, the sufferings and death of Christ. Before this decree of the council of Constantinople, Christ was represented under the form of a lamb at the foot of the cross, and the holy ghost in the form of a dove. Sometimes a crown was set over the cross, to point out to the faithful, that a crown of everlasting glory will be their reward for their sufferings for the cross. A stag sometimes was painted at the foot of the cross, because that creature has an enmity to serpents; and this was done to represent Christ, who is the enemy of the devil, the serpent who deceived Eve.

We are told that when Helena, or St. Helena, as she is called, found the real cross, it was quite entire, and the inscription fresh upon it, which Pilate set up, viz. "*Jesus of Nazareth, King of the Jews.*" We are nowhere told what became of this original cross, but it appears evident, that there have been many pieces of crosses found since that time, all pretended to be equally genuine with that discovered by St. Helena.

In the year 690, pope Sergius pretended that he had found a large piece of the cross, which is still preserved at Rome as a most precious relic; and in 1492, the genuine inscription was found in a church that was repairing in the same city, where it had been concealed many years on account of the troubles of the times. Upon this occasion pope Alexander VI. issued a bull, promising an yearly pardon of all sins to those devote Christians, who should every year, on the last Sunday in January visit this church, where the inscription had been discovered. A large part of the same inscription upon the cross is to be seen at Thoulouse, in the convent of the Benedictine Monks, and when exposed to public view, it is steeped in water, and the water being given to the sick, cures them of many disorders.

But if these supposed or pretended pieces of the cross have been so much multiplied, so have many other things pertaining to it, particularly the nails, which although only four in number according to the Roman manner of crucifixion, yet, if we may believe the monks, they are now to be found in almost every monastery. The imposition is too glaring and too barefaced to be swallowed down by any man of common understanding, which induced the late pope Ganganeli to say, that if all the relics of the saints to be met with in the convents were genuine, then they must have been monsters indeed. It is the same with the cross and the nails which fastened our

Saviour to it, for, were they all genuine, he must have been crucified above a hundred times; and at each time above a hundred nails stuck through his body, all which is contrary to the methods used by the Romans, and inconsistent with what we have related in sacred scripture, and in ecclesiastical history.

That there should remain no manner of uncertainty concerning the cross that was found by Helena being that on which our Saviour suffered, we are told that two others were found along with it. These, say the ecclesiastical writers, were the crosses on which the thieves suffered who were crucified along with Christ. At first, it was difficult to distinguish our Saviour's cross from either of the others; but after some consideration, this matter was cleared up in the following manner:

St. Macarius, a bishop who attended Helena in her journey, desired all the people to join with him in prayer to God, that he would direct them which was the true cross; they did so, and their prayers were heard. A woman seemingly at the point of death, was brought to the crosses of the two thieves, both which she touched but without any effect. After this, she was brought to our Saviour's, and no sooner had she touched it, than her disorder was removed, and she found herself perfectly recovered. This miracle removed all manner of doubt, concerning the validity of the cross, and it was brought in triumph to Jerusalem. In memory of this remarkable event, a solemn festival was instituted by pope Gregory the Great, in the sixth century, and it is observed throughout all Roman Catholic countries on the third day of May.

There is another festival observed in honour of the cross, on the fourteenth day of September, occasioned by the following event: In the reign of Heraclitus the Greek emperor, Cosroes, king of Persia, plundered Jerusalem, and took away that part of the cross, which Helena had left there, and sent it under a strong guard to his own country, it being considered by him and his soldiers, as the god of the Christians. After several battles, in all which the Persians were defeated, Heraclitus had the good fortune to recover the cross, and carried it to Jerusalem. This pious prince laid aside his imperial robes, in order to humble himself before it; and after he had taken them off, he laid the cross upon his shoulders, that he might carry it in the greater splendour and solemnity to Mount Calvary, from whence it had been taken. Many miracles were said to have been wrought on this memorable occasion, and the festival in memory of it, is called the Exaltation of the Cross. Paris boasts to have a piece of the cross, which they shew to strangers, and they keep a festival in memory of it on the first Sunday in August.

In making the sign of the cross, the priest is to lay his left hand stretched open upon his breast, and to take care that it touch no part upon which the sign of the cross is to be made; and he is likewise to keep the fingers of that hand close together. The fingers of the right hand, which are appropriated for making the sign, must be disposed in the same manner as those of the left. He must stand with his head erect and his hands straight, the fingers not be-

ing so much as bent. The sign must begin at the forehead, and so descend upon the breast, from whence he is to proceed from the left shoulder to the right.

They have crosses of all sizes in the church of Rome, and they are consecrated in the following manner: The bishop of the diocese dresses himself in his robes and mitre, with his crozier in his hand, and surrounded by his clergy, he presents himself before the cross, and delivers a discourse or sermon upon the excellence of it, there being three tapers burning at the foot of it, and then he takes off his mitre and repeats a prayer.

The Litanies are next sung, and after them there is an anthem, which being over, the bishop sprinkles the cross with holy water, and perfumes it with frankincense. If the cross is not above his reach, he sets lighted candles upon each arm of it; but if it is beyond his reach, then a ladder is brought him to mount on. The whole of this ceremony concludes with an exhortation to the people, and several psalms and prayers.

Besides such crosses as we have already mentioned, there are some of a more celebrated nature, and to which greater honours are paid. At Loretto in Italy, where the Roman Catholics believe there is a cottage in which the Virgin Mary died, there is a famous crucifix, celebrated for working a vast variety of miracles, and is said to have been used by the Virgin herself, because the angels brought it along with the cottage from the Holy Land to Dalmatia, and from thence to Italy. In a nunnery at Ghent, in Flanders, there is a crucifix, with its mouth always open, the reason of which is this: One day during the carnival, a nun being hindered from joining with the rest in an entertainment, made her complaint to the crucifix, which spoke to her, and told her not to be displeased, for she should be married to it. The nun died the next day, and ever since, the mouth of the image on the crucifix has continued open. There is at Trent, a crucifix, which when the council was sitting there, approved of all their acts with an audible voice; and this is believed as real matter of fact by the Roman Catholics.

There is in Bavaria, a remarkable crucifix, of which the following story is related by the priests, and believed by the people. One day a stag being hunted, happened to set his foot on a crucifix; which had such an effect on him, that he stood still and would not move, nor had the dogs any power to touch him. In memory of this, a convent was built at the village of Pallingen, which drew a vast number of people to the place; so that the emperor Charles the Great, in whose reign this happened, granted the village the privilege of holding a fair. This gave great offence to the inhabitants of a village called Weilhaum, who made interest with the emperor to get the fair removed; but the crucifix was so much offended with what had been done, that it set fire to, and consumed to ashes, the little town of Weilhaum.

There is at Cologne, a crucifix with a peruke on the head of the image, which they say is of great antiquity, which seems rather improbable, because perukes are of a modern invention. But what is remarkable in this crucifix is, that although the devotees who visit the place never go

away without a few of the hairs, yet they are never diminished.

It is needless to say any thing more, concerning the amazing numbers of crucifixes used by the Roman Catholics, whether in churches, on the highways, in the market places, in private houses, and indeed in almost every place. All power and virtue are believed to rest in them; for the Roman Catholics tell us, that some of them have shed tears, others sweated blood; while some have discovered sacrilege, and struck the malefactor either dead, lame, or blind. Some have restored the dead to life, and others health to the diseased; and all have distinguished themselves for something of a miraculous nature. The Roman Catholics must not be without crucifixes in their houses, and Mr. Keyser, in his travels over the Alps, tells us, that if a person should be found dead, which often happens, on account of the vast number of precipices, they search his pockets, and if he has neither a crucifix, nor beads, he is denied christian burial; the people taking it for granted that he is a heretic.

Of some other remarkable Ceremonies in the Church of Rome.

By the decrees of the council of Trent, no images are to be set up in churches, till they are first consecrated by the bishop of the diocese; and the ceremony is much the same as that used at the benediction of a cross or crucifix. While the prayer is repeating by the bishop, he mentions the name of the saint whom the image represents, and after that the holy water is sprinkled over the image; but if it is an image of the Virgin Mary, it is sprinkled and perfumed three different times, and several psalms and anthems are sung, the whole ceremony being concluded, by the bishop's making the sign of the cross three times, in honour of the three persons in the holy and ever blessed Trinity. It is certain that the Roman Catholics believe these images capable of working miracles, for there is scarce one to be met with to which the honour of this supernatural power has not been ascribed. These things are not imagined by us, for we read of them in all the printed lives of those saints, who are adored in the church of Rome.

There is at Naples an image of Jesus Christ, which an impious wretch stabbed, and so sensible was it of the pain, that it put its hand to the wound. The image of St. Catherine, at Sienna, has often driven away devils, and wrought many other extraordinary miracles. The image of the blessed Virgin at Lucca, being once treated in a rude and indecent manner by a soldier, who threw stones at her, and had almost broken the head of the young Jesus which she held in her arms; she set the child on her other side, and he has ever since been so pleased with his situation, that he will not consent to change it; although many devotees have offered to restore him again to the embraces of his mother.

Another object of great devotion in the church of Rome, is the holy shroud in which Joseph of Arimathea wrapped Christ's body when he laid it in the tomb; but either fortunately or unfortunately,

fortunately, it happens that there are more than one of these shrouds, and all adored in the same manner. The two most celebrated of these shrouds are one at Bezançon, and one at Turin. With respect to the first, we have the following account in the writings of the most celebrated Roman Catholic authors:

On the festival of Easter, during mattins, or morning prayers, three canons walk out of the chapel, where the shroud is deposited, and sing as they go towards the high altar, "Who is he that shall remove the stone from the sepulchre." At the same time, several boys dressed in the form of angels, meet them, and ask, "whom seek ye?" to which they answer, "Jesus of Nazareth?" whereupon the boys reply, "he is not here." Then the chanter addresses himself in the following words to the first of the three canons: "Tell us, O Mary! what thou hast seen in the way." "I have seen (says the canon) the sepulchre of Christ who liveth, and the glory of him who is raised from the dead." The second adds, "I have seen the angels who are witnesses of the resurrection, I have seen the holy shroud;" and at the same time shews it, along with the other cloaths in which the body of Jesus was wrapped. The third canon says, "Jesus Christ, our hope, is risen!" The choir confesses the truth of our Saviour's resurrection by singing, "It is much better to believe the testimony of Mary, than the impostures of the Jews; we know that Christ is risen from the dead." This act of devotion is finished by the *Te Deum*, which is sung by the choir and the people in the most solemn manner. This sacred shroud of Bezançon is famous for the many miracles it has wrought, for we are told that it has often restored the dead to life, it has given sight to the blind, and cured the most inveterate distempers.

Nor is the shroud at Turin less famous than the other. It was brought from Jerusalem about the time of the crusades, because it did not chuse to remain among Mahometans. It afterwards changed its situation several times, till at last it fixed on a chapel in the cathedral of Turin, which is now called the chapel of the holy shroud. There it has wrought many miracles, such as restoring the dead to life, curing the lame and the blind, casting out devils, and such is its immaculate virtue, that although it is every day touched by pilgrims and devotees, yet it is never soiled, nor is there any necessity for washing it. But notwithstanding all the virtues ascribed to these shrouds, yet there are many more, nor is there a country where the Roman Catholic religion is professed, but some of them are to be found. In what manner they could multiply into such numbers, must be left to the reader's own judgment, for we do not consider ourselves obliged to account for it.

As the church of Rome is the most attached to ceremonies of any in the known world, that bears the name of Christians, so we find that every thing used in religious service is consecrated. The robes worn by the priests, the cloth which covers the altar, the altar itself, the church, the church-yard, and indeed every thing must be consecrated and blessed before they can be made any use of. This opens a large field for clerical pri-

vileges, emoluments and honours; and it impresses upon the minds of the people that there is something more than human in the character of that man who can change the nature of inanimate beings.

The next ceremony to be attended to, is the homily or sermon, which follows after the gospel, and consists of exhortations to the people, to continue steadfast in the faith, by avoiding heresies, and to perform such duties as are incumbent on them to their fellow creatures. When the gospel is read, the priest who is to preach, goes to the bottom of the steps by the epistle side, and comes to the altar; he then takes off his robes and puts on his cap, and kneels down on the last step of the altar, where he repeats a prayer, begging of God that he will be pleased to give his blessing to what he is about to perform. Before he begins the sermon, he bows to the crucifix, and makes the figure of the cross upon himself. Then he makes a low bow to the people, and at every time he repeats the names of Jesus or Mary, he takes off his cap. If the bishop is present, the preacher is always uncovered, and after sermon he exposes the crucifix to the view of the people. It is remarkable, that all the Roman Catholics preach without notes, and they put on a great appearance of fervency in delivering their discourses; which seldom fails to make an impression on the minds of the hearers. As many of their sermons are preached in honour of their saints, so the accounts of the miracles wrought by those persons are sure to furnish them with abundance of matter. Their attitudes and gestures often border on ridicule; but custom, long sanctified by a continual repetition, draws a veil over every thing. In a word, the sermons delivered by the Roman Catholic priests, are in all respects suited to the nature of their devotions, and those who consider the one as a duty, must reap some benefit at last from the other; for in all cases there must be a strong connection between both, otherwise the form of religion would be lost.

It is a rule laid down in the canons of the church of Rome, that all the altars should be made of stone, the intention being to represent Christ, who is the foundation stone of the spiritual building, which is the church of the faithful. The table of it must be of one single stone, and the body must either be supported by pillars, or filled up with mason's work. There should be at least three steps to go up to it, either of stone or brick, and covered with a carpet, and the clerk is to take care that a fine linen cloth be spread upon the altar. All this must be observed with the greatest exactness in respect to the high altar, where the body of Christ is generally deposited, and two clerks must adorn and take care of it, nor are they, on any account, to approach it without surplices on.

As soon as they approach it, they are to kneel down, adore the holy sacrament, and repeat some ejaculatory prayers; and in particular these rules must be observed as often as the ornaments of the altars are changed. When they change the ornaments, which is frequently done, the clerks are careful to sweep up the dust before they put on the ornaments for the day; and the cloth that covers the table must be so adjusted as to form the shape of a cross, by two corners hanging down

to the ground, and the other two not above half way. The whole must be blessed and crossed, and sprinkled with holy water; and the same formalities are to be observed with respect to the tabernacle of the altar, and the box wherein the host is laid. Altars are likewise adorned with artificial or natural flowers, according to the season of the year, and the dust must be swept off from the altar, once every day. The tabernacle of the holy sacrament is fixed upon the altar, and is adorned with silver, gold, and all sorts of precious stones, having on each side tapers of fine white wax, which being kept constantly burning, serve greatly towards illuminating the whole.

The clerk, who attends the priest at mass, has a little bell, which he tinkles when the host is elevated; and this he does nine times, thrice when the priest kneels down, thrice when he holds up the host, and thrice when he sets it on the altar; the same formalities must be used with respect to the chalice. Before every altar there must be a ballustrade either of wood, marble, or iron, to keep the people from going too far; and on each side there must be a taper, burning in a silver candlestick, if the parish is rich enough to purchase one. They have likewise small portable altars, which they remove from place to place, and in these are always deposited the relics of martyrs. With respect to the furniture of their altars, it consists of a vast variety of utensils; for it is a maxim with them, that every ceremony is an act of worship. No layman is permitted to handle the sacred vessels, it is the privilege of the priests alone to handle them; this custom they have borrowed either from the Jews or the Heathens, or from both. The chalices must be made either of gold or silver; and before they can be used, must be consecrated by the bishop. The paten, in which the sacred host is contained, must be made of the same metal as the chalice, and is generally about six or eight inches diameter.

The Pyx must be made of gold, or silver gilt within; and when the sacrament is consecrated, by mixing wine with the host, it is put into it; and it must be taken out once a week, lest it should become mouldy. A veil, in form of a tent, made of rich white stuff, must cover this precious repository of wafers. There must be a box of silver, gilt within, to carry the communion to the sick when it is to go any considerable way; and it must be put into a silk purse, and hung about the neck in such places as are difficult of access.

There must be another box for the larger wafers, which are round; and this may be made of silver, tin, or pasteboard, lined with white taffety within, and adorned with rich silk without. A round leaden plate must be put into the box, that the wafers may be always ready; and these wafers must be kept in a place neither too moist nor too dry. A plate of silver in the form of the sun, is fixed opposite to the sacrament, on the altar; which, with the light of the tapers, makes a most brilliant appearance.

The incense which is made use of in the church must be of an odoriferous smell, and broken a little, before it is put into the censer, but not reduced to powder.

The holy water pot ought to be made of silver, pewter, or tin; and the sprinkler, either of the same, or wood, with hogs' bristles, or wolves hair twisted round it; and at the end there must be a hollow knob with holes, in which a small sponge must be enclosed. There must be two vessels of pewter or earthen ware, to hold water for the clerks to wash the chalice, and other things, belonging to the altar. The cloth which covers the altar must be of fine white linen, not too thin, nor stitched, and should be without lace, but if there is any lace, it must be very narrow, and within two fingers breadth of the edge that comes forward. In that part where the priest most commonly kisses the altar, there must be a small cross wrought on the linen, with white silk or thread.

The Pales, another utensil used at the altar, must be made of the same linen as that already mentioned, and each must be blessed and consecrated, nor can any person below the degree of a sub-deacon be permitted to touch them. These are used to represent the grave cloaths in which our Lord was wrapped when laid in the sepulchre. They are believed to have many virtues in them, and they serve to point out a vast number of mysteries, which the Roman Catholics say, Protestants have not faith to comprehend.

These linen cloths are commonly called the corporeals, and a bag is made of the same materials, to hold them, with several crosses sewed upon it. These bags and purses are fastened by a button and loop, and on one of the outsides there is a cross embroidered, of about three quarters of a span in length. The veil of the chalice is made of silk, of the same colour as the rest of the decorations; and is about three spans square, but there are no crosses, nor any figures whatever upon it. In large churches where the solemn mass is performed, the priest must have veils of ten spans long, and striped with silk, of four colours, viz, white, green, red, and purple, to hold the paten up with; but black veils are never made use of, not even at masses for the dead, nor on Good Friday. There must be veils or covers, for the crosses in Passion Week, and these are made of camblet, or stuff of a purple colour; but without any figure, image or cross upon them.

In every church there ought to be a flag or standard, about nine or ten spans long and six broad, of a colour suitable to the patron, and in the middle of it the figure of the patron should be represented in embroidery. This standard is by the canons ordered to be of a sattin damask, taffeta, or camblet lined with linen, with a border and a fringe round it, and the pole must be about five feet long. With respect to the mass book, it is so well known, that we need not say much concerning it, only that so late as the tenth century, almost every church had its mass book or liturgy, and all these in some things differed from each other. At present, there are some difference between the liturgy used by the French church and that at Rome. The Roman Catholics are fully persuaded that the mass book was written by St. Peter and given to his successor St. Clement; but we shall leave the reader to judge how

how this can be reconciled with church history, which gives no account of mafs books till the fixth century.

Before a church can be erected, the bishop's confent muft firft be had and obtained, and it belongs to him to fix the place, the extent of it, the revenues and minifters belonging to it, the fund for lights and decorations, with all fuch other things as are neceffary. He muft likewise fix the crofs on the ground of the new intended church, and lay the firft ftone of it, or at leaft if he does it not in perfon, then he muft appoint another to act under him. A wooden crofs muft be fet where the altar is to ftand, the day before the ftone is to be laid, and likewise on the day following. A fquare ftone is to be made choice of, which is to be the foundation ftone of the facred fabric, and if it happens to be at Rome, and the pope is inclined to perform the ceremony, he muft have his rochet on, and other robes fuitable to the folemnity of the occafion; but an inferior bishop performs it in his ordinary robes, holding the pastoral ftaff in his hand.

Thus dressed he muft go to the ground intended for the new church, and there blefs the falt and water by repeating feveral prayers; that for the falt is the following, "May it be exorcifed by the living God, and being fo exorcifed for the falvation of thofe who believe, may it preferve health of body and mind to all fuch as fhall partake of it, and may it have fufficient influence to deftroy the malice of Satan." After this, he bleffes the water in the fame manner, and then puts the falt into the water in the form of a crofs, repeating feveral prayers fuitable to the occafion. An anthem is then fung, with the eighty-third pfalm, in which all that are prefent join; and during this part of the ceremony, the bishop, or the perfon officiating for him, fprinkles the ground with the falt and water. The pfalm and anthem being ended, he turns himfelf towards the place which he has been fprinkling with holy water, and addreffes himfelf to God in a prayer, through the mediation of that particular faint to whom the new church is to be dedicated and confecrated.

He then takes off his mitre, and bleffes the foundation ftone of the altar, repeating feveral prayers, and fprinkles it with the holy water. The fprinkling being performed, he makes feveral times the fign of the crofs, in the name of the Father, the Son, and the Holy Ghoft, and it is done by marking the ftone with a knife, or chiffel. A litany is then fung, after which the bishop riles up from kneeling on a carpet fpread for him on the ground, and turning towards the ftone, repeats fome more prayers. Another anthem is fung and then the hundred and twenty-fourth pfalm; and to conclude, while the mafon is fixing the ftone, the bishop touches it with his hand, and fays, "thou fhalt cleanse me with hyfop."

This is the form obferved in the dedication of an altar, but when the church is finifhed, there muft be another dedication of the whole fabric, before divine fervice can be performed in it. A Sunday, or holiday, if poffible, muft be made choice of for this purpofe, and the arch-deacon is to give notice of it to the people, that they may faft the eve before. In the mean time, the

clergy prepare the relics which are to be deposited under the altar of the new church, and they are put into a neat decent veffel, together with three grains of incenfe; to this are added a fmall flip of parchment, the year, the month, and the day on which the church was confecrated, with the bishop's name who performs the ceremony, and the name of the faint to whom it is dedicated. The vafe in which the relics are deposited muft be fealed up and put in a very clean place, and two tapers muft be kept burning before it. Before the dedication begins, three croffes of a confiderable height muft be painted on each of the walls of the church, and over each of them muft ftand a wax candle of an ounce weight. The care of this is left to the clerk or facrift, who is obliged to have every thing properly prepared for the reception of the bishop who is to perform the ceremony.

On the morning of the day appointed for the ceremony, the bishop appears in his pontifical robes, and orders twelve candles to be lighted. He then goes out of the church and orders every one prefent to do the fame, except one deacon, who is left behind, locked up, and dressed in his robes. The bishop, with his attendants, goes to the place where the relics were put the day before, and begins the feven penitential pfalms with a low voice, and an anthem, without litanies, and during the time they are repeating, he takes off his robes and puts on others.

The remainder of the clergy prefent at the ceremony, are dressed in their robes, and after they have fung the pfalms, the bishop, with his attendants, goes to the church door, where he pulls off his mitre and begins an anthem, which is fucceeded by a prayer. He then leans upon a chair placed there on a carpet for that purpofe, whilft the litanies are finging. He bleffes the holy water, and firft fprinkles himfelf, after which he does the fame to all prefent. He then puts on his mitre again, and walks round the church, attended by the fub-deacon carrying the crofs, and the clerk with the holy water. As he goes along, he fprinkles the walls of the church in the name of the blessed Trinity, and as he walks, his robe is held up by two train bearers behind, while the clerk carries the holy water at fuch a proper diftance, that the bishop may be able to dip the fprinkler into it.

Being returned to the place from whence they fet out, and another anthem and pfalm fung, the bishop, while prefent, repeats feveral prayers. Thefe ceremonies are fo numerous, that every perfon who joins in them muft hold a ritual in his hand. Another prayer being repeated, the bishop ftrikes the door of the church with his pastoral ftaff, repeating aloud, "Open the gates, that the King of Glory may come in." The deacon who remained locked up within, afks who this King of Glory is, to which the bishop answers, "That it is the Lord God Almighty, the God of Hofts." Then all the people cry out, "Open the doors," while the bishop repeats a prayer in Latin, to frighten away the devil.

At length the door being opened, the bishop enters, attended by his minifters only; for the people are not yet permitted to enter, except two or three mafons, who are to clofe the fepulchre where the relics are deposited, and cement the

D d d altar

altar table with mortar. The bishop as he goes in, says, "Peace be in this house." To which the deacon answers, "When thou shalt enter into it." Whilst some words applicable to this wish are singing, the bishop advances to the middle of the church, where he kneels down, and begins the *Veni Creator Spiritus*, with his head uncovered, and his face towards the high altar. Then one of the sub-deacons takes lime-ashes, and scatters them on the pavement, in the form of a cross; pronouncing twice the name of the saint to whom the church is dedicated. The same honours are shewn to the saints whose relics are deposited in the church; because it is believed that many miracles will be wrought by them. While this is doing, the people call out, "We beseech thee to hear us." And along with the name of God, they join that of the titular saint, making several times the sign of the cross. The bishop makes the sign of the cross three times upon the altar, after which he repeats some prayers, and an anthem is sung, with the song of Zachariah. During this part of the ceremony the bishop puts on his mitre, and with his crozier, draws upon the ashes a double alphabet in capitals.

The next thing to be attended to, is the second dedication of the altar, which is done on the same day with that of the church. As soon as the bishop has made the double alphabet with his crozier, he takes off his mitre, and turning to the high altar, repeats an anthem, which is sung by the choir. This is done three times, and each time they raise their voices a note higher, while the bishop blesses the salt and water, with the ashes and wine. When he blesses the ashes, he prays that God would send his angel to consecrate them, that these ashes may become a wholesome remedy to all such as shall call upon the sacred name of God, and confess their manifold sins and transgressions; and that they who, whilst they are calling on his name, shall sprinkle themselves with the ashes for the expiation of their sins, may obtain health of body, and salvation of their precious and immortal souls.

After this prayer the bishop takes the salt, and mingles it with the ashes in the form of a cross. A handful of this composition he throws into the water, blessing it three times; and then he blesses the wine, and mingles it with water. He delivers a discourse to the people on the virtues of things consecrated for the service of God, but this does not end the whole of the ceremony, there being still several other parts remaining.

From the altar the bishop proceeds a second time to the church door, and with his pastoral staff crosses it at the top and bottom, repeating a prayer to God, that the sign of the cross may prove invincible, and be the means of driving away devils; and he likewise prays, that such as visit this church may be blessed, and abound in all manner of good things, prosperity in time, and happiness in eternity. He then returns to the place where he consecrated the holy water, and looking towards the high altar, uncovered, exhorts the people to beg of God, to bless and keep this place, by the asperision of water mingled with wine, salt, and ashes, through the merits of Jesus Christ. An anthem is then sung by

the choir, and at the beginning of it, the bishop standing before the altar, dips the thumb of his right hand into the water that had been consecrated before, and makes the sign of the cross on the middle of the altar table, consecrating it in honour of God Almighty, of the blessed Virgin Mary, and of all the saints; in commemoration of the saint to whom it is dedicated, in the name of the Father, and of the Son, and of the Holy Ghost. Besides the cross in the middle, he makes one at each corner, two at the epistle side, and two at the gospel side. After which he repeats a prayer, and walks seven times round the altar, sprinkling it with holy water.

This part of the ceremony concludes, by the bishop's passing behind the altar, and from thence walking round the inside of the church a second time, sprinkling the bottom of the walls with holy water. He then sprinkles the middle of the pavement before the altar, and from thence proceeds to the great gate, and continues the ceremony cross-ways, from one end of the wall to the other. He turns his face to the four corners of the world, and then turning towards the great gate, repeats a prayer, laying his hands on his breast, and pouring holy water upon the cement of the stones, under which the relics are deposited.

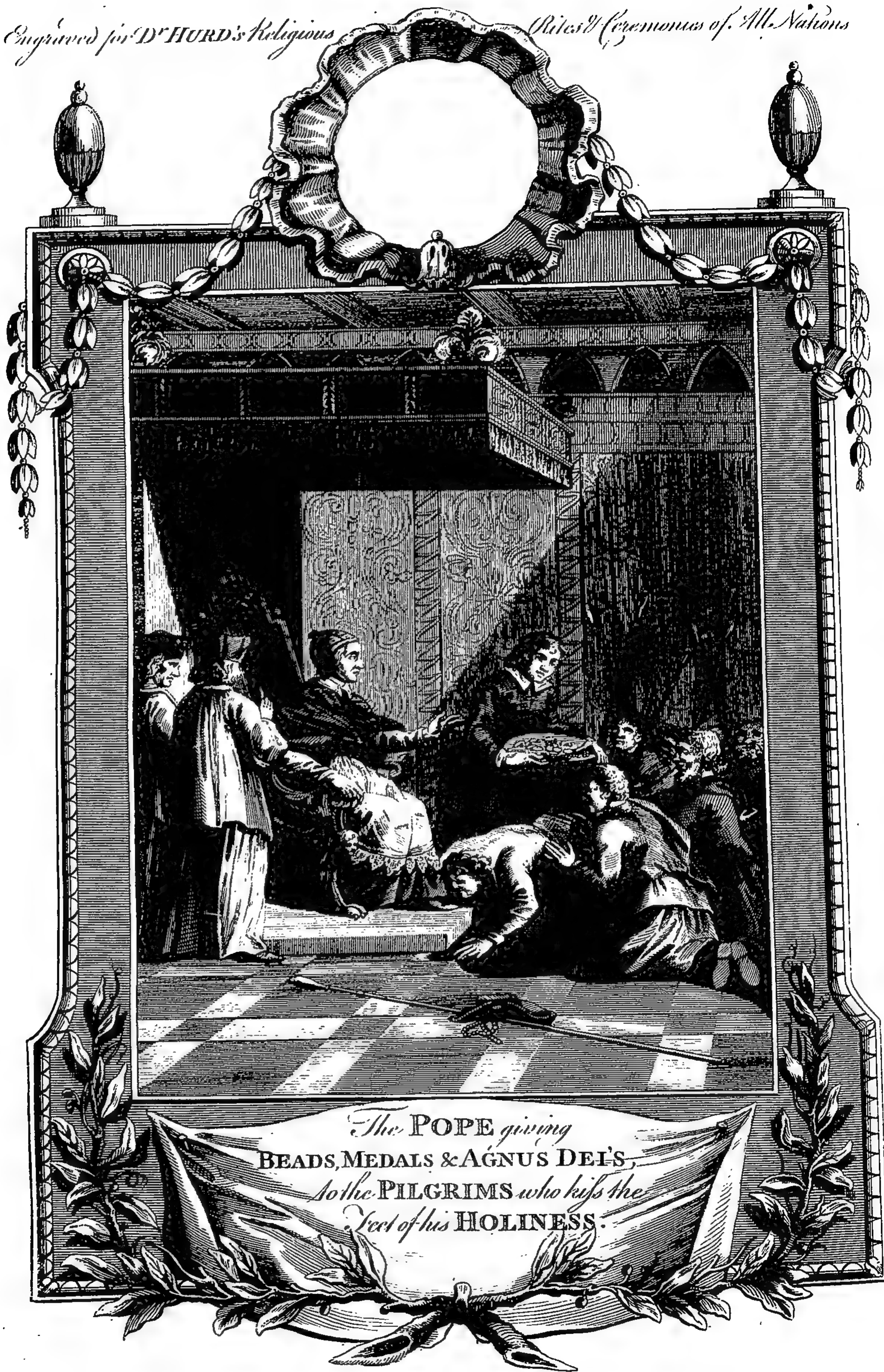
The next part of this ceremony consists in the procession of the relics, which proceeds in the following order: The bishop with his clergy, preceded by the cross, carried by a sub-deacon between two torch bearers, go and fetch the relics with much ceremony. The chrism is carried to the entrance of the church, and at going into the tent where the relics are deposited, an anthem is sung, together with the ninety-fourth psalm. The bishop having repeated several prayers, the procession begins a second time, and is conducted as follows:

The cross bearers march first, with wax tapers in their hands, and the clergy follow them, singing as they go along. Behind them march several priests bearing the relics on a litter, with the incense bearer by the side of it, who takes care to perfume the relics as they pass along. There are several wax candles carried on each side, and behind the relics comes the bishop with his assistants, singing an anthem, in which they are joined by the choir; after which the whole procession goes round the church, and the bishop makes an oration to the people; which consists chiefly in celebrating the character of the saint to whom the church is dedicated: at the same time he exhorts them to treat the sacred edifice and the name of the saint with all becoming respect, and contribute cheerfully towards the support of the ministers who officiate in it. Lastly, the priests take the litter upon their shoulders, and enter the church in procession, followed by all the people present, while an anthem is sung in honour of the relics, and of the saints to whom they belong. The procession, in the mean time, continues walking on; and when they are come to the altar, where the relics are to be deposited, a great number of tapers are lighted up, and the choir sings an anthem, which is given out by the bishop.

Before they are deposited in the sepulchre, the bishop

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bishop touches the vessel with his mitre, and then seals up the relics, but he must take care that four signs of the cross be made on the four sides of the sepulchre, each in the name of the three persons in the ever-blessed Trinity. He then deposits the vessel containing the relics, in the sepulchre, with every mark of respect and adoration, in order to make a more lasting impression on the minds of the people. All this time the choir sings, and continues till the bishop has laid a stone upon the mouth of the sepulchre, which contains the relics, when he dips his thumb in the sacred oil, and makes the sign of the cross upon it. The masons conclude this part by closing up the sepulchre, so that the relics cannot be afterwards exposed to public view without the consent of the bishop. This, however, is not the case universally, because in some churches they are permitted to shew the relics of saints; and the author of this has been shewn some of a very extraordinary nature; nay, he has seen three or four of the same, at as many different places, and each of them are looked upon by the people as genuine.

The stone being fixed, blessed and signed with the cross, the altar must be incensed, which the bishop performs, by making the sign of the cross and pouring the incense upon it, beginning at the right hand, and going round; during which time the choir sings an anthem suitable to the occasion.

After it is incensed, the bishop repeats a prayer, while his assistants rub the table of the altar with a very clean cloth. The table must be in the form of a cross, and the bishop must incense all the four sides.

The bishop then makes five crosses with the sacred oil, and incenses the whole again, while the anthem is sung by the choir, and that is followed by another anthem. Twelve crosses are made upon the walls of that part of the church next to the altar; and these being incensed, the bishop returns again to the altar, and having repeated another prayer, gives out an anthem which is sung by the choir.

He again makes five signs of the cross upon the altar, and kneeling down, prays that all true Christians that come to the altar, may be protected from the snares laid for them by the devil. At Rome, on Thursdays and Fridays in Passion Week, the altars are stripped of their ornaments, and washed with wine and water; but this seems rather to be a custom peculiar to the place, than an established ceremony, because we do not find it attended to in other countries, where the Roman Catholic religion is professed.

Such is the manner in which the people in Roman Catholic countries, dedicate and consecrate their churches, and to those who peruse this impartial account with the least degree of attention, it will appear that the ceremonies are equally heavy and burthensome with those in the law of Moses. It may be added here, that although the deists pretend to ridicule even the decent and innocent ceremonies used by the protestants, yet Mr. Hume, one of their greatest writers, betrays his cause, in telling us that the ceremonies in the church of Rome are the sole support of the Christian religion.

Of particular Customs relating to Devotion in the Roman Catholic Church.

Under this head the first thing to be taken notice of, is, the benediction of the *Agnus Deis*, which is always performed during the first year of the new pope's reign, and every seventh year afterwards. These *Agnus Deis* are made of white wax, in an oval form, and upon each of them is the figure of Jesus Christ, in the form of a lamb; the meaning of the word itself being the Lamb of God. This piece of devotion is much esteemed by the devotees of the church of Rome, and the preparing of the *Agnus Deis*, cuts out much employment for such of the pope's chaplains as act under his chamberlain of the household. The wax of which they are made, is taken from the remains of the candles used on the preceding Easter; but as that is not always sufficient to answer the end, they are allowed more out of the apostolical chamber.

The ceremony is performed on Easter Tuesday in the following manner. The pope's chief sacristan blesses the water, and then the pope, dressed in his robes, blesses it a second time. This water is put into a large silver basin, and the pope repeats a prayer, begging that God would give his blessing to the water appointed to cleanse sinners from their impurities. After this, he takes some balm and pours it into the water, adding thereto the holy oil, which he likewise pours in, in the form of a cross. During the ceremony, he offers up several prayers to God, and then turning to the *Agnus Deis*, blesses and incenses them, imploring God to grant them all the virtues generally ascribed to them. After this follow several other prayers, and then his holiness sits down in an easy chair prepared for him, with a napkin girt around him in the form of an apron, and his mitre on. The gentlemen of his chamber present him with the *Agnus Deis* in silver basins, one after another, and the pope throws them into the holy water. The cardinals in their linen robes take them out with spoons, made for that purpose, and afterwards lay them on a table covered with a clean white cloth, and then wipe them with a napkin, which they wear in the form of an apron; and the assistant prelates range them on a table, where they remain till they are thoroughly dry. After this part of the ceremony, the holy father rises up, and in a prayer, addresses himself to the Holy Ghost, beseeching him to bless them, and then makes his application to Jesus Christ. After this they are again put into basins, and the holy father takes the cardinals along with him to dinner. The same ceremony is resumed on the Thursday following, and continued till they are all blessed, which is on Friday, and during that time foreign ambassadors, and all sorts of strangers, who are then at Rome, are permitted to be present.

On the Saturday following, mass is sung by a cardinal priest, at which his holiness assists, dressed in his robes, and as soon as the *Agnus Dei* is sung, an apostolic sub-deacon, dressed in his robes, with the cross bearer and two taper bearers walking before him, goes to the pope's sacristan

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and takes from him a bason full of those Agnus Deis' lately blessed, and wraps them up in a party coloured china cotton. The sub-deacon is followed by a clerk of the ceremonies, with two chaplains in their surplices; when they have come to the door of the chapel they all kneel, while the sub-deacon sings the following words, "Holy father, these are the new lambs, who have sung their Hallelujahs to thee. They drank not long ago at the fountain of holy water; they are now very light, or very much enlightened, praise the Lord." To which the choir answers, "God be praised, Hallelujah." After this the sub-deacon advances towards the altar, and when he comes so near as to touch the rails, he again repeats the same words; and a third time when he approaches the throne of the holy father.

Two auditors present the Agnus Deis' to the two cardinal deacons assistants, who lay them in a decent manner on his holiness's knees, and the two auditors hold the two ends of the napkin, whilst the holy father blesses the sacred college. The cardinals having shewn the utmost respect to his holiness, take off their mitres, and holding them with the points or horns downward, receive into them as many of the Agnus Deis' as he chuses to bestow. After the cardinals have had their share, the remainder are distributed among the foreign ambassadors, nobles, and prelates, who happen at that time to be in Rome. The ceremony concludes by the pope's washing his hands; and he and all the cardinals unrobing themselves.

As it frequently happens that many of these Agnus Deis' are not distributed, in such cases, those that are left are given to the prelate who is the keeper of the pope's wardrobe, who distributes them among pilgrims, or such other foreigners as happen to visit Rome.

This practice of blessing the Agnus Deis' took its rise about the seventh or eighth century; for as it was common in those ages to make thousands and ten thousands of converts in a day, by only marking them with the sign of the cross after baptism, so, in order to distinguish them from the Heathens, they were ordered to wear about their necks pieces of white wax, with the figure of a lamb upon them. This was done in imitation of the Heathen practice of hanging amulets around their necks, as preservatives against accidents, diseases, or any sort of infections; many of these amulets are to be met with in the cabinets of the curious, and they are still frequently found in Wales, and in the northern parts of Britain. They are in the form of rings, of a deep azure colour, interspersed with most beautiful white spots; and the substance of them resembles transparent glass, and undoubtedly they have in them something of that nature.

The next thing to be attended to, is the canonization of saints, and a solemn ceremony it is, especially when we consider, that by the pope's single act he can make men or women who have been long consigned to their graves, objects of divine worship, and mediators between God and sinners.

When a person is to be canonized, the pope holds four consistories; in the first of which, he causes the petition of those who solicit for the canonization, to be examined by three auditors

of the rota, and directs the cardinals to revise all the instruments relating thereto. In the second, the cardinals make their report; and in the third, which is held in public, the cardinals pay their adoration to the pope; after which an advocate makes a pompous oration in praise of the person who is to be made a saint. He expatiates at large on the miracles he has wrought, and even pretends to know from what motives he acted. In the fourth consistory, the pope, having summoned all the cardinals and prelates together, orders the report concerning the deceased to be read, and then takes their votes, whether he is to be canonized or not.

On the day of canonization, the church of St. Peter is hung with rich tapestry, with the arms of the pope embroidered upon it, together with the arms of the prince who desires the canonization. The church is most pompously illuminated, and filled with thousands of devout catholics, ready to attend to the ceremony of the saints being conducted to paradise. It gives them some encouragement to attend the ceremony, when they consider, that the more respect they shew to the saint, the more ready he will be to hear their prayers, and offer them up before God. During this ceremony the pope and all the cardinals are dressed in white; and it costs the prince who requests the canonization, a vast sum of money, for all the officers belonging to the church of Rome must have their fees; but this is only a trifle, when it is considered that the saint will intercede for his subjects, in heaven, who indeed, poor as they are, generally pay all the expences attending the ceremony.

That the ceremony of the canonization may be conducted in the most magnificent manner, an elegant theatre is erected in St. Peter's church. But that the reader may be enabled to form a proper idea of all the different parts of the ceremony put together, we shall here present him with an exact account of the canonization of four persons, not longer ago than the year 1712. These persons were Pope Pius V. Andrew d'Avellino, Felix de Cantalice, and Catherine de Bologna.

On the twenty-second day of May, 1712, the procession began in the following order: The charity boys of the apostolic hospital of St. Michael walked first, with lighted tapers in their hands. They were followed by all the orphans in the city, maintained at the public expence; by the fathers belonging to the convent of miracles of the third order, the bare-footed Augustines, of Jesus and Maria, the Capuchins, the brothers of charity, the fathers of mercy, of St. Adrian, the Anchores, of St. Onuphrius, the Minims, of mount Trinity, the fathers of St. Andrew the monk, and, in a word, by all the regular orders in the church of Rome. These were followed by the secular clergy, and the whole procession was regulated by one of the pope's chamberlains.

After these came the officers of the pope's chapel; his esquires, in their cassocks, the procurators general of the five mendicant orders, all dressed in their proper robes, which, on such occasions, are extremely magnificent. The gentlemen of the pope's bed-chamber followed, dressed in scarlet; after them came the fiscal procurator,

curator, the commissary of the apostolic chamber, the consistorial advocates, his holiness's private chaplains, the gentlemen of the bed-chamber, and the music of the chapel, singing without intermission, during the whole of the procession. After them came the four magnificent standards of those saints who were to be canonized, with the miracles they were said to have wrought, embroidered upon them. As the precedence had been given to St. Catherine of Bologna, her banner was carried first; that of St. Felix de Cantalice next; then came St. Andrew d'Avellino; and last of all that of Pope Pius V. as the servant of the servants of God. Six of the Minor Observantines, each with a lighted taper in his hand, walked before; the standard of St. Catherine, attended by the society of Bolognans of St. Petronius, the standard being supported by four of the most respectable fathers of the order.

The standard of St. Felix was supported by ten Capuchin friars, and followed by a great number of the same order. Another detachment of the same order followed that of St. Andrew; and the fraternity of the Agonizants that of Pope Pius V. each in the habits of their respective orders.

After them came the Referendaries accompanied by the registers of the pope's court, and the clerks of the chamber. The master of the sacred palace followed after, having in his train all the pope's domestics of a superior rank, each of them carrying silver candlesticks with burning tapers in their hands. The sub-deacon, who was cross-bearer, appeared in his white robes, having on each side of him an apostolic officer, carrying a red staff. The Vatican penitentiaries of the society of Jesus came next, dressed in white, with their hats on, and then the generals of the orders, who were followed by the cardinals, the deacons walking first, the priests after them, and then the bishops, attended by the envoy of Bologna on the right, and the constable governor of Rome on the left, with a great number of other officers.

The cardinal deacons assistants, with the gospel cardinal deacon between them, walked next, and then appeared his holiness in his chair. Being about to open the gates of heaven to the new made saints, the minds of the people were filled with the strongest fervour of devotion, especially as he was dressed in the most sumptuous manner that can be imagined. Eight of the senior referendaries bore up a rich and pompous canopy over the holy father's head, with pikes embellished with silver, and the Swiss guards with their naked swords surrounded the chair. His holiness was followed by an apostolical sub-deacon, called the auditor of the mitre, who walked between two gentlemen of the privy chamber in red robes; the procession being closed by the monks of the different orders; together with a long train of abbots, bishops and prelates, from different parts of the world.

It is almost incredible to think what vast multitudes of people followed the procession, all eager to obtain the pope's blessing, and to be recommended to the notice of the saints who were to be canonized. As soon as the pope arrived at the church of St. Peter, he set down the taper

he held in his hand, and putting off his mitre, went up to the high altar, where he knelt down before the holy sacrament. After this he was carried to his throne, and the cardinal who was deputed to demand the canonization, moved towards the throne, having the cardinal legate of Bologna on his left hand, and a consistorial advocate on his right. They first bowed to the altar and his holiness, and the advocate begged of the holy father that he would be pleased to inroll among the number of the saints, the four holy persons who had been so strongly recommended to him. This was seconded by a gentleman of the bed-chamber, who closed his harangue in begging for a blessing on the ceremony, and exhorting all the people present, to join with him in prayer for that purpose.

His holiness then rose out of his chair, and all the clergy knelt down, whilst two musicians of the chapel sung the litanies of the saints. The sovereign pontiff called upon the Holy Ghost to be with them, while the Minims kept standing before the throne, and singing with tapers in their hands. It was then asked of his holiness, if he would comply with the request of those princes who had solicited for the canonization? to which the secretary of briefs announced, that his holiness was going to make a decree, for raising Pius V. Andrew d'Avellino, Felix de Cantalice, and Catherine de Bologna, to the rank of saints, to the glory of God, and the honour of the Catholic church; in order that their names may be called upon, for ages to come. After these words had been repeated, the cardinals stood up, and the pope, as Christ's vicar, pronounced the decree of canonization; commanding, that from that time, all the faithful should, in their ordinary course of devotion, pray to these saints, who were now become advocates for them in heaven.

Whilst the music in the chapel was singing, the master of the ceremonies gave notice, by a signal to the citizens of Rome, that these persons were advanced among the members of the blessed, and that they were to be mediators between God and them, for the remission of their sins; upon which the whole city was in an instant illuminated; the churches were crowded with people ready to offer up their prayers to the new made saints; the bells were set a ringing, and nothing but devotion in one part, and confusion in another, were to be found.

The whole ceremony concluded with the following prayer, which the holy father composed himself:

" May God Almighty have mercy on you, by
" virtue of the merits and prayers of the holy
" Virgin, and of all those whom we have now
" declared to be saints: May the divine Ma-
" jesty, for their sakes, pardon all your sins,
" and lead you into eternal life; giving you
" indulgence here, and remission of sins here-
" after, Amen."

To what has been here said, we may add, that canonization of saints was not known in the Christian church till towards the middle of the tenth century, and so far as we are able to form a proper notion, without prejudice or partiality, the Christians in that age borrowed it from the Heathens; for it was customary both with the Greeks and Romans to deify all those heroes and

great men, who had made a more than ordinary figure among them.

We have many instances of these deifications among the Heathens, and they are recorded both by their poets and historians; nay, we sometimes find them introducing the gods themselves, raising up deceased heroes to the rank of deities; thus Ovid describes Jupiter as deifying Hercules.

As an old serpent casts his scaly vest,
Wreaths in the sun, in youthful glory dress'd;
So, when Alcides' mortal mould resign'd,
His better part enlarg'd, and grew refin'd;
August his visage shone; almighty Jove
In his swift car his honour'd offspring drove:
High o'er the hollow clouds the couriers fly,
And lodge the hero in the starry sky.

We read of Charles Borromea, archbishop of Milan, that it was resolved on, some years before he died, to place him among the saints as soon as he died, which was done, and now he is adored as an object of divine worship. This is exactly similar to the practice of the antient Heathens, who often told their heroes and great men while alive, that for their great and virtuous actions, they would be ranked among the gods; of this we have many striking instances in Virgil, who, of all the Roman poets, seems to have been the most addicted to the flattering of Augustus, who indeed had raised him from a low degree of obscurity to grandeur. Thus he addresses Augustus.

And chiefly thou, whose undetermin'd state
Is yet the subject of the god's debate:
Whether in after-times to be declared
The patron of the world and Rome's peculiar
guard:

Or o'er the fruits and seasons to preside,
And the round circuit of the year to guide;
Pow'ful of blessings, which thou strew'st around,
And with thy goddess-mother's myrtle crown'd.
Or wilt thou, Cæsar, chuse the wat'ry reign,
To smooth the surges, and correct the main?
Then mariners, in storms, to thee shall pray;
Ev'n utmost Thule shall thy pow'r obey,
And Neptune shall resign the fasces of the sea:
The wat'ry virgins for thy bed shall strive;
And Tethys all her waves in dowry give.
Or wilt thou bless our summers with thy rays,
And, seated near the ballance, poise the days;
Where in the void of heaven a space is free,
Between the Scorpion, and the maid for thee:
The Scorpion, ready to receive thy laws,
Yields half his region, and contracts his claws.

It has been much objected against canonization, that it is performed by human beings, which is giving them a power to make something an object of divine worship, which, while in this life, was no more than mortal. This objection seems to be well founded, and many Protestant writers have considered the origin of canonization, as taking its rise from a misunderstanding of the word blessing us, used in prayer. Thus in prayer we say, we bless God, by which no more is meant than that we praise him. That the following is the general and particular sense in which the word blessing has always been used,

will appear evident to all those who are in the least acquainted with history.

The Hebrews, under this name, often understand the presents usually sent from one friend to another. Thus when Jacob sent a present to Esau, he desires him to accept his blessing; and when Achsah, the daughter of Caleb, petitioned her father to give her a field, she said, "Give me a Blessing." When Abigail carried David a present, she called it a Blessing, which his handmaid had brought; and the reason probably is, because presents are usually attended with good wishes and compliments.

Besides those instances of private Benediction, or Blessing among the Jews, there are others of a more public and solemn nature. Thus Moses directs Aaron, the high-priest, to bless the people: "On this wise shall ye bless the children of Israel, saying unto them, the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." The prophetic writings are full of Benedictions. The patriarchs, on their death-beds, blessed their children and families; and God ordained, that, when the people of Israel should arrive in the promised land, the whole multitude should assemble between mount Ebal and mount Gerizim, and that blessings should be pronounced from mount Gerizim on those, who observed the law, and curses from mount Ebal on those who violated it, and this Joshua performed, after he had conquered part of the land of Canaan.

The privilege of Benediction or Blessing, was one of those early instances of honour, and respect paid to bishops, in the primitive church, for bowing the head to them, and receiving their blessing was so universal, that emperors themselves did not refuse to comply with it. Thus Hilary reproaches the emperor Constantius, telling him, he received the bishops with a kiss, with which Christ was betrayed, and bowed his head to receive their benediction, whilst he trampled on their faith.

In the western churches, there was antiently a kind of Benediction, which immediately followed the Lord's prayer, and some understand by it the final Benediction after the communion; but Mabillon more truly interprets it of the Benediction before the communion, immediately after the Lord's prayer: for there is a canon in the council of Toledo, which censures priests for communicating immediately after the Lord's prayer, without giving the Benediction to the people, and ordains, that, for the future, the Benediction should follow the Lord's prayer, and after that the communion: and, in Mabillon's collection of Gallican Missals, the prayer, that follows the collect after the Lord's prayer, is stiled *Benedictio populi*, the Benediction of the people.

No one can be beatified till above fifty years after his decease, and all the depositions relating to his piety and holiness in this life, are strictly examined by the congregation of rites. This scrutiny is carried on sometimes for several years together, after which the pope fixes a day for the beatification, for the reputation of the candidate

date is seldom in any danger. His holiness, attended by the cardinals, and all his great officers, goes to St. Peter's church, where he sings high mass, and then signs the bull, declaring the deceased to be in heaven among the blessed.

Messengers are immediately dispatched to the place where the deceased was buried, and when the news arrive of the beatification, the corpse is taken up and exposed to the people; mass is said in honour of the blessed, and from that time forward he is supposed and believed to work many miracles. Many of the most learned among the Roman Catholics, such as Fleury, Baronius and Bellarmine speak of miracles and relics in a very cold, indifferent manner, and the late pope Ganganelli treats them very slightly, and seems to wish that there were none of them left in the church, and that beatification and canonization were never again to take place. The Roman Catholic priests, in this country, when they converse with Protestants, tell them that the belief of modern miracles, and the adoration of relics are not articles of faith, but that the pious may either believe in them, or reject them. This is one of the most inconsistent assertions that ever could take place; for, first, in all countries, where the Roman Catholic religion is professed, a man would be in danger of losing his life, were he but so much as to hint to another that he doubted the truth of miracles, and as for the adoration of relics it cannot be dispensed with, for all Catholics are obliged to be at least once at mass every Sunday and holy-day, and on most of these days, relics are exposed to public view, nor can the adoration of them be dispensed with.

But, secondly, whatever may be the practice in those countries, thus much is certain, that in England, where all sorts of religious sentiments are tolerated, all the catechisms and books of devotion written by the Romish priests inculcate the necessity of adoring relics, and believing in miracles. Now as catechisms and books of devotion contain the leading principles of religion, why, insert such things in them, unless they are articles of faith?

A few years ago two Romish priests, (Dr. Fell and Mr. Butler) wrote the lives of their saints, and these books are to be had any where in England. We shall here extract the following passages from them, which will serve to shew that there is but little difference between a Roman Catholic in England, and one on the continent.

St. Raymond of Pennaforte, having long remonstrated to no purpose against the debaucheries of the king of Spain, resolved to leave him, and return to Barcelona: but the king having forbid any one to transport him, St. Raymond threw his cope into the sea; and, taking his staff in his hand, went into this new kind of boat and arrived safe at Catalonia. St. Francis of Paula was endued with such supernatural strength, that he carried away a rock of prodigious bigness, which hindered the foundation of a dormitory he was building. St. Agnes of Monte Pulciano received a visit from the blessed Virgin, holding the child Jesus in her arms, whom she permitted her to embrace and press to her breast. After her death, she returned the civility of St. Catharine of Sienna (who came to visit her tomb)

in a very extraordinary manner. While the living saint was endeavouring to kiss the feet of the dead one, the latter lifted up her foot to St. Catharine's lips, through an excess of humility to be before-hand with her. St. Bonaventure, not being able to communicate in the ordinary way, by reason of a violent indisposition in his stomach, had the pyx placed upon his breast, and the holy wafer immediately penetrated into his very bowels. St. Ignatius, being given over by his physicians, was visited by St. Peter, who healed him with a touch. This saint was the famous founder of the Jesuits, who reckon up no less than two hundred miracles performed by him. St. Clara being one day at her devotions, a very beautiful child (supposed to be the child Jesus) with two shining wings, flew into her lap, and caressed her with many fond endearments. Another time, being indisposed, and not able to go to matins, she notwithstanding heard the office distinctly, though sung at a church very distant from her monastery. St. Stanislaus Kostka became famous, after his death, for driving out devils, and restoring persons to life; and the Poles believe, that one of this saint's bones steeped in a little wine, is a sovereign remedy against many distempers. St. Clara of Montefalco, having often declared to the nuns of her convent, that she had the figure of Christ crucified, and all the instruments of his passion graved on her heart, they caused her body to be opened, after her death, and were convinced of the truth of this miracle. St. Didacus cured diseases with the oil of a lamp burning before an image of our Lady. One day, being destitute of food in a journey, he prayed to God, and immediately saw a table spread on the grass, and covered with refreshments. The famous St. Xavier, during his mission to the East-Indies, raised several persons to life. Being in the neighbourhood of Amboyna, he calmed a tempest by plunging his crucifix into the sea. In the heat of the action, the crucifix slipped out of his hand: but an officious fish restored it to him in a moment. St. Rosa was so venerable for her great sanctities, that the largest trees of the garden bent down their branches, as saluting her, when she passed by them to her cell.

In the fifth century, the head of St. John Baptist being found in a cave, near Emesa, a city of Phoenicia, a church was built in that place, and the head of the saint placed in it with great ceremony and devotion. But this church falling to ruin, a very noble one was afterwards built in Emesa, to which the saint's head was transported in 760. Theophanes tells us, it continued to be an object of devotion in 800, and sent forth a most delightful odour, which cured all who approached it with faith. It is believed, the head of St. John Baptist was afterwards transferred from Emesa to Comana in Pontus, and from thence to Constantinople. The church of Amiens pretends at this day to shew a great part of it, namely, all the face as far as the mouth, and to have received it by the means of one Walon de Sarton, a canon of Amiens, who, being present at the taking of Constantinople by the French in 1204, found this relic in the ruins of the old palace. Some of the bones of this saint were likewise

likewise preserved by the Christians, and when, in the reign of Julian, the pagans opened the sepulchre of St. John at Sebasta, and burnt his remains, these bones were sent to St. Athanasius, who placed them in the wall of an altar. Afterwards, when Theodosius demolished the temple of Serapis, and built a magnificent church in its place, dedicated to St. John Baptist, these relics were removed thither, in 396.

The bodies of St. Andrew and St. Luke were transported to Constantinople, in 357, after having performed miracles in all places where they stopped. They were interred in the *Basilica*, or church of the Apostles, where they became the objects of the peoples' devotion, and those, who accompanied these relics, had part of them in recompense. By this means they were dispersed in several places, and wrought miracles wherever they were brought. The memory of these relics seems to have been lost at Constantinople, when about the year 550, the emperor Justinian designing to rebuild the church of the Apostles, the workmen found three wooden coffins, with inscriptions, denoting that these were the bodies of St. Andrew, St. Luke, and St. Timothy. Justinian, and all the people, testified their respect to these holy relics, re-placing them in the earth, and erecting over them a stately monument. The town of Vergi in Burgundy, and the church of Beauvais, pretend each of them to shew one of St. Andrew's arms. The church of Amalfi, in the kingdom of Naples, pretends to have the body of St. Andrew, brought from Constantinople, when that city was taken by the French; and the Roman martyrology assures us, that there constantly distils a medicinal liquor from this apostle's tomb, at Amalfi.

The chains of St. Peter and St. Paul were held in great veneration, for the popes themselves formerly dispersed the filings of them, as sovereign remedies for diseases. Arator tells us, they had, at Rome, in the sixth century, the chains, with which St. Peter had been bound at Jerusalem; and we are told of a coat of St. Peter's, brought from Antioch to Paris, and placed in the church of St. Genevieve, and Hugh, abbot of Clugni, it is said, made use of it to cure a paralytic, in the presence of a multitude of persons. Some of St. Stephen's bones, being carried by Orosius a priest, about the year 418, into the island of Minorca, occasioned the conversion of five hundred and forty Jews, who inhabited the town of Magona in that island. Much about the same time, a vial containing a few drops of the same saint's blood, and some fragments of his bones, cured a broken leg, and restored a blind woman to sight in a town of Africa. The same relics gave health to the sick, and restored the dead to life. Other churches likewise were blessed with the relics of this protomartyr: particularly at Ancona in Italy, in Portugal; at Tours, Bourdeaux, and Bourges, in France: in all which places miracles were frequently performed by them.

Besides the relics of the apostles, those of the succeeding saints and martyrs were no less objects of the Christians devotion. Thus the relics of St. Ignatius, bishop of Antioch, in the beginning of the second century, were translated from Rome, where he suffered martyrdom, to Antioch,

and placed in the cœmety near the gate of Daphne. The people daily visited them, and many miracles were said to be wrought by them. The bones of St. Polycarp, bishop of Smyrna, who suffered martyrdom about the year 169, were preserved by the Christians, who esteemed them beyond the richest jewels. The relics of St. Fruktuosus, bishop of Tarragona, in Spain, who suffered martyrdom in the third century, are shewn in several places; as, in a church near Barcelona, and in the town of Manrese in Catalonia. The relics of St. Gervaise and St. Protaise, martyred at Milan under the emperor Valentinian I. being carried in procession to the cathedral church, restored to sight a citizen of Milan, who chanced to touch the ornaments, with which they were covered. Several other persons were cured of diseases by garments or linen, which had touched these relics.

The modern church of Rome pays great veneration to the relics of saints and martyrs; for shrines, in which they are deposited, are first sprinkled with holy water, and then solemnly blessed. The substance of the prayer is, that God would grant his protection to such as revere the merits of the saints, and humbly embrace their relics, to the end that these faithful suppliants may be guarded from the power of the devil, from thunder, plague, bad air, wild beasts, and from the hostilities and machinations of men. The believer, who visits relics out of devotion, must acquit himself of this duty with zeal, and touch the sacred limbs of saints with faith, and there are times fixed for publicly exposing them to the devout. The relics in the church of *Notre Dame*, at *Aix la Chapelle*, are shewn every seven years, accompanied with proclamations such as the following: "The head and right arm of St. Cornelius are to be shewn; by whose intercession may our Lord preserve you from the falling sickness, and after this life grant you the kingdom of heaven."

The translation of relics, or depositing them in some church, is performed with great care and ceremony, and before they are translated, they are examined by the bishop, who pronounces a solemn benediction over them. On the day of their translation, the streets through which they are to pass, are cleaned, and the houses hung with tapestry. The church and altar are pompously adorned, and the images of the saints ranged in open view. The relics are carried in procession under a canopy, the clergy walking before, and the people surrounding them with lighted tapers in their hands, and as soon as they enter the church, *Te Deum* is sung, and the relics are set upon the altar to be worshipped by the people. Prayers are appointed in honour of them, and a lamp is left burning day and night before the place where they are deposited.

But of all the relics preserved in popish countries, those of the blood of martyrs are the most remarkable and frequent. Rome especially, and Italy, are grown famous for the great quantity that is found in them. The earth at Rome (an Italian writer tells us) is stained with the blood of the faithful. He adds, that the pope makes presents of this sacred earth to foreigners; and he relates the following miracle on this occasion. An ambassador of Poland earnestly solicited pope Pius

Pius V. to grant him a relic: whereupon his holiness drew out his handkerchief, put a little Roman earth into it, and folding it up, gave it to the ambassador, who took the pope to be in jest. However, as soon as his excellency was returned back to his house, he opened the handkerchief, and found it deeply stained with blood.

It would be endless to repeat the prodigious number of miracles, said to be wrought daily by the blood of the saints. At certain seasons, it is seen to melt and run. There are several liquefactions of this kind, especially in Italy. Thus, on the festival of St. Eustace, at Rome, that saint's blood is seen to boil. But the most remarkable is that of the blood of St. Januarius, at Naples, of the truth of which we here present the reader with what cannot be objected to by the most bigotted Roman Catholics in the world.

On the 18th of September is performed, at Naples, the ceremony of exposing the head, and blood, of St. Januarius, patron of that city. On this occasion there is a solemn procession made, in honour of the Saint, in which the martyr's head and blood are carried in great pomp. These two relics are made to meet, and when they are pretty near one another, the blood is seen to grow fluid, to boil, and to force itself over the sides of the glass vial, in which it is kept. This miracle is wrought annually, and never deceives the people's expectation, who are always ready to witness to the truth of the fact.

The rise of this miracle, they pretend, was as follows: A Neapolitan lady, who was so sick as to keep her bed, having heard of St. Januarius, and his companions, resolved to seek her cure upon the place where those faithful Christians had suffered martyrdom. Accordingly she went, and, finding the place still wet with their blood, she filled two vials with it. In one she put all the pure blood she could take up, and in the other that which was mixed with earth and other filth. Scarce had she made an end, when she found herself cured. Soon after this, hearing that the head of the saint was lodged at Naples, she sent word that she was in possession of the saint's blood; upon which the head was carried in procession to fetch the blood. The pious lady did not wait for this visit, but ran with the two vials, to meet the head of the martyr. In the first moment of the interview, the blood dissolved; and convinced the people that it was really the saint's blood; and since that time the miracle has never ceased.

Mr. Addison mentions this pretended miracle, in his Remarks on several parts of Italy. "I saw, (says he, speaking of Naples,) a very splendid procession for the accession of the duke of Anjou to the crown of Spain. To grace the parade, they exposed, at the same time, the blood of St. Januarius, which liquified at the approach of the saint's head, though, as they say, it was hard congealed before. I had twice an opportunity of seeing the operation of this pretended miracle, and must confess I think it so far from being a real miracle, that I look upon it as one of the most bungling tricks I ever saw. Yet it is this that makes as great a noise as any in the Roman church, and that Mr. Paschal has hinted at among the rest,

" in his marks of the true religion. The modern Neapolitans seem to have copied it from one, which was shewn in a town in the kingdom of Naples, as long ago as in Horace's time.

At Gnatia next arrived, we laugh to see
The superstitious crowd's simplicity,
That in the sacred temple needs would try,
Without a fire, th' unheated gums to fry: }
Believe who will the solemn sham, not I.

" One may see at least, that the heathen priesthood had the same kind of secrets among them, of which the Roman Catholics are now masters."

The next thing that claims our attention in the church of Rome, is the Jubilee, which is partly of Jewish, and partly of Heathen original. Among the Jews were two sorts of Jubilees, namely the lesser, every seventh year; and the greater, every fiftieth year. The grand jubilee on the fiftieth year among the Jews, procured liberty for all such as were slaves; the poor were acquitted of the payment of their debts; all sorts of pledges were to be delivered up; and the heirs of those who had mortgaged their estates, were at liberty to take possession of them in the name of their ancestors, it being a maxim in the Jewish law, that the enjoyment of the fruits of the earth, during the space of forty-nine years, was a sufficient payment for the money laid out in the mortgage.

In the same manner the pope makes every fiftieth year, a year of rest for his dutiful children. He forgives them all manner of sins; relieves the spiritual poverty of the penitent, by opening the treasures of divine mercy to him, and restoring him to the favour of God and the saints. Thus we find that this ceremony comes in room of the secular games of the antient Romans, only that it has a few of the Jewish rites mixed with it. It was first instituted by Pope Boniface VIII. who declared in his bull, that such as should visit the churches of St. Peter and St. Paul, in the year 1300, should have a full and free remission of all their sins; but as this was to be repeated only once in one hundred years, and that being considered as too long to wait for the remission, Clement VI. ordered, that the jubilee should be observed once every fifty years.

Since that time, however, great alterations have taken place, for by several decrees of councils, every pope may grant a jubilee on that year when he is advanced to the pontificate, only with this exception, that the holy gate is never opened, but at the end of the twenty-fifth year, "Which, to use the words of a popish author, brings with it an universal indulgence; the hearts of the faithful are comforted thereby, and joy entereth into the house of the Lord." The jubilee grants to such confessors as are approved of by their superiors, a power to absolve all reserved cases from all censure and the greater excommunication; to annul all suspensions relating to benefices and ecclesiastical offices, and to take off interdicts. It permits them likewise to alter vows, so as they have no connection with religion or chastity, or are not of the nature of those by which pilgrims engage to visit the shrines of the most celebrated saints.

When the pope has appointed the time for the jubilee, he gives notice of it by his apostolical letters to all the prelates throughout Christendom, and these cause them to be published throughout all their dioceses, with proper exhortations, in order that the faithful may put themselves into a condition of obtaining the advantages which attend it. On such days as are set apart for fasting and repentance, the bishop and his clergy are enjoined to appear overwhelmed with sorrow, and filled with sentiments of humility. They are to pray with heart and mouth to the Almighty, and to offer him the fruits of a sincere contrition, which consists in the renunciation of all those engagements, by which men are, for the most part, devoted to the world; and in a strong resolution to instruct the people by their own pious example.

The grandest part of this ceremony consists in opening the holy gate, of which the following is a faithful account: On the twenty-fourth day of December, of the holy year, all the regular and secular clergy assemble together, at the apostolical palace, and from thence march in procession to St. Peter's at the Vatican. When the clergy arrive in the great square before the church of St. Peter, they find the gates shut, and all the entrances of the portico lined with guards, to prevent the populace from getting in. The pope, cardinals, and bishops, dressed in their white damask robes, having their mitres on, meet in the chapel of pope Sixtus V. where his holiness sings the *Veni Creator*, &c. with a lighted taper in his hand. The cardinals hold lighted tapers in their hands, and walk forward, according to their respective ranks, and repair to the Swiss portico, where the holy father nominates three of them his legates to open the gates of St. John de Lateran, St. Mary major, and St. Paul without the walls.

The cardinals having received these orders from his holiness on their knees, go to those several churches, preceded by trumpets, with a band of monks and another of soldiers. A grand and most magnificent throne is erected before the gate of St. Peter, upon which the holy father sits some time, till one of the cardinals, who, for that time, is called the prince of the throne, approaches him, and puts into his hand a small golden hammer. Having marked the hammer with the sign of the cross, his holiness, followed by his clergy holding lighted tapers in their hands, marches forward to the gate of St. Peter, and knocking three times, says, "Open to me these gates of justice." Upon which the choir sing, "This is the gate of the eternal God, the just shall enter therein." In the mean time the chief masons break down the walls which close up the sacred gate, and the rubbish of it is distributed among the devotees, who pick it up with all the zeal and eagerness imaginable, in order to rank it with their most precious relics. While the rubbish is clearing away, his holiness returns and sits down upon his throne, and when the whole is demolished, the penitentiaries of St. Peter take their brooms and sweep the dust out of the passage. All the mouldings and decorations around the gate, are washed with holy water, and when this part of the ceremony is over, his

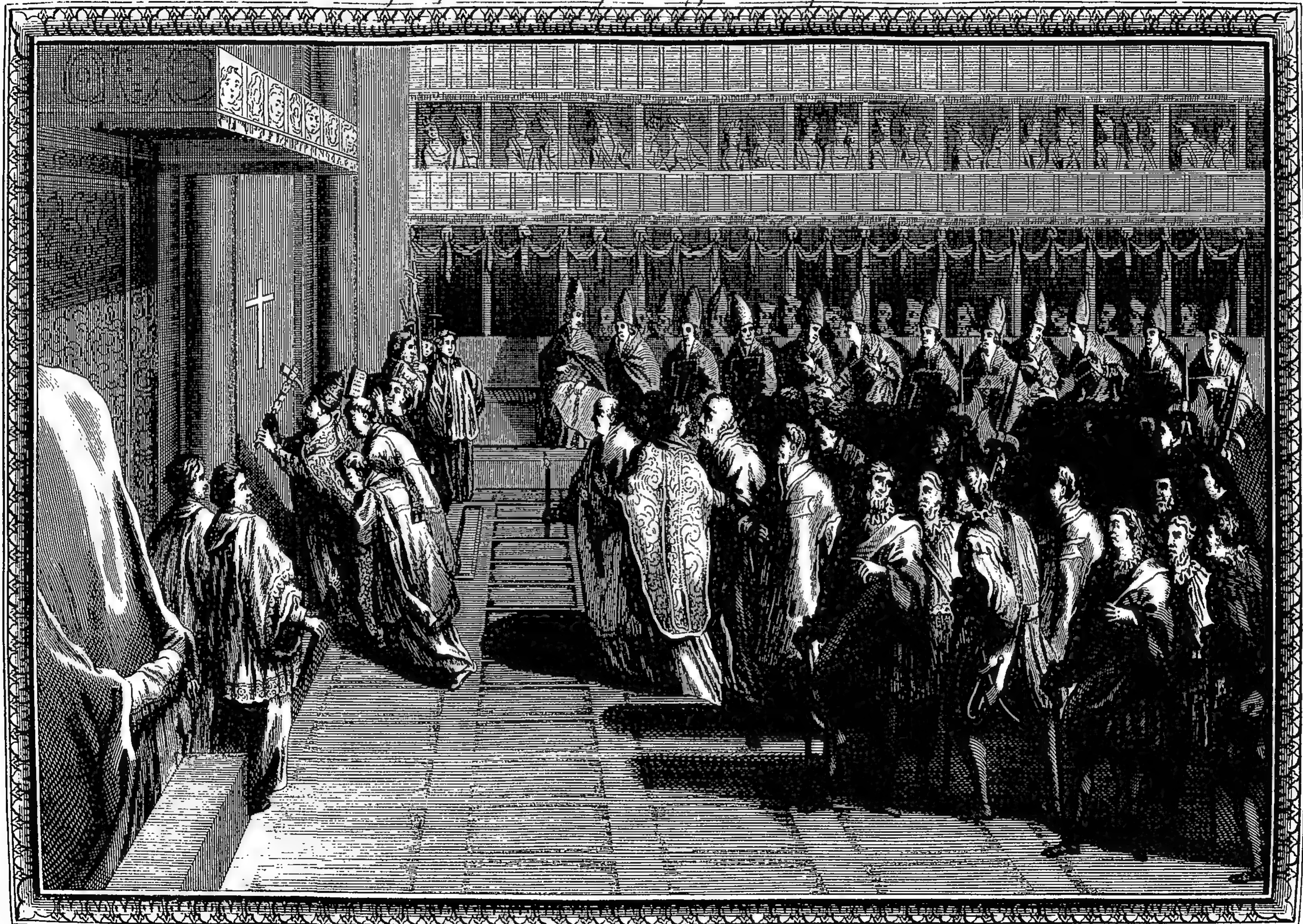
holiness descends from his throne, and begins an anthem in these words, "This is the day which the Lord hath made, &c." and the choir sing it with him. Being again arrived at the sacred gate, the holy father repeats several prayers, takes the cross, kneels down, sings the *Te Deum*, then rises up and passes through the holy gate, singing as he goes along. He is followed by his clergy in their robes, and a vast concourse of people, who all throng into the church, in order to be present at the sacred ceremony. After the whole service is over, which concludes with vespers, the cardinals put off their white robes and put on their red hats and purple mantles; and attend the holy father home to his apartments.

During this solemn season there are always many pilgrims at Rome; and by the pope's bull, these are obliged to visit the four churches already mentioned, namely, St. Peter's, St. John de Lateran, St. Mary major, and St. Paul without the walls. The natives of Italy are obliged to visit these churches thirty times, but the pope grants an indulgence to all foreigners, who are not obliged, without their own choice, to visit them any oftener than fifteen times. There are little books of devotion, comprised for the use of the pilgrims, and if any of them die before they have visited the churches so often as is prescribed in the ritual, then there is a clause left in the bull, granting them a complete absolution.

There is another ceremony observed during the jubilee, which deserves particular notice, because it is confined to Rome alone. It is the opinion of the Roman Catholics, and they have learned it from the traditions of their monks, that the hall in which Pontius Pilate sat when he examined our Saviour, was twenty-eight steps high, and in imitation of that, they have contrived to make a ladder of twenty-eight steps, which the pilgrims are obliged to ascend. This ladder, we are told, was brought from the Holy Land, by St. Helena the mother of Constantine the Great, whom we have had occasion to mention before, and who may be considered as one of the most industrious collectors of relics that ever lived. But the ladder was not all, for they tell us, that she brought along with her a drop of our Saviour's blood, which is contained in a small vial near the upper end of the ladder, and the passage to it is through a brass gate.

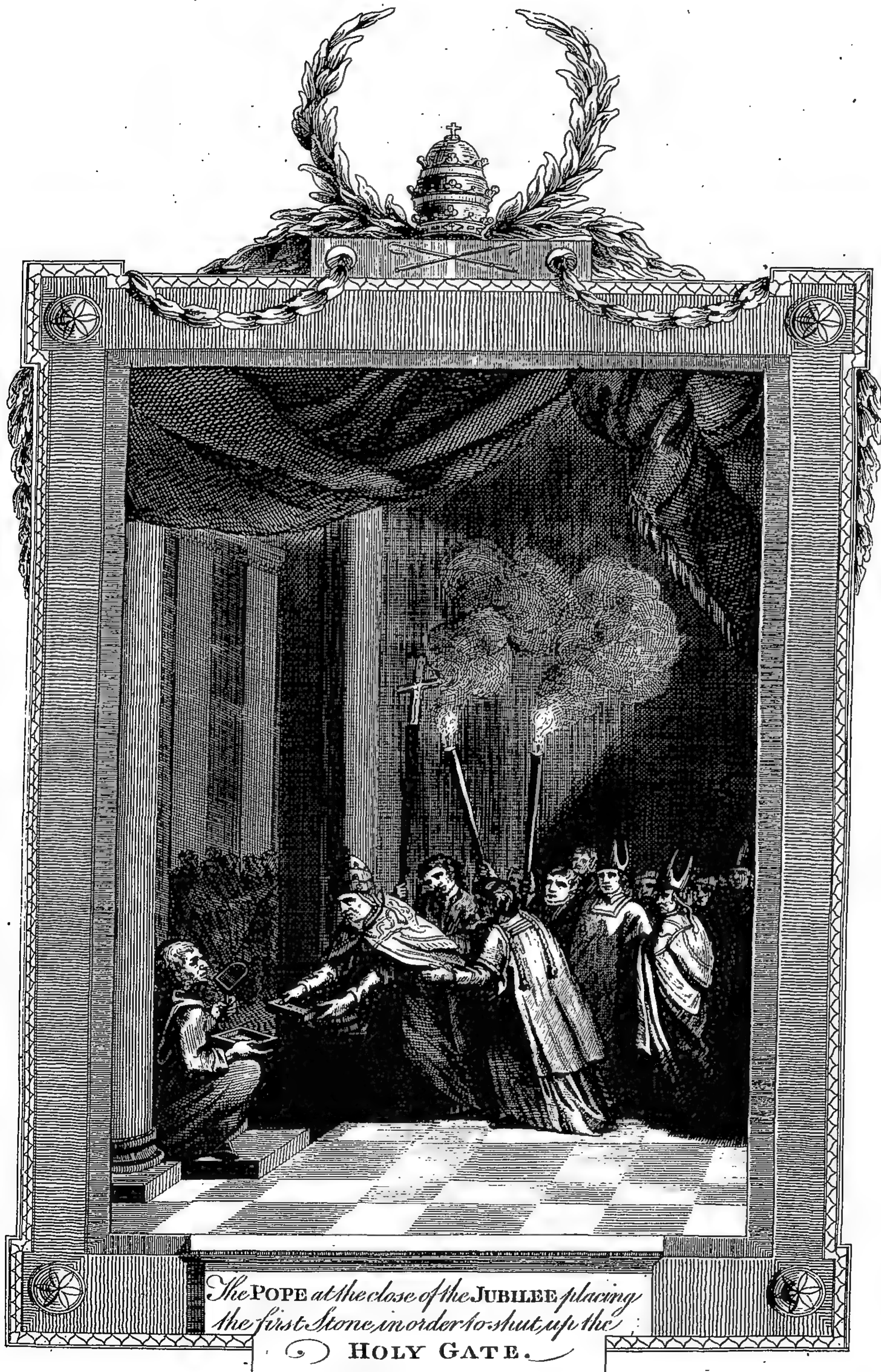
This place is esteemed so sacred, that some of the Roman Catholic writers call it the Holy of Holies; and when the pilgrim has ascended the top of the ladder, he is obliged to repeat a short prayer before he enters into it. As for female pilgrims they are not permitted to enter it, but they are entitled to indulgence by looking at it through the grate. All these acts of devotion obtain for pilgrims an absolute pardon of all the sins they ever committed; and the penitentiaries of St. Peter put the seal to such pardons, by touching them with their rods. The Roman prelates, with all the bishops who are at that time in the city, assemble together and wash the feet of the pilgrims; and the holy father, attended by his cardinals, all without their robes, wait on them at table. The pope presents them with medals, chaplets of roses, and Agnus Deis; and when they

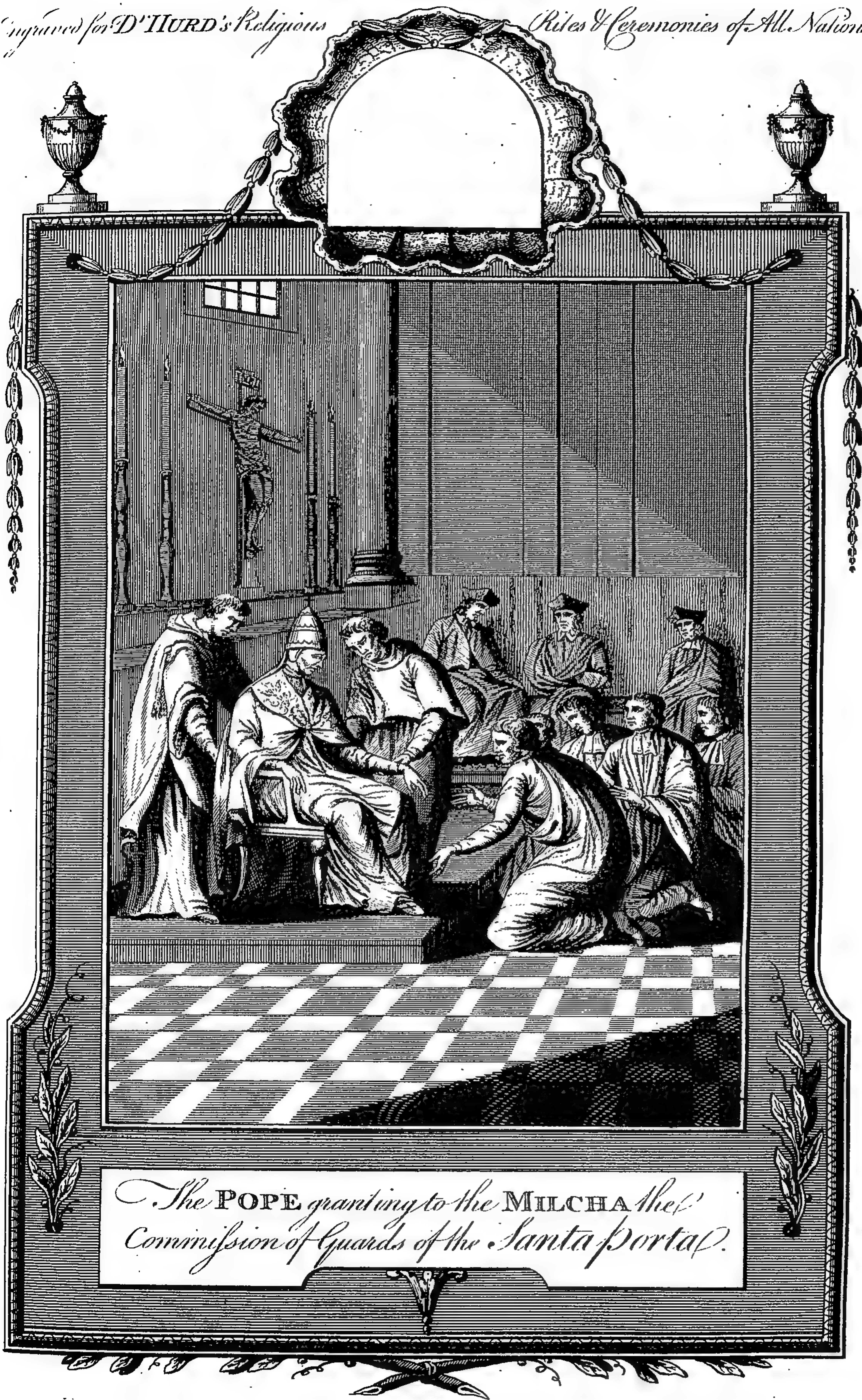
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The POPE opening the HOLY-GATE, a grand Ceremony of the ROMISH-CHURCH.

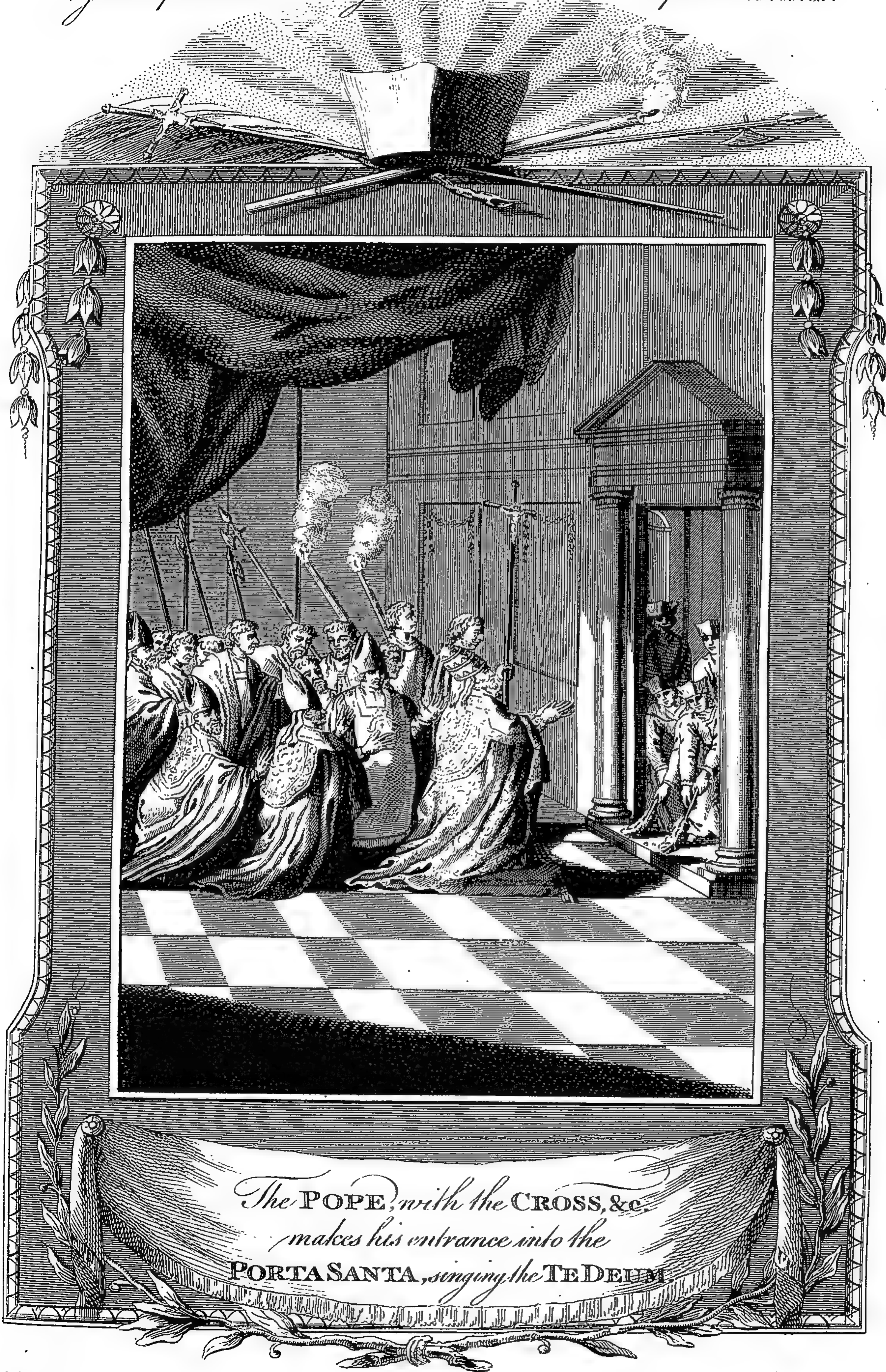
Engraved for D^r HURD's Religious Rites & Ceremonies of All Nations.





The POPE granting to the MILCHA the
Commission of Guards of the Santa Porta.

Engraved for D'HURD's Religious Rites & Ceremonies of All. Nations.



Engraved for D. HURD'S Religious Rites & Ceremonies of All Nations.



*The JUBILEE proclaimed
in St. Peter's Church at Rome.*

they have kissed his feet with the profoundest humility, they are dismissed with his blessing.

As the jubilee continues a whole year, being opened on the twenty-fourth of December, so it concludes by shutting the sacred gate on the same day of the month. On this occasion many ceremonies are observed, for of all courts of the world, that of Rome is the most ceremonious. On the twenty-fourth day of December, the pope, with the cardinals, the Roman nobility, and all the clergy of distinction, go to St. Peter's in their robes of state, where vespers are sung; after which the clergy light their tapers, and pay their obedience to the holy father. Then his holiness gives out an anthem, which begins with these words, "Ye shall go out with joy." And as soon as the choir begin to sing it, every one makes haste to get out of the gate, as soon as possibly he can. When they are all gone out, the holy father goes towards the gate, where he prays some time, and then gives out another anthem, beginning with these words, "Our help is in the name of the Lord." He then blesses the materials with which the gate is to be shut up; and he lays the foundation stone, under which are concealed several medals, which serve to transmit the memory of the sacred ceremony to the latest posterity. After this a bason with water, is presented to the holy father, who washes his hands and returns to his throne, while the choir sing an anthem suitable to the solemnity of the ceremony. During the time the anthem is singing, the masons close up the gate, in the midst of which they place a cross of copper; and it is blessed by the pope's repeating several prayers. The whole ceremony concludes with the pope's bestowing his benediction on all the faithful; particularly on those pious pilgrims who have visited Rome, and then he returns home to his palace, attended by the cardinals.

The last thing we shall take notice of under this head is, what the Roman Catholics call indulgence, which has two different significations according to the Roman ritual. First, it implies that the pope has authority to dispense with the times of fasting and fasting, in favour of any one who shall apply to him for that purpose; and secondly, that he has a right to remit all those temporal punishments which are annexed to sin in this life: This is the more necessary to be mentioned, because many well meaning Protestants are led into an error, concerning this principle in the church of Rome, by taking the word in its primary sense. To indulge, is to give a person leave to do something, and therefore some have imagined, that when the popes grant indulgences, they give men leave to sin. This, however, is so far distant from any thing intended by the word, that even the most bigotted Roman Catholic would look upon it with abhorrence.

It is certain, that many abuses have been committed by the sale of indulgences, and it was owing in part to that, our happy reformation took place. But this is rather to be charged upon the persons intrusted with the distribution than upon the popes who granted them. It must, however, be acknowledged, that indulgences, even in the manner we have considered them, bring in an immense sum of money to the papal treasury. Men do not love to be always confined down to forms,

and therefore that religion must always be agreeable to them which indulges them with a few things in their own nature indifferent, and which, for the payment of a small sum of money, exempts men from temporal pains in this life.

To corroborate the truth of what we have here advanced concerning indulgences, we shall add what was written about a century ago, by a Roman Catholic and a Jesuit, namely, the famous father *Maimbourg*: he says, that when pope Leo X. ascended the pontifical throne, he published indulgences to all those who would contribute towards re-building the church of St. Peter's at Rome. Those persons who purchased the indulgences, were permitted to eat flesh and eggs in lent, and to make choice of any priest whom they esteemed to be their confessor. The same author adds, that these indulgences were sold by auction to those who bid highest for them, so that we need not be surprised to find that many abuses crept in. The practice itself became at last so odious, that sober Roman Catholics condemned it, and Luther, a man of spirit, altho' at that time no more in dignity than an Augustine Monk, opposed the whole power of the popes, and in the hand of Divine Providence, became a most eminent instrument in bringing about our reformation from popish ignorance, darkness, superstition, and idolatry.

As the whole festival of the jubilee is connected in a manner with the remission of sins to men, so it may not be improper to explain, in a few words, what has been meant in antient and modern times, by the word absolution; for it is certain, that it has been misunderstood, misapplied, and abused.

The ministerial power of remitting sins was vested by Christ in the apostles, and from them derived to the church. This is all that the primitive church ever pretended to, leaving the absolute, sovereign, independent, irreversible power of absolution to God alone. The antients reckoned five kinds of absolution. 1. That of baptism. 2. That of the eucharist. 3. That of the word and doctrine. 4. That of imposition of hands, and prayer. 5. That of reconciliation to the communion of the church, by a relaxation of her censures. The two first may be called sacramental; the third, declaratory; the fourth, precatory; and the fifth, judicial. The first had no relation to penitential discipline, being never given to persons who had once received baptism. The second had some relation to it, but did not solely belong to it; for it was given to all baptized persons, who never fell under penitential discipline, as well as those, who lapsed, and were restored to communion again: and in both respects it was called the perfection of a Christian. By the third, the ministers of Christ made public declaration to men of the terms of reconciliation and salvation. The fourth sort was used as a concomitant of most other absolutions: and by the fifth, penitents were finely restored to the peace, and full communion of the church.

Antiently, no sinners were absolved, till they had performed their regular penance, except in case of imminent death. As to the ceremony of absolution, the penitent was publicly reconciled, in sackcloth, at the altar, by this, or the like form; "He that forgave the sinful woman all her

her sins, for which she shed tears, and opened the gates of Paradise to the thief, make you partaker of his redemption, and absolve you from all the bonds of your sins, and heal you by the medicine of his mercy, and restore you to the body of the church by his grace, and keep you whole and sound for ever." The indicative form "I absolve you," instead of "Christ absolve thee," was not in use till the twelfth century, a little before the time of Thomas Aquinas, who first wrote in defence of it; as the learned bishop Usher has clearly proved. Sometimes chrism, or unction, was added to the imposition of hands, in the reconciliation of such heretics and schismatics to the church as had been baptized in heresy or schism; and the reason was, because their baptism out of the church being null and void, they were supposed to want the true effect of baptism, viz. the grace or unction of the holy spirit. The time of absolution seems to have been fixed to the day of our Saviour's passion, and some penitents were received into the church, by absolution, even after their death; particularly such as died during the course of their penance. We need not observe, that absolution, as well as all canonical discipline, was primarily lodged in the hands of the bishop, and by him committed to the hands of the presbyters and deacons only: indeed, in cases of extreme necessity, some canons allowed a layman to administer baptism rather than a catechumen should die unbaptized.

There were some crimes, which incapacitated the sinner from ever receiving absolution, and these were, originally, the three great sins of idolatry, adultery, and murder; and though this rigour afterwards, by general consent, was abated, yet they continued to deny communion to the very last to such apostates, as remained obstinate and impenitent all their lives, and only desired reconciliation, when the pangs of death were upon them, only that very great and scandalous offenders were reserved for the patriarch's absolution.

The judicious Hooker, speaking of the abuse of absolution in the Romish church, says, "They strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction, have no place of right to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent himself, without the privity of the minister, but only as they are enjoined by the minister's authority and power—except therefore the priest be willing, God hath by promise hampered himself so, that it is not now in his own power to pardon any man—he hath no answer to make, but such as that of the angel unto Lot, I can do nothing" Then describing the true nature and effects of absolution, he says, "The sentence therefore of ministerial absolution hath two effects: touching sin, it only declareth us freed from the guiltiness thereof, and restored into God's favour; but concerning right in sacred and divine mysteries, whereof through sin we were made unworthy, as the power of the church did before effectually bind and retain us from access unto them, so, upon our apparent repentance, it truly restoreth our liberty, looseth the chains wherewith we were tied, remitteth all

whatsoever is past, and accepteth us no less returned, than if we had never gone astray."

Archbishop Tillotson has given his opinion of the use and intent of absolution in the following words: "Upon this miraculous gift of knowing the secrets of men's hearts, it seems to be very probable, that that, which is commonly called, The power of the keys, did depend; I mean the power of remitting or retaining sins: for they who had the privilege of knowing men's hearts, might do this upon certain grounds, and were secured from mistake in the exercise of their power upon particular persons; which the priests and ministers of the church now are not, nor can be; because they cannot see into men's hearts, whether they be truly penitent, and qualified for forgiveness, or not. For I cannot easily believe, but that those words of our Saviour, whose sins ye remit, they are remitted; and whose sins ye retain, they are retained, were intended to signify something more than a mere declaration of the promises and threatenings of the gospel, which any man might make as well as the apostles and ministers of the church. For that God will forgive the penitent, and that he will not pardon the sinner, except he repent, is as true from any man's mouth, as from an apostle's: and, as to the absolution of this or that particular person, though a minister, by the skill and knowledge of his profession, is ordinarily and reasonably presumed, by virtue of his office, to be a better judge of a man's repentance, than other persons are, and therefore may, with more authority, and satisfaction to the penitent, declare his judgement and opinion concerning him; yet not being able to see into his heart, he may be mistaken concerning him; and if he be, his declaring his sins to be forgiven, that is, his absolution of him, will do him no good: and on the other hand, his refusal to absolve him, if he be truly penitent, will do him no harm: As the judgement of a skilful lawyer is of great authority, and more satisfactory to us, concerning our title to an estate, than the opinion of another man, who is not of the profession, nor presumed to have the like skill: but yet for all this his judgement does not alter the case; and if in truth the law be otherwise, our title is bad notwithstanding the skilful man's opinion of the goodness of it."

The archbishop says farther, that, "Protestants do not make the absolution of the priest at all necessary to the forgiveness of sins, but only convenient for the satisfaction and comfort of the penitent. For which reason, our church does not require a formal absolution to be given to the dying penitent, unless he himself desire it; which is a certain argument, that, in the judgement of our church, the absolution of the priest is not necessary to the forgiveness and salvation of the penitent."

In the liturgy of the church of England, there are three several forms of absolution. The first is that at morning prayer, "Almighty God, &c. who hath given power, &c. He pardoneth and absolveth, &c." The second is used at the visitation of the sick. "Our Lord Jesus Christ, who hath left power to his church, &c. by his authority committed to me, I absolve thee, &c." The third is in the communion service. "Almighty God, &c. who hath promised

mised forgiveness of sins, &c. have mercy upon you, &c." These three different forms (Bishop Sparrow says) are, in sense and virtue, the same. "For as when a prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatever, it were all one, in effect, as to the prisoner's discharge, whether this servant says, by virtue of a commission granted to me, under the prince's hand and seal, I release this prisoner; or thus, the prince, who hath given me this commission, pardons you; or lastly, the prince pardon and deliver you."

The form of absolution, which the pope gives to crowned heads, who have been excommunicated, is briefly this. The pope is seated on a rich pontifical throne erected before St. Peter's church, attended by the apostolical court. The ambassadors of the excommunicated princes appear before this assembly, and throw themselves at his holiness's feet, asking pardon in the name of their masters, and desiring absolution. Then they lay their hands on the mass-book, and swear, by the holy gospels, and the holy crucifix, obedience to the church. Then the pope and twelve cardinal priests, sing the *Miserere*, observing to strike the ambassadors on the shoulder at the beginning of each verse, and the ceremony ends with prayers, and the imposition of a penance proportionable to the crime of the persons absolved.

Of Religious Societies in the Church of Rome.

Besides the religious orders among the Roman Catholics which we have already described, there are several societies which are not authorized by the pope, but established by immemorial custom. The design of establishing them, seems to have been that of promoting social religion; and although the intention was good, yet the means made use of, had such a connection with superstition, that every valuable purpose was defeated.

The first of these societies is that of the *Chaplet*, or *Beads*, the invention of which is ascribed to Peter the Hermit, who conducted the first crusade into the Holy Land. The Heathens, whose prayers were numerous, used to teach their votaries to count beads, that they might not forget the different collects; and something of this nature was practised by the Saracens, against whom this Peter the Hermit carried on the war. The design was to enable the soldiers to repeat their prayers; for in that age, few, except the priests, could read. At present great encouragement is given to those ignorant persons in Roman Catholic countries, who are most exact in making the repetition of their collects, and other acts of devotion keep time with the counting of the beads. Nay, some of the vulgar are so strict in their attention to these ceremonies, that they will often neglect every thing else, for the sake of them. The author of this work being once at Brussels in Flanders, asked a waiter at an inn to bring him something; but, as the waiter was counting his beads, he only answered, that he must first discharge the duty he owed to the blessed Virgin.

The society of the *Rosary* was first instituted

by Dominic, a native of Spain, of whom we have already given some account, and of whom we shall speak more at large in our history of the inquisition. The rosary is a chaplet, consisting of one hundred and fifty beads, which make so many *Ave Marias*; and every ten beads, divided by one somewhat larger, make a *Peter*; and the fifteen large beads are the symbols of fifteen mysteries, wherein are pointed out the eternal purposes of heaven, in laying down the plan of man's redemption.

Before a person begins to repeat his rosary, he must cross himself, repeat the apostles' creed, and say the Lord's prayer, with three *Ave Marias*, to point out the relation the blessed Virgin has to the three persons in the everblest Trinity. The fifteen mysteries are divided into three classes; the first includes the five mysteries of joy; the five next are those of sorrow, as alluding to our Saviour's passion; and the five last those of glory, being designed to represent the resurrection, and the ascension. These ceremonies being over, all the brethren of the Rosary are obliged to join together in singing litanies for the benefit of those who are afflicted in mind, body, or estate; and on all such occasions they are obliged to address themselves to the blessed Virgin, because she first presented Dominic with a rosary when he was only a child. The solemnity of the rosary is celebrated on the first Sunday in October, in consequence of an order from Pope Gregory XIII. Several privileges have been since granted to the society, and most of these having been confirmed by bulls, authorized by different popes, we need not be surprized that at present it makes a most distinguishing figure.

The next order, or rather society, in the church of Rome, is that of the *Scapulary*, or in plain English, the *Shoulder-knot*, because all those who enter into this society, wear a piece of cloth upon their right shoulder, to distinguish them from those who make a different profession. We are told by the legendary writers, that the blessed Virgin herself, condescended to come down from heaven, in order to bestow the scapulary, with some marks of her approbation, upon one Simon Stock, who was at that time general of the Carmelite friars; she assured him she would at all times grant him her protection, and promised to be propitious to all those who joined in the devotion of the scapulary, and to look upon them as her children at the hour of death, so as they had this badge along with them.

Thousands, and ten thousands of miracles are said to have been wrought by the all-sufficient power of these scapularies; and Pope John XXII. in one of his bulls declared, that the blessed Virgin came to him on a visit, and gave him an absolute promise, that she would deliver out of purgatory all those who wore the scapulary, on the next Sunday after their death. In consequence of this bull, all those who belong to the order of the scapulary, are, when they die, kept unburied till the next Sunday after their decease, when there remains no doubt but the soul is in heaven. It is difficult to say how far superstition may lead men into the most extravagant schemes, inconsistent with either natural or revealed religion; for in some cases, no bounds can be set to the human passions. The author of this, once saw a Lon-